

A
T R E A T I S E
O F
I U S T I F I C A T I O N :

WHEREIN
IS FIRST SET DOVVNE THE
T R V E D O C T R I N E

in the { Causes
Effects
Fruits
Consequents } of it, according to the Word of God.

And then all Obiections and Cavils of the Ad-
versaries to G O D S free Iustification by Grace, are
answered and confuted, especially of R O B E R T
BELLARMIN, Jesuit and Cardinal.

*Wherein also the popish Doctrine of merits is re-
futed and disproved, with many other weighty
points of Christian Religion, occasionally hand-
led and discussed, and difficult places of
holy Scriptures expounded and
vindicated.*

By G E O R G E D O W N A M E, D^r of Divinitie,
and Bishop of D E R Y.

J E R E M I A H 23. 5, 6.

*I will raise unto DAVID a righteous branch, and this is his name
whereby he shall be called, Iehovah our Righteousnesse.*

2 C O R I N T H. 5. 21.

*Him that knew no sin, God made sinne for us, that we might become
the Righteousnesse of God in him.*

L O N D O N,

Printed by E. Purflow, for Nicholas Bourne, and part of the Impression
made over for the benefit of the children of Master John
Minsheu, deceased. 1639.

THE
OF
JUSTIFICATION

WHICH
IS FIRST SET FORTH
IN THE

TRAVELLING

AND THEN ALL THE
VIRTUES OF GOD'S
GRACE ARE SET FORTH
IN THE

WHICH ALSO IS THE
FIRST PART OF THE
TRAVELLING

BY GEORGE DOUGLAS

THE SECOND PART OF THE
TRAVELLING

THE THIRD PART OF THE
TRAVELLING

THE FOURTH PART OF THE
TRAVELLING

THE FIFTH PART OF THE
TRAVELLING

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A Preface concerning the Apostasie of the now Church of Rome.

His ensuing Treatise, as it cleareth the Doctrine of the Gospell in that high point concerning our title to the Kingdome of Heaven: so it helpeth to discover the Apostasie of the now Church of Rome from the faith. For though the Papiſts doe vaunt that their Church, meaning especially the See of Rome, is so farre from falling away from the faith; that it cannot fall into errours in matters of faith: yet they cannot deny, but that in the latter times, ^a and namely in the time of Antichrist, there should be a great defection from the faith; and as it were a Catholike Apostasie, whereof Antichrist was to bee the head. Of this Apostasie the holy Ghost hath prophesied in divers places of the Scriptures, as, 1 Tim. 4.1. 2 Theſſ. 2.3. Mat. 24.24. Apoc. 13.12, 14, 15, 16. And hath also set downe the notes and markes whereby they may bee knowne who make this Apostasie from the faith:

As 1. ^c to forbid marriage,

2 To command abstinence } both of them for religion and conscience sake.
from meates;

3 Idolatry, for that is by spirituall fornication to fall from God. Psal. 73.27. Hos. 1.2. 9.1. which by the Septuagint is thus expressed, Hos. 4.12. *idolatriam dicit dñs.*

4. Ostentation of miracles, the proper badge of the Antichristian Apostasie in these latter times, 2 Theſſ. 2.9. Mat. 24.24. Apoc. 13.14.

All which notes I have proved in my Latine Treatise of Antichrist, properly to agree to the now Church of Rome, the forbidding of marriage, and commanding abstinence from meates, part. 1. lib. 3. cap. 2. & 3. Idolatry, ibid. cap. 3. §. 5. Miracles, lib. 6. cap. 1. §. 5. whereby it is evident, that the now Church of Rome, hath made this Apostasie. Now let us consider, in what respects the Church of Rome is revolted from the faith. By faith in this question we understand, not the habit or grace of faith, but the Doctrine of faith; Non id quo creditur, ^d not that by which we beleeve, sed illud quod creditur, but that which we doe beleeve. In which sense the word faith is often used both in the Scriptures, and also in the monuments of Ecclesiasticall writers: Now the Doctrine of faith is either generall or speciall. The generall are the whole canonick Scriptures, or the written Word of God in general, which is ob-

jectum

a In novissimis
temporib. i. reg-
nante Antichrist.
Anselm. in
1 Tim. 4.1.
Vid. Diatrib. de
Antich. & part.
1. 3. c. 1. §. 3.

c 1 Tim. 4.1.3.

d This distinc-
tion is pro-
pounded by S.
Augustine, de
Trinit. lib. 13.
c. 2. and by the
master of the
sentences.
Sent. 2. dist. 23.

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Etum fidei adæquatum, the even object, the rule and foundation of faith: so that whatsoever doctrine is contained in the Scriptures either expressly, or by necessary consequence, is to bee received as a doctrine of faith, and whatsoever is not so contained in the Scriptures, is not dogma fidei.

From the holy Scriptures, which God hath propounded to be the only rule of faith, they are revolted unto the doctrines & devices of men, by changing the rule of faith; which they have done divers wayes. For first, whereas the rule, the foundation, and chiefe principle of faith whereinto it is last resolved, is the authority of God speaking in the holy Scriptures; they have set up another rule, which is the authority of the Romane Church, and therein of the Pope; which they make the superiour rule, from which the authority of the Scriptures themselves dependeth, and into which their faith is last resolved. For the Pope is, as they say, virtually the Church, and what they say in this kinde to magnifie the authority of the Church, is specially to bee understood of the Pope, who onely forsooth hath an infallible judgement, and not subject to errour; for, if you will beleever them, a generall or æcumenicall Councell without the Pope may erre, but the Pope alone without a Councell cannot erre: yea, the authority of the Pope and Councell together, is no greater than the authority of the Pope alone, from whom all Councels have their authority, for ab arbitrio pontificis tota & conciliorum autoritas pender, quæ tantam habent, quantam Papa indulget, and thus Bellarmine denieth this assertion, aliquid majus est concilium cum pontifice, quàm pontifex solus. If therefore the authority of the Church be greater than that of the Scriptures, as they teach, and if the authority of the Pope be absolutely above the Church universall, as they also teach: then much more is the authority of the Pope above the Scriptures. Now whatsoever taketh upon him authority above the Scriptures, which are the undoubted Word of God, hee is undoubtedly Antichrist; whose judgement to make (as the Papists plainly doe) the chiefe principle of faith, into which their faith is last resolved, is no better than to revolt from Christ to Antichrist.

Secondly, they change the rule of faith, by making their traditions, that is, such doctrines and observations as are taught and observed in the Church of Rome, having no ground nor warrant in the holy Scriptures, to bee the Word of God, the word unwritten, and a rule of faith: which also they doe not onely match with the holy Scriptures, but even in many respects preferre before them, and acknowledge them to bee the more entire and perfect rule of faith.

Thirdly, they have changed the rule of faith, by making those bookes canonicall, which all antiquity almost, yea, and all succeeding ages untill the Councell of Trent; following therein the judgement of Hierome, did hold Apochryphall, or as the most but Ecclesiasticall; which might bee read in the Church for morall instruction, but not as rules of faith.

Fourthly, they change the rule of faith, when in stead of the originall Texts of the old and new Testaments, which were penned by the Prophets and Apostles themselves, they make a corrupt, and that sometimes a barbarous translation of I know not whom, to be the authentike text, and the rule of faith; preferring the vulgar Latine translation before the originall text, which the penmen of the holy Ghost did write.

Fifth-

c Vid. Diatrib.
de Antichristo.
lib. 4. c. 6. & 7.

g Idem l. 3. c. 49.
h Depont. Rom.
lib. 4. cap. 30.

i Bellar. de Con-
cil. lib. 2. c. 17.
Conc. Trid. sess. 4.
Pari pietatis af-
fectu & reve-
rentia suscipi-
unt ei venerationem.

k Cæsteri Enchi-
rid. cap. 1.
Huius præstantia
multis partib.
superat Scriptu-
ras.
l Cæsteri ibid.

the now Church of Rome.

Fifthly, they change the rule of faith, when instead of the true sense and meaning of the holy Scriptures expounded by the Scriptures according to the analogie of faith, they obscure the sense given by the Church of Rome, and therein by the Pope, who is, as they say, the supreme and only authentick interpreter of the Word, from whom it is not lawfull to dissent: So that in his sense any portion of the Scriptures, though obscure, must bee acknowledged the word of God; but urged in any other sense it is the word of the Devil rather than the Word of God. Now it is the sense of the Scriptures, which is the Word of God rather than the letter, the sense being the soule and life of the letter. Non enim in legendo Scripturæ, sed in intelligendo consistunt, saith Hierome, "The words, saith Bellarmine, are as the sheath, the sense is the sword of the Spirit.

Thus hath the Church of Rome revolted from the generall doctrine of faith, which is the written word of God, or the holy Canonick Scriptures.

The speciall doctrines of faith are the severall articles taught in the Scriptures; which are the speciall objects of faith, either quæ justificat omnes, or qua justificat. The justifying faith beleeveth all the articles and doctrines of faith which are taught in the Word of God; but the peculiar object of faith, quatenus justificat, is the doctrine of the Gospel.

As touching the speciall doctrines of Christian faith, there are divers hundreds of errors wherein the Church of Rome hath revolted from the faith, not at once, but at divers times and by degrees. The number whereof is so great, as that Popery, or the Catholicisme of Papists may justly bee called the Catholike Apostasie.

But from the peculiar doctrine of faith, quatenus justificat, which is the doctrine of the Gospel concerning justification by faith in Christ alone, the Church of Rome chiefly erreth, as I have shewed in this Treatise; and by their Antichristian doctrine in this point they are revolted from the Gospel, which is * Verbum fidei, the Word or Doctrine of faith, they are fallen from the comfortable doctrine of this grace, and to them Christ is made of none effect, as I have proved.

This assertion concerning the Apostasie of the now Church of Rome, I oppose as an antidote against the poison of their impudently depraved article concerning the Catholike Church, wherein there is a double imposture or poison, both in respect of the object, and also of the act of faith; which two in every article of the Creed are to be considered. For first, in respect of the object; whereas the Apostles Creed hath The holy Catholike Church, they understand the Catholike Romane Church, the mother, fountaine, and mistresse of all Churches; which they call Catholike, not as it is one particular Church, as every Orthodox Church was wont to be called, as the Catholike Church of Smyrna, &c. but as it comprehendeth all particular Churches which live in Communion with, and in subjection to the See of Rome, all which are, as they say, but one Church, because they are subject to one visible head the Pope of Rome. And they adde that out of this communion with the See of Rome, and without this subjection to the Pope of Rome, as the universall Bishop, there is no salvation. With this net they com-catch those seduced soules, which either they draw to their side, or detaine in Communion with them. Howbeit it is a most shamelesse imposture.

For

m Hosay de expresso Dei verbo.

n Contr. Luciferian. & in Gal. 1. neq; enim in Scripturarum verbis, Evangelium est, sed in sensu. o De verbo non scripto. l. 4. c. 4.

* Rom. 10. 8.

p See lib. 7. c. 3. §. 9. 10, 11, 12.

q See the learned work called the Grand imposture.

r Apud Euseb. lib. 4. cap. 15.

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For first, can it bee imagined, that the Apostles by Catholike understood the Romane Church, which, when they composed the Creede, was not extant, nor for divers yeeres after. No doubt the Apostles meant that Church which then had a being, and whereof themselves were members, which also had been from the beginning of the world, and was to continue for ever, viz. the universall company of the Elect: and that is the meaning of the word Catholike.

Secondly, for the first sixe hundred yeeres the Bishop of Rome did not challenge unto himselfe the Title or authority of universall Bishop, but was onely the Archbishop or Patriarch of Rome, unto whom the foure other Patriarches of Constantinople, Alexandria, Antioch, and Ierusalem, were no more subject, than hee to them, every one of them having the primacy within their severall Patriarchicall jurisdictions. And although after the grant of the Tyrant Phocas in the yeare sixe hundred seven, the Pope challenged for himselfe to be the universall Bishop, and for his See to be the head of all Churches: yet by the Greeke, and other Churches, which were, and are the better and greater part of Christendome, this claime never was, nor is at this day acknowledged. All which Churches notwithstanding wherein were innumerable Saints and Martyrs, and the most holy Fathers of the Church, by this Romish article are most wickedly and schismatically excluded from Salvation, because they acknowledged no subjection to the See of Rome. But if the now Church of Rome be the Apostaticall Church, having revolted from the ancient Religion of Christians by their idolatry, will-worship, and superstition, and from the Ancient faith of Christians contained generally in the holy Canonick Scriptures, and more particularly in the Gospell, as by other almost innumerable errors of Popery, so more especially by those which I confute in this booke: and if the head of this Catholike Apostasie, that is to say, the Pope, be Antichrist; then let all Christians, who have any care of their soules, consider, whether it bee safe for them to live in the Communion of that Sect, and in subjection to that See, where they must have the apostaticall Church, even the whore of Babylon to be their mother, from whom they are commanded to separate, Apoc. 18.4. and the Antichrist to be their father, their head, their universall Bishop, who prevaileth in them onely that perish, 2 Thes. 2.10.

2. As touching the act of faith, their coozenage in respect thereof is worse, if worse may be. For where the Apostles Creed hath Credo sanctam Ecclesiam Catholicam, they understand this article, as if the words were not, Credo Ecclesiam, I beleve that there is a Catholike Church, and that there is a Communion of Saints the members of that Church, &c, but credo Ecclesiam, or in Ecclesiam, I give credit to the Church, or I beleve in the Church, making the Church (whereby they understand the now Church of Rome) not onely the materiall, but also formall object of faith, in which they beleve, and for which they beleve whatsoever it beleeveth, or propoundeth to be beleaved. And in this exposition they are growne so impudent, as that they say, that the Church Catholike, (meaning the now Romane Church) is the very principle of our faith for which we are to beleve the holy Scriptures, and all other articles; that it is the chiefe principle, wheron the authority of the Scriptures dependeth, and the last principle into which their faith is to bee resolved: that in this article is summarily contained the whole Word of God, not onely written, but also

the now Church of Rome.

also unwritten: that Christ propounded unto us the whole Word of God, when he commanded us to heare the Church, Mat. 18.17. Luk. 10.16. and (which surpasseth all impudencie) that the Fathers^a sometimes in this sence do say, that all the doctrines of faith are contained in the holy Scriptures, to wit, as in a generall principle, quatenus illæ monent credendum esse Ecclesiæ, in that they admonish that the Church is to be beleevd in all things. And further that the implicite faith, which is implied in this one article, I beleve the Romane Church, and whatsoever that Church beleeveth, or propoundeth to be beleevd, is the most^{*} entire faith and most safe, not onely for the lay people, though they know or beleve no more, but also for the learned. For whom it is not so safe, when Satan contendeth with them, to defend their faith by the Scriptures, as to professe onely that they beleve as the Church beleeveth.

But indeed this implicite faith, whereby men doe beleve or professe themselves to beleve as the Church of Rome, and therein the Pope beleeveth or propoundeth to be beleevd, acknowledging him to be the principle, yea the chiefe, and last principle into which there is ultima resolutio fidei, upon which the authority of the Scriptures dependeth, is to take upon them the very marke of the beast,^z and to revolt from Christ to Antichrist: which is the miserable condition of all resolute Papists. For Antichrist prevaleth in them only that perish, whose names are not written in the booke of life. See Mat. 24. 24. 2 Thess. 2.10. Apoc. 14.9, 10, 11. and 17.8.

Let not therefore the popish priests and Iesuits, the Emissaries of Antichrist, like egregious imposters terrifie any longer the people with these bug-bears, that there is no salvation but in the communion with the Church of Rome, and in subjection under the Pope; untill they have proved, which they will never be able to doe, that their Church is not Apostaticall, and that their Pope, who is the head of the Catholike Apostasie, is not, as about twelve yeeres agoe I proved him to be, Antichrist. To conclude, let the popish Rabbins either vindicate their Church from Apostasie, and their Pope from Antichristianisme, or else for ever hereafter hold their peace.

ut ibid. 3.

^a Hefius de
authorit. Scrip-
tura. lib. 3.

^z Vid. Diatrib.
de Antichristo.
part. 1. lib. 6. c. 4.
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A TREATISE OF IVSTIFICA- TION.

THE FIRST BOOKE,

*Wherein is set downe the true doctrine of Justification
according to the word of God.*

CAP. I.

*The excellencie of this argument is set forth, and the definition of justification
propounded, and in part expounded.*

§. I.



Among all the articles of Christian religion there is none, as I suppose, either more necessarie to be knowne, or more comfortable to be beleevd, than the doctrine of justification: whereby a faithfull man is taught to beleve and know, that hee being a sinner in himselfe, and by sinne obnoxious to eternall damnation, is by the mercies of God, and merits of Christ through faith, not onely freed from the guilt of his finnes and from everlasting damnation, but also accepted as righteous before God in Christ, and made heire of eternall life. This doctrine in many places of the Scripture * hereafter to be cited, is *κατ' ἐξουσίαν*, by way of excellency called *the truth*^a, and sometimes *the truth of the Gospell*^b, as Gal. 2. 5. that is, the truth of God revealed in the Gospell concerning justification and salvation by the free grace of God, through the merits of Christ apprehended by faith; being also the chiefe argument contained in the Gospell, which is therefore called *the power of God unto salvation*, because therein the *Righteousnesse of God*, even that by which we are justified and saved, is revealed from faith to faith; as it is written, *The just shall live*

B

by

CAP. I.

*The excellencie
of this argu-
ment.*

* Lib. 6. Cap. 6.

§. 2.

a Iohn 1. 17.

b Gal. 2. 5.

* Rom. 1. 16, 17.

The definition of Justification.

L I B. I.
d Gal. 1. 6, 8.

e John 8. 44.
f Jude 6.

g Gal. 5. 4.
h Gal. 3. 17, 18.
i Rom. 4. 14.
k Gal. 3. 10.
l Gal. 5. 2, 3, 4.
Gal. 2. 21.
m Of this see
more, lib. 7. c. 3.
§. 10, 11, 12.

The definition of
Justification.

The name.
n Justificare.

by faith, or he that is just by faith shall live: which doctrine is so inviolably and incorruptly to be held, ^d that if an Apostle, if an Angell from heaven shall teach any other Gospell, that is, any other doctrine whereby to bee justified and saved, than by the onely merits of Christ apprehended by faith, hee ought to bee held *accursed*. But by how much the more necessary and comfortable this doctrine is: by so much the more it is oppugned by Satan; who as at the first, hee did not abide in the truth, ^e nor kept his first estate, but left his habitation rather ^f than hee would (as some probably thinke) embrace this truth, namely that the second Person in Trinity should for the salvation of mankind become flesh, and that in him the nature of man should be advanced above the nature of Angels: so hath hee ever since opposed it by all meanes, as namely by raising, not only other false teachers in the apostles times and since, but even Antichrist and his adherents in these later times, who have not onely perverted this doctrine, but also subverted it, and have as it were, taken away the subject of the question: for by confounding the law and the Gospell, the covenant of workes and the covenant of grace, the benefits of justification and sanctification, and of two making but one; they have wholly abolished that great benefit of the *Messias* about our justification, whereby wee are freed from hell, and entituled to the kingdome of heaven, and consequently they are fallen ^g from grace, having disannulled ^h the covenant of grace, and made the promise of none effect. For whosoever seeketh to be justified by inherent righteousness, he is under ^k the curse, he is a debrour ^l to the whole law, and therefore to him Christ is become of none ^m effect. This being therefore a controversie of such importance, that it concerneth our very title to the kingdome of heaven, it is to bee handled with all diligence, and not without invocation of the holy Spirit of truth; whom wee beseech to guide and to direct us in setting downe the *truth*, to confirme and stablish us in the profession of it, and to assist and strengthen us against the enemies thereof. But before I come to confute the errors of the Papists, the enemies of the *truth*; I will first set downe the true doctrine of justification according to Gods word.

§. II. *Justification* therefore is a most gracious and righteous action of God, whereby he imputing the righteousness of Christ to a believing sinner, absolveth him from his sinnes, and accepteth of him as righteous in Christ, and as an heire of eternall life, to the praise and glory of his owne mercy and justice. Where first consider the name of the thing, which wee have now defined, and are hereafter to handle. To *justify*, if you respect the notation of the Latine word, signifieth to make just, as to magnifie, importeth to make great. Neither is it to be doubted, but that the Lord, whom he justifieth, doth constitute or make just. Now the Lord maketh men just two wayes; either by imputation of Christs righteousness, which is out of them in Christ, as being his personall righteousness: or by infusion of righteousness, as it were, by influence into them from Christ their head. To the faithfull therefore there belongeth

The definition of Justification explained.

3

CAP. I.

geth a twofold righteousness; the one of justification, the other of sanctification. The former is the righteousness of Christ, and therefore the righteousness of God, as it is often called, *the righteousness of God*; because it is the righteousness of him that is God; and is imputed to the believer: the later is ours, because inherent in us, though received from God, as all our good things are. The former is perfect, as being the righteousness of him that is God: the later is but begun in this life, and is to be perfected in the life to come. By the former we are justified, by the later we are sanctified. If it be objected, that there seemeth little or no difference between these two words: for as to justify is to make just, so to sanctify is to make holy. And therefore as to sanctify, is to make holy by holiness infused: so to justify, is to make just by justice inherent.

I answer, First, that this is contrary to the use of the word *justify*, not onely perpetuall in the Scriptures, but also ordinary in the speeches and writings of men. Wherein God is said to justify men, and man is said to justify God, and one man is said to justify another, and one and the same man to justify himselfe without any signification of infusing righteousness into him, but by clearing him and pronouncing him just. Secondly, that there is no further respect to be had in this controversie to the notation of the Latine or English word, than as it is a true translation of the Hebrew word in the old Testament, and of the Greek in the new: now I shall make it evident, that the Hebrew *hisdaq*, and so the greeke *δικαιοσύνη* is *Verbum forensē*, a judiciale word taken from the courts of justice, which being attributed to the Iudge, is opposed to condemning, and signifieth to absolve, or to give sentence with the party questioned.

° Lib. 2.

§. III. In the definition we consider justification, as an action of God, whose alone worke it is; and so the Scriptures consider it in many places, as *Rom. 8. 33*. It is God that doth justify, for it is he only that forgiveth sinnes, *Esa. 43. 25*. It is he onely that can by making us righteous in Christ, give us right and title to the kingdome of heaven. It is no action therefore of our owne, or of any creature, neither is it wrought by our owne preparations and dispositions. For although every man is bound to use all meanes to attaine to justification; yet it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For if God bee the agent in justifying us, then are wee the patients. And for that cause we are never in the Scriptures exhorted to justification, or to the parts thereof (which are not our *Officia* or duties, but Gods *Beneficia*) as wee are to the duties of sanctification, whereunto we being already justified and regenerated, doe cooperate with the Spirit of grace.

The definition of Justification explained. 1. That it is an action of God, *Rom. 8. 33*. *Esa. 43. 25*.

P *Rom. 9. 16*.

§. II. Secondly, when we say it is an action of God, *Imputing the righteousness of Christ and absolving the believing sinner, and accepting him, &c.* wee consider it not as an action of God within us working a positive or reall change as in sanctification, but as an action of God without us. For it is a judiciale act of God, as the Iudge opposed to

2. An action of God without us.

B 2

condem-

L I B. I.

Rom. 8. 39.

9 Verse 34.

1 Ephel. 1. 7.

Col. 1. 14.

2 Cor. 5. 19.

Rom. 4. 5, 7.

1 Sess. 6. cap. 4.
*Ubi sit translatio
 ab eo statu in
 quo homo nasci-
 tur filius primi
 Adami in statum
 gratie & adop-
 tionis filiorum
 Dei per secun-
 dum Adamum
 Iesum Christum
 salvatorem no-
 strum.*

condemning. And therefore as by his sentence hee doth condemne, that is, make wicked; so by his sentence hee doth justifie, that is, of guilty he maketh not guilty, *vi. 44. by his sentence* God doth justifie, as *Chrysostome* and *Occumenius* note upon *Rom. 8. 33.* where a judiciall proceeding in the businesse of justification is plainly described. For there is mention of the accuser of Gods elect, there is God that justifieth, and none to condemne, there is the advocate and intercessor to plead for us. And as in condemning, though the hebrew word *Hirshab* opposed to justifying, signifieth to make wicked (for as *Tsady* is to be just, and *Hirshiq* to make just, that is, to justifie; so *Rashab* to be wicked, and *Hirshib* to make wicked, that is, to condemne) yet God by condemning doth not make a reall or positive change by infusion of wickednesse into the party whom by his sentence hee maketh wicked, that is, condemneth: so in justifying, though the word doe signifie to make righteous, yet the Lord doth not, *Quatenus justificat, ut be justificet*, worke a reall or positive mutation in the party, whom by his sentence he maketh just, that is, justifieth, in respect of any inward dispositions or qualities, but onely a relative change or mutarion in respect of his estate and condition before God, and in respect of some relations to him. It is true, that in our justification we are of sinners made righteous; but the righteousness which we have by justification standeth in remission of sinne, and acceptation or constitution of us as righteous, not in our selves, but in Christ: both which are wrought by imputation of his righteousness. It is true also, that whom God doth justifie, he doth also sanctifie. But in justification he doth not worke a reall change in the party, as he doth in sanctification. And this appeareth in the like actions of God, *viz.* adoption, redemption, and reconciliation, which three in substance differ not from justification. For all agree in the not imputing of sinne by imputation of Christs righteousness, but are diversified by certaine relations: all which concur in justification, that men having their sinnes forgiven, whereby they had beene either the children of the devill, by adoption are made the sonnes of God; or the vassals and bond-slaves of sinne and Satan, are by redemption made the servants of God; or enemies to God, by their reconciliation become his favourites; or guilty of sinne and damnation, in their justification they are accepted as righteous in Christ: and consequently become Gods servants, Gods favourites, Gods sonnes; and if sonnes then also heires of eternall life. As therefore in adoption, redemption, reconciliation, there is no reall change made in the party, but onely a new relation acquired, of being a sonne and heire to the adoptour, a servant to the redeemer, a favorite to the reconciler, which before he was not: so neither in justification is there a reall or positive change (as the Papists would have it) but *relative*, or *relativum*, that is, in relation, in respect of those relations even now mentioned; and in respect of his estate and condition before God; being in his justification translated from the estate of damnation, unto the state of salvation. Even as the councill of Trent, it selfe defineth justification to be a translation from that state wherein

Justification an action of God without us.

5

CAP. I.

wherein a man is borne the sonne of the first Adam, into a state of grace and adoption of Gods sonnes, through the second Adam Iesus Christ our Saviour, which is done without any reall change wrought in the party as hee is justified. For who before was guilty of sinne and damnation: the same man remaining a sinner in himselfe, and in himselfe worthy of damnation, is in his justification absolved from the guilt of sinne, and accepted as righteous in Christ, in whom also hee is made a servant, a favourite, a sonne of God, and consequently (as I said in the definition) an heire of eternall life.

§. V. And yet we deny not, but that those whom God reconcileth unto himselfe, receiving them into his grace and favour in Christ, them also he endueth in some measure with the graces of his Spirit: whom he adopteth to be his sonnes in Christ, them also he regenerateth by his holy Spirit: whom he redcemeth from the guilt of sinne, he also freeth from the dominion of sinne: and whom he justifieth by faith, he also sanctifieth by his Spirit, that is, whom he maketh just by imputation, them also he maketh just by infusion of righteousness: to whom he imputeth the merit of Christ his death and resurrection apprehended by faith, to them also he applieth the vertue and efficacie of Christs death and resurrection, both to mortifie sinne in them, and to raise them up to newnesse of life. By this doctrine we may trie our selves whether we be reconciled, redeemed, adopted, justified. For hereby it shall appeare, that God hath received us into his grace, if he hath also endued us with his grace. *Chasidim*, as they are called in the Scriptures, the favourites of God, are usually translated his holy ones, and all the faithfull, even in this life, are termed *Saints*. Hereby it will appeare, that we are redeemed from the guilt of sinne, if we be also freed from the dominion of sinne. Hereby it will appeare, that we are adopted, if we be also regenerated. Hereby it will appeare, that we are justified, if we be also in some measure sanctified. But yet, howsoever these graces alwaies goe together, and cannot be severed: yet must we carefully distinguish betwixt the grace of God which is in himselfe, and his graces which are in us; betwixt the actions of Gods grace without us, and the actions of his grace within us. Wherefore, though adoption and regeneration, though receiving into grace and enduing with grace, though redeeming from the guilt and purging in some measure from the corruption of sinne, though justification and sanctification are alwaies unseparable companions: yet we may not with the Papists confound them, and so place the matter of justification, and merit of salvation in our selves, as they wickedly doe; but we are religiously to distinguish them, as they are in themselves truly and really distinguished, to the praise of the glory, that is, the glorious praise of his grace, not of that which is in us, but of that which is in himselfe, whereby he hath graciously accepted us in his beloved, *Ephes. 1. 6.*

§. VI. Thirdly, when we say it is an action of God imputing to a beleev-
ing sinner, &c. We consider it, not as a suddaine and momentary
action, which is of no continuance, as if all our sinnes both past, present,

*Justification
though it al-
waies concur-
reth with Gods
gracious actions
within us, yet
it is carefully to
be distinguished
from them.*

Ephes. 1. 6.

*Justification an
action of God
continued.*

LIB. I.

Heb. 7. 25.

Rom. 3. 25.

"The Covenant
of Grace. Chap. 8.
pag. 109.
Whether Justifi-
cation bee
wrought but
once and at
once.

and to come are remitted in an instant; but as an act of God continued from our vocation, wherein the grace of faith is begotten in us, to our glorification, which is the end of our faith. For as this action of God is called the *justification of a sinner*; so, whiles we continue sinners, we have still need to be justified. And as we alwaies have sinne in this life: so, that it may not be imputed, we have need, that Christs righteousness should be imputed unto us: and that as we sinne daily, so Christ our advocate should continually make ^a intercession for us: that notwithstanding our manifold slipperies, whereinto through humane frailty we fall; and notwithstanding those manifold infirmities and corruptions, which remaine in us as the reliques of originall sinne, we may be continued in the grace and favour of God, by the continued imputation of Christs righteousness, obtained by his continuall intercession for us. For therefore doth he continue his intercession for us, that our justification may bee continued to us: and that as wee sinne daily, so wee may daily seeke and obtaine pardon. But if justification should so be wrought *once* and *at once*, as that after that act wrought in an instance, we should no more be justified, nor no more neede remission of sinne; then must we erroneously conceive, that the sinnes which after the first moment of our justification we doe commit, are actually remitted before they bee committed; whereas God forgiveth onely sinnes past, *Rom. 3. 25*. So shall we not onely set open a gap to all licentiousnesse (for who will so feare to commit sinne as he ought, or when he hath committed it, so sue for the pardon thereof, who is perswaded beforehand that it is already remitted) but also shall open the mouthes of our adversaries, who will be ready to say, that we Protestants ought not to pray for remission of sinne, because in our opinion (as they say) we need it not: but to this calumnation of the Papist I have elsewhere ^a answered.

§. VII. If it be said, that it is a received opinion among many, that *justificatio simul & semel fit*, that justification is wrought at once, and but once: I answere, that that assertion is not to be admitted without distinction, nor without good caution. The distinction is this: that there is a justification of a sinner before God *in foro celesti*, which properly is called justification, and is that, which here I have defined: and there is a justification whereby a man already justified before God, is justified *in foro conscientie*, in the court of his owne conscience: which is not properly justification it selfe, but the assurance of it. To this latter that assertion of *but once and at once* cannot in any good sense, be applied. For neither is the full assurance of our justification attained at once, but by degrees, wherein we are to labour and to give diligence to make, as our election and calling, so also our justification more and more sure unto us. Neither is it given but once. For by committing of any crime or any grievous sinne, by spirituall desertions, by the forcible temptations of Satan, this act of spirituall faith, which we call assurance, may be interrupted or lost for a time; and yet by repentance, by prayer and practise of pietie it may be recovered againe;

gaine; and therefore not given but once. To the former indeed it may be applied in both parts, but with a twofold caution: first, in respect of *simul, at once*, if it be understood as excluding degrees, and not continuance. Namely, that we are not justified by degrees, and as it were by little and little, as though our justification were not perfect at the first. For no sooner doth a man truly believe in Christ, but the righteousness of Christ is imputed to him, and in and by that righteousness he standeth righteous before God, as well at the first, as at the last; that righteousness of Christ, by which he is justified, whether first, or last, being most perfect. Therefore the righteousness of justification cannot be increased, neither doth our justification before God admit degrees, either in one and the same person, or yet in diverse men: howsoever the assurance of justification, and the worke of sanctification, whereby we are *to be renewed in the inner * man day by day* have degrees, according to the degrees of our faith, and according to the measure of grace received. Secondly, when it is said that we are justified before God *semel, but once*, that also may be admitted, if by *once* be meant one continuall act. For as we are regenerated but once, because *ut semel nascimur, ita semel renascimur*: so faith, which is wrought in our regeneration is given but once. For that which Saint Iude saith, *verse 3. of faith once given*, is no lesse true of the habit, than of the doctrine of faith; which habit, being once had, is never utterly lost. For all they who have true faith, are borne of God, 1 *Iohn* 5.1. *Iohn* 1.12, 13. And those who are once borne of God are never unborne againe, but being made sonnes by faith, as all the faithfull are, *Gal.* 3.26. they are also made heires of God, and coheires with Christ, *Rom.* 8.17. As faith therefore is never utterly lost, no more is justification. For so long as wee have faith, so long wee are justified. But the habit of faith wee never lose, though perhaps some act of faith may sometimes bee interrupted. Therefore our justification is but one continued act, and in that sense we are justified but once.

§. VIII. Now, whereas we have defined and defended according to the Scriptures, that justification is an action of God, and such an action as is without us, and a continued act: hence we may conclude against the Papists; first, that neither their first, nor second justification, is that justification, which is taught in the Scriptures. Not the second; for that is not Gods action, but their owne: who being justified before by habituall righteousness infused from God, doe themselves as they teach, by practising of good workes increase their righteousness, that is, justify themselves by actuall righteousness, as the merit of their second justification. Not, that wee deny, that inherent righteousness is by practise of good workes increased; but that wee hold, that justification is not our owne act, neither that we are justified by any righteousness inherent in our selves, or performed by our selves, nor that the righteousness of justification (which is indeed the righteousness of Christ) can be increased, and therefore no degrees of justification.

Not

* 1 Cor. 4.16.

1 Iohn 5.1.
Iohn 1.12, 13.
Gal 3.26.
Rom. 8.17.

The Papists confuted, who deny it either to be an action of God, or an action without us, or continued.

LIB. I.

Not the first; which they make to bee an action of God within us, working in us a reall change or positive mutation by infusion of the habits of grace, and specially of charitie, and confound it with habituall sanctification, from which notwithstanding it is necessarily to be distinguished.

Secondly, justification being an action of God, is not to bee confounded with justification passively understood, and much lesse with justice it selfe. But the Papists not onely understand it passively, but also confound it with inherent Iustice.

Thirdly, they doe not hold justification to bee one continued act from our vocation, to our glorification. But such an act, as may not onely be interrupted oftentimes, and lost for a time, as they say it is, by every mortall sinne, and againe be renewed, so oft as they goe to shrift; but also that it may totally and finally bee lost. Which error I have confuted at large in my Treatise of perseverance.



CAP. II.

The efficient causes of Justification.

§. I.

The Causes of Justification.

UT in this definition besides the *Genus*, not onely all the causes of Justification, but also the essentiall parts thereof are briefly comprised; which I will now distinctly propound. The causes, because in the knowledge of them standeth the science of every thing: the essentiall parts, because in them justification it selfe consisteth. The causes of justification, as of all other things, are foure: The Efficient, the Matter, the Forme, the End.

The principall efficient.

Rom. 3. 26, 30.
4. 5, 6. 8. 30, 33.
Gal. 3. 8.

^a Iam. 4. 12.^b Psalm. 51. 4.

Esay 43. 25.

Luk. 5. 21.

² Cor. 5. 19.

The Efficient causes are of two sorts, either principall or instrumentall. The principall is God, which I noted in the definition, when I said, it is an action of God. For it is God that justifieth, as the Scriptures in many places doe testifie: as namely, *Rom.* 3. 26, 30. 4. 5, 6. 8. 30, 33. *Gal.* 3. 8. God, I say, the Father, the Sonne, and the Holy Ghost. For it being an outward action of God (or, as the Schoolemen speake, *adextra*) respecting the Creatures, it is the common action of the whole Trinity. And thus God alone, as the Iudge doth justifie. For he alone is the Lawgiver, ^a who hath power over our soules against whom wee sinne, ^b and by our sinne become his debtours, when we transgresse his law. And therefore he alone properly forgiveth sinnes, as himselfe professeth, *Esay* 43. 25. and as the Scribes and Pharisees confesse as a received truth, *Luk.* 5. 21. For who may take upon him to remit those debts, which wee owe to God? It is he, who reconcileth us unto himselfe in Christ, not imputing our sinnes, ² *Cor.* 5. 19. and accepting of us in his beloved,

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beloved, *Ephes. 1. 6.* It is he alone, that forgiving our sinnes freeeth us from hell, and giveth us right to his heavenly kingdome. Which doctrine serveth, first, for our direction and instruction, where to seeke and to sue for justification and remission of sinnes. Not to any creature, but to God alone in the name ^c and mediation of Christ, to whom alone our Saviour directeth us ^d to sue for pardon. Secondly, it ministreth strong consolation to all the faithfull. For seeing it is God that justifieth them, who shall lay any thing to their charge? Who shall condemne, &c? Thirdly, it serveth for the confutation, or rather condemnation of the Pope and all popish priests, who take upon them power, not as Ministers of the Gospell to declare and pronounce remission of sinnes, but as Iudges to remit them: it being a proper attribute of God, *Exod. 34. 7.* which he appropriateth to himselfe, *Esay 43. 25.* and which no meere man can without blasphemy arrogate to himselfe, *Mark. 2. 7.*

§. II. With the principall cause we are to joyne the consideration of the motives, or moving causes; both without God, which of some are called *causae extrinsecæ*, and also within himselfe, which are called *causae intrinsecæ*, which are indeed *principia agendi*. The former, are mans misery (which though it be not properly a cause but the object of mercy, yet is said to bee a motive, and is used as a reason, to move to mercy ^{*}; and thence *misericordia* hath its name) and Christs merits, which properly are the procaturick cause of our justification, besides which there is no other merit. The moving causes within God are his *Mercy* and his *Iustice*, which I signified in the definition, when I said, that justification is a most *gracious* and *righteous* action of God. For as in many, if not in all the workes of God, his mercy and justice meet together, so especially in the worke of our Iustification and redemption, which Cardinall Cajetan ^e well observed, *The holy Scripture, saith he, doth not say that we are justified by grace alone, but by grace and justice together, but hebb of God, that is, by the grace of God and by the justice of God, and not by the righteousness of men.* By grace, I understand the gracious love and favour of God in Christ, vouchsafed unto us in him before all secular times, *2 Tim. 1. 9.* in which he hath graciously accepted us in his beloved, by which (as we are elected and called and shall be saved; so by the same we are justified, and that freely without any cause in us, *Rom. 3. 24.* Now the Lord is said to justifie us by his grace, first, because of his free grace, hee gave his owne Sonne to bee our righteousness. Secondly, because of his owne free grace he hath given us those meanes whereby the righteousness of Christ might bee communicated unto us, as namely the Ministry of the Word and of the Sacraments. Thirdly, because of his grace hee blesteth those meanes unto us, working and encreasing in us the grace of faith by which we are justified: and lastly, when we doe by faith, ^f which is his gift, beleeve, hee freely impureth unto us the righteousness of Christ, accepteth of us in him, and in him adopteth us to be his sonnes and heires of eternall life.

§. III. But as the Lord is gracious in justifying a beleeving sinner, so hee is also righteous, *Rom. 3. 25, 26.* For therefore hath the Lord set forth

CAP. I.
Ephes. 1. 6.

^c *1 Iohn 2. 1.*
^d *Marth. 6. 12.*
Rom. 8. 33.

Exod. 34. 7.
Esay 43. 25.
Marke 2. 7.
The Motives.

^{*} *Psalm. 62.*
123. 3. 1. 9.

^f *In Rom. 3. 24.*
Scriptura sacra non dicit nos justificare per solam gratiam, sed per gratiam simul & iustitiam, sed utramque Dei, becess per gratiam Dei, & per iustitiam Dei, & non per iustitiam hominum.
² *Tim. 1. 9.*
³ *Ephes. 1. 6.*
Rom. 11. 5.
Eph. 1. 6. 2. 5. 8.
² *Tim. 1. 9.*

^g *Ephes. 2. 8.*

The Lord is also just, in justifying a sinner.
Rom. 3. 25, 26.

L I B. I.

The actions of
the three persons
distinguished.

The Father.

Rom. 3. 25.

Iohn 3. 16.

The Sonne.

Esa. 53. 11.

Rom. 8. 34.

I Iohn 2. 2.

Heb. 7. 25. 9. 24.

Esa. 53. 11.

forth his sonne and our Saviour to bee a propitiation through faith in his blood, to declare his righteousness through the remission of sinnes that are past by the forbearance of God: to declare I say at this time his *righteousnesse*, that he might be *just*, and the Iustifier of him which beleeve in Iesus. For such is the righteousness of God, that hee forgiveth no mans sinne for which his Iustice is not fully satisfied by Christ: neither doth hee accept of any as just, but such as by imputation of Christs righteousness are made just in him. The consideration of this justice of God in forgiving sinnes, doth afford singular comfort to the faithfull. For seeing the Lord forgiveth no sinne for which his justice is not satisfied; and seeing our Saviour hath fully satisfied the justice of his Father for the sinnes of all that beleeve in him: from hence we may be assured, that as there is no condemnation to them that are in Christ Iesus, so no punishment properly so called, that is, such a penalty as is inflicted *in ordine iustitie*, and by way of vengeance: because it cannot stand with the justice of God to punish the second time those sinnes in us, for which his justice is already fully satisfied in Christ.

§. IV. But the actions of God the principall efficient of justification are to bee distinguished, according to the distinction of the three Persons. For God the Father justifieth as the primary Cause and Author: the Sonne as the meritorious cause: the holy Ghost as the cause applicatory, that is to say, God the Father through the Sonne doth justify us by the holy Ghost. The Father, I say, as primary cause; and that in two respects: first, in that hee gave his onely begotten Sonne for us, and set him forth to be a propitiation through faith in his blood, that all who beleeve in him should bee iustified, *Rom. 3. 25. Ioh. 3. 16.* Secondly, as the Iudge in absolving those that beleeve, and pronouncing them just in Christ. The Sonne, as the Mediatour and meritorious cause; and that also in two respects. First, as he is our Surety, who paid our debt, and our Redeemer who laid downe the price of our redemption for us, *Esa. 53. 11.* affording unto us the matter and merit of our justification. Secondly, as hee is our Intercessour and Advocate to plead for us, that his merits may be imputed to us, *Rom. 8. 34. I Ioh. 2. 2. Heb. 7. 25. 9. 24.* God the Father therefore justifieth, as the primary cause *per autoritatem*, as the Schoolemen speake; the Sonne, as the secondary cause *per ministerium*. For so it is said, *Esa. 53. 11.* My *righteous servant* shall justify many. The Father, as the Iudge; the Sonne, as the Mediator and Advocate. The Father, as the Creditour accepting Christs satisfaction for us: the Sonne, as the Surety paying our debt for us. But howsoever God the Father hath given his Sonne, and the Sonne hath given himselfe for us, and hath paid that price, and performed that obedience which is sufficient for our justification: notwithstanding none are actually justified by the merits of Christ, but they onely to whom they are applyed. For although the sufferings of Christ be a precious salve to cure our soules; yet they will not heale us unlesse they bee applyed. And although his righteousness bee as a wedding garment to cover our nakednesse, yet it will not cover us, unlesse it bee put

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II

put on. In the third place therefore the holy Ghost may also be said to justify us, because hee doth apply unto us Christs merits unto our justification; both as he is the Spirit of regeneration working in us the grace of faith, by which we receive Christ unto our justification *in foro celesti*: and also as hee is the Spirit of adoption confirming our faith, and working in us the assurance of our justification, by which wee are justified *in foro Conscientiæ*.

§. V. Now the meanes of this application, are instrumentall causes of our justification, and doe justify instrumentally. And these are of two sorts, *viz.* on Gods part, and on ours. For to effect this application, there must bee *manus Dei offerentis*, the hand of God offering, and *manus accipientis*, the hand of the receiver. The instruments on Gods part, are the ministry of the Word and Sacraments, whereby the holy Ghost doth beget and confirme faith in us. In respect whereof Ministers are said to justify men; *Dan. 12.3*. For as touching the ministry of the Gospell: first, in it the benefit of the *Messias*, as namely reconciliation, adoption, and justification, &c. is revealed and offered to all that shall beleve, and by it wee are stirred up to receive and embrace it. In which respect the preaching of the Gospell is called the ministry of reconciliation; and the Ministers are Gods Embassadors sent to entreat men in Gods name and in Christs stead, that they would be reconciled unto God, *2 Cor. 5.18, 20*. Secondly, the holy Ghost having thus by the ministry of the Gospell knocked at the doore of mens hearts, in his good time maketh it effectuell, opening their hearts ^a to give a lively and effectuell assent to the Gospell, whereby they receiving Christ and beleiving in him are justified. Thus faith commeth by hearing ⁱ the Word. And in this respect Preachers of the Gospell are said to be the Ministers by whom men doe beleve, *1 Cor. 3.5*. Thirdly, in the preaching of the Gospell, seconded and made powerfull by the operation of the holy Ghost, the sentence of justification and remission of finnes, and consequently of salvation is pronounced and concluded in the conscience of the faithfull: when as out of the generall promise of the Gospell, *Whosoever truly beleeveth in Christ hath remission of finnes*, being by the Minister conditionally applyed to the hearer, and absolutely assumed by the beleever, after this manner, If thou, saith the Minister, dost truly beleve in Christ, thou hast remission of finnes and thou shalt be saved, *Rom. 10.9*. But I (saith the faithfull hearer) doe truly beleve in Christ, my conscience bearing mee witnesse in the holy Ghost; this conclusion is inferred, as the verdict of the holy Ghost testifying with the conscience of the faithfull in the assumption, according to Gods Word contained in the proposition: therefore *I have remission of finnes, therefore I shall be saved*. And in this sense Ministers are said to remit finnes, *Ioh. 20.23*. and consequently to justify, when they doe pronounce remission of finnes to them that beleve and repent. And whatsoever they doe in this behalfe upon earth according to the Word, is ratified in heaven.

§. VI. Astouching the Sacraments: in them first the benefit of the *Messias*

CAP. 2.
The holy Ghost.

*Instrumentall
causes.*

*The Ministerie
of the Gospell.*

2 Cor. 5.18, 20.

h Acts 16.14.

i Rom. 10.14, 17

1 Cor. 3.5.

Rom. 10.9.

Iohn. 20.23.

Sacraments.

Messias

LIB. I.

Rom. 4. 11.

2 Tim. 3. 5.

Faith be instru-
ment to receive.1. Faith justifi-
eth not as it is
an habit or gift
in us, but as it is
the hand to re-
ceive Christ.
De Justif. l. 1.
cap. 17.

Messias is represented before our eyes by the outward signes; whereupon the Sacrament is called *Verbum visibile*. Secondly, such is the Sacramentall union betweene the signe and the thing signified, that together with the signe the thing signified, that is, Christ with all his merits is offered in the lawfull use of the Sacrament. Thirdly, the benefit of the *Messias* is not only offered in the lawfull use together with the signe, but also conferred and given to every faithfull and worthy receiver. And hereof the Sacrament is a pledge given to the beleever, to assure him, that as the Minister doth give unto him the signe, so the Lord doth give unto him the thing signified. And in this sense every Sacrament is a seale of that righteounesse which is by faith, *Rom. 4. 11.* annexed to the promise of the Gospell, which by delivery of the Sacrament is particularly applyed to every faithfull receiver, to assure him in particular of his justification and salvation by Christ. Thus the ministry of the Gospell is the meanes to beget faith, and the Sacraments the instruments to confirme the same. But the Papists deny both, for that faith is begotten in the ministry of the Word, and that so men attaine to remission of sinnes and justification, they say, it is a *fiction of the heretikes of these times*. Neither doe they grant that Sacraments are Seales of righteounesse, or that they were ordained to seale the promises unto us. But they hold them to bee such effectuell instruments as doe by vertue inherent in themselves conferre justifying grace (which they call *gratiam gratumfacientem*) *ex opere operato*. By which doctrine, as they have turned Religion into a meere outward formality, according to the prophecy of them, *2 Tim. 3. 5.* ascribing all the degrees of salvation to be atchieved in this life, *viz.* Vocation, Iustification, Sanctification to the externall use of the Sacraments; so they have made their doctrine of justification to bee an idle speculation, whereof in their practice there is little or no use. For to what purpose doe they dispute of justification, by vertuous preparations and gracious dispositions, when they teach that the Sacraments doe *ex opere operato*, that is, by the very performance of the outward act justifie the receiver, requiring in him neither any vertuous preparation, or gracious disposition, for without them hee is justified. Onely this caution they doe interpose, that hee doe not *ponere obicem mortali peccati*, that hee put not the obstacle of mortall sinne. For if those things should necessarily be required, then the Sacraments should conferre grace, not *ex opere operato*, as they stily hold, but *ex opere operantis*. So much of the hand of the giver.

§. VII. The instrument on our part which is, as it were, *manus accipientis*, the hand of the receiver, is the grace of justifying faith; which I noted in the definition, when I said, that the Lord imputeth the righteounesse of Christ to a beleaving sinner. Now as touching faith, divers things are to be considered. For first, it is said to justifie, not as it is a qualitie or habite in us, as the Papists teach; *ipsa fides*, saith Bellarmine, *conferre iustitia*, faith it selfe is accounted to be justice, and it selfe is imputed unto righteounesse, *Rom. 4. 5.* for so it is a part of sanctification; but as it is the instrument, and, as it were, the hand to receive

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13

CAP. 2.

ceive Christ, who is our righteousness. For if we should be justified by faith as it is an habit in us properly, then we should be justified by habitually and inherent righteousness, which hereafter^b I shall fully disprove. And if we be not justified by it, as it is an habit, then much lesse as it is an act, as *Socinus* and his followers teach; as though *motum ipsum credere*, did properly justify. Which opinion is worse than the other. For faith doth justify (as hereafter shall be proved) as the instrument only; but it is the instrument, not as it is an act, but as it is an habit producing that act: and therefore it is said that we are justified by faith, and that faith is imputedⁱ unto righteousness. But if wee should bee justified by it, as it is an act, then we should be justified by our owne workes: which hereafter^k is also to be confuted: and further, if we were justified by it, as it is an act, then we should be no longer justified actually than we doe actually beleeve; and so there should bee an intercession of justification (which I proved before to be a continued act) so oft as there is an intermission of the act of faith: which is ridiculous. Againe, if wee should be justified by faith, either as it is an habit, or an act *in sensu proprio*, as they speake, and not relatively or metonymically; then should we be justified by one habit alone, or by the act of one habit: and consequently by a partiall and most imperfect righteousness. When it is certaine that all the habits and acts of grace, which are in the best, concurring together are not sufficient to justify a man before God for the reasons hereafter to be delivered, *lib. 4. & 7.* It is true, that faith is imputed for righteousness, and is accepted of God, as the perfect performance of the whole law: but this is to bee understood relatively in respect of the object received by faith, that is, Christ, who is the end^{*} and complement of the Law to all that beleeve; insomuch that whosoever truly beleeveth in Christ, hath fulfilled the Law.

§. VII. 2. is the consequent of the former. For if faith doth justify onely as it is an hand or instrument to apprehend and receive Christ, then justifying faith must be such a faith as doth apprehend^l, receive and embrace Christ, which is not done, neither by the implicate, nor the unformed, nor the bare historical and generall faith of the Papists; but it is done first by a lively and effectually assent to the speciall doctrine concerning justification and salvation by Christ, which is the condition of the Evangelicall promise; and then by a sound application of the promise to our selves, as having that condition. For by a lively and effectually beleefe we receive and embrace Christ, not only in our judgements by a willing and firme assent, being undoubtedly perswaded and assured that he is the Saviour of all that truly beleeve in him; but also in our hearts by an hungry desire to be made partakers of him, and in our wils by resolving, both to acknowledge him to be our Saviour, and also to rest upon him for salvation. Having this lively assent, which is the condition of the promise, we are to apply the promise to our selves, as belonging to us. By the former degree we are justified, before God *in foro celesti*; by the latter, we are justified *in foro conscientia*, in the court of our owne conscience. By the former, we are justified properly; by the latter,

^b Lib. 4.

ⁱ Rom. 4. 5.

^k Lib. 4. & 7.

^{*} Rom. 10. 5.

Secondly, it must be such a faith as doth specially apprehend and embrace Christ. Of this see more, Lib. 6. c. 4.

ter, we are not properly justified, but are in some measure assured of our justification. By the former I doe effectually beleeve, that Iesus is the Saviour: by the latter I doe truely beleeve, that hee is my Saviour. That faith therefore which doth iustifie, doth specially apprehend, and apply Christ: and the proper object^m of faith, as it iustificieth, is Christ, or the promise of salvation by Christ; and therefore is often called *faith in Christ*, or *the faith of Christ*. For although by that faith, which iustificieth, I beleeve all the articles of Christian religion, and every truth revealed by God in his word; yet I am not justified properly by beleeving any other truth, but onely by beleeving *the truth*; neither is the promise of justification and salvation made to any other beleeve, but onely^m to faith in Christ.

§. IX. Thirdly, by this faith apprehending and receiving Christ, we are not prepared onely and disposed to justification, as the Papists absurdly teach, affirming that faith doth justify, even as servile^o feare doth, by preparing onely and disposing; for then a man indued with justifying faith, might be as farre from justification, as he that is possessed with servile feare. But how can these two assertions be reconciled, that faith doth justify by disposing onely as a preparative disposition, and yet that it justifieth formally as an habit infused, and as a part of inherent justice. But the truth is, that by a true justifying faith we are not prepared onely, but wee are actually justified. For no sooner doth a man beleeve by a true justifying faith, but he is justified^r and entitled unto the kingdome of heaven. As soone as he doth beleeve, he is translated^a from death to life, yea, so soone he hath^r eternall life, that is, hee hath *jus*, right unto the heavenly kingdome.

P A&L.13.39.

*Faith doth not
justify absolute-
ly in respect of
its own worth,
but relatively in
respect of the
object.*

* Luk. 7. 50.

AR. 3.6.12.16.

Act. 10. 43.
Ioh. 20. 31.

2 Pet. 1. 1.

§. X. Fourthly, when wee say that faith doth iustifie, wee doe not meane that it iustifieth absolutely or in respect of its owne worth and dignity; and much lesse, that it doth merit iustification, either as it is an habit, or as it is an act, but relatively in respect of the object which it doth apprehend, that is, Christ, who is our righteousness. For seeing faith doth receive Christ and make us partakers of him, therefore all those benefits which wee receive from Christ are attributed in the holy Scriptures to Faith: as to iustifie, to save, &c. not, that these effects are to bee ascribed to the vertue of faith absolutely, but relatively in respect of the object. So when it was said to the woman, thy faith hath saved thee, the meaning is, Christ received by faith hath saved thee. Thus by the faith of *Peter* and *John* the Creeple was cured, *Act. 3. 6.* yet not by any power or holinesse of theirs, *vers. 12.* But the name of Christ, that is, Christ himselfe, by faith in his name, as the instrument, did cure him, *vers. 16.* so the name of Christ by faith in his name doth iustifie and save, *Act. 10. 43. John 20. 31.* And that faith doth not iustifie in respect of its owne worth appeareth by this evidence, because the faith of divers men, though unequall in degrees doth iustifie alike, and therefore is called *ἰσχυρός*, of equall value, as Saint *Peter* speaketh of all the faithfull to whom he writeth, *2 Pet. 1. 1.* *τοῖς ἀσθενέσι ἡμῶν λαχούσι τῆς ἐν ὁμοθυμαδὸν τοῦ θεοῦ χάριτος καὶ δωρεᾶς τοῦ Χριστοῦ*, that is, as the Latine interpreter translaeth, *to them that*

that have obtained coequall faith with us in the righteousness of our God and Saviour Iesus Christ. For it is not faith properly, which doth justifie, but the righteousness of Christ, received by faith. The almes received by a weake hand releeveth the party, as well as that which is received by a strong hand: because it is not the hand properly which releeveth, but the almes. And for the same cause the righteousness of justification is equall in all that are justified, neither doth it in the same persons admit of degrees. For it is the most perfect righteousness of Christ, to which, considered as created and finite, nothing can bee added.

§. XI. Fifthly, from hence we learne the true meaning of that question, whether we be justified by faith or by workes, not as opposing the inward grace of faith to the outward acts of obedience, which indeed are the fruits of faith: but as opposing the righteousness of Christ apprehended by faith, to that righteousness which is inherent in our selves, and performed by our selves.

The meaning of the question, whether by faith, or by workes.

§. XII. Sixthly, when we say that faith doth justifie alone, two things are implied: First, that we are justified by the righteousness of Christ alone apprehended by faith, and not by any righteousness inherent in us. Secondly, that this righteousness of Christ, by which alone wee are justified, is apprehended by faith onely. Not that justifying faith is or can bee alone: but because there being many graces in the faithfull, which all have their severall commendations; yet none of them serveth to apprehend Christs righteousness, but faith onely, and yet that faith which is alone, severed from all other inward graces, and outward obedience, doth not justifie either alone or at all; because it is not a true and a lively, but a counterfeit and a dead faith. For even as the eye among all the parts of the body, which all have their severall uses, hath onely the faculty of seeing: and yet that eye which is separated from the rest of the parts, doth see neither alone nor at all, because it is but the carcase of an eye. So among all the graces of the soule, it is the office of faith alone, as the eye of the soule, to looke upon him that was figured by the brazen Serpent: yet if it should bee severed from the rest, it were dead. For as Saint James^u saith, that faith which is alone and by it selfe is dead. And as the eye, in respect of being, is not alone, yet in respect of seeing it is alone: so faith which is not alone, doth justifie alone.

How faith is said to justifie alone.

^u Iac^u 2:17.

§. XIII. Seventhly, and lastly, when we say that faith doth justifie alone, wee were never so absurd, as the Papists absurdly charge us, as if wee meant, that faith alone doth sanctifie. For although nothing in us doth conferre with faith to the act of justification as any cause thereof, (in which sense wee say, it justifieth alone) yet in the subject; that is, the party justified, many graces doe concurre with faith, as the necessary fruits thereof; wherein, as also in our obedience, our sanctification standeth, wherefore faith, which justifieth alone, is but one of those many graces, wherein besides our obedience, our sanctification doth consist.

Faith doth not sanctifie alone.

CAP. III.

Of the Essentiall causes of Justification; viz. The matter
and the forme.

§. I.

The matter and
forme of iusti-
fication, what
they are.

a Bellarm. de ju-
stifi. lib. cap. 2.

b De Jacob. &
vita beas. l. 3.
cap. 6.
* Lib. 5. cap. 4.
sect. 4.

UT let us come to the essentiall causes of justification, that is to say, the matter and the forme. The matter of justification, considered as it is an action of God is that which the Lord imputeth unto us for righteousness, and accepteth as our righteousness, and that is the righteousness of Christ, which I noted in the definition, when I said, *imputing to a believing sinner the righteousness of Christ*. The Papists confounding not onely justice and justification, but also the matter (which is the materiall cause) and the subject; say, that the matter of justification is the soule of * man, or at the least the will of man; because that is the seat of justice, whereas indeed of justification, though passively understood, not the soule or the will is the subject, but the person or the whole man. For justification is *totius suppositi*, of the person, and not of any part or faculty of man. But for the better clearing of this point, let us briefly consider other not unlike actions: First, when *Rebecca* arrayed or clothed her sonne *Jacob* with the raiment of *Esau* her elder sonne, the matter of this action was that, which being applyed unto him, did clothe him, viz. *Esaus* garment: the forme of that action was the applying of it to him, which was the indution or putting it on. For she clothed him by putting upon him *Esaus* garment. So the Lord justifieth us by putting upon us our eldest brothers righteousness, which is our wedding garment. Which similitude is used not only by Saint ^b *Ambrose*, but also by *Pighius* himselfe, as heereafter * shall bee shewed. The matter therefore of justification is Christs righteousness: the forme is the imputing thereof. Secondly, the actions of redemption, reconciliation and justification in substance are the same. As therefore the Lord redeemeth us, and reconcileth us by applying unto us and accepting for us the righteousness and merits of Christ, as the *λυτρον*, or price of ranome, and as the propitiation; for God was in Christ reconciling the world to himselfe, 2 *Cor.* 5. 19. so hee justifieth us, by applying unto us and accepting for us, the same righteousness and merits of Christ, as our righteousness. As the matter therefore of our redemption is the *λυτρον*, or price of ranome which Christ payed for us; the matter of reconciliation is the propitiatory sacrifice which Christ offered for us; the matter of justification is Christs righteousness which hee had and performed for us: so the forme of redemption, as it is Gods action, is the applying unto us the price of ranome which Christ payed, and the accepting

accepting of it in our behalfe; the forme of reconciliation, the applying unto us the propitiation made by Christ, and accepting of it in our behalfe; the forme of justification, the applying or imputing of Christs righteousness unto us, and accepting it in our behalfe. In like manner the Papists, if they would consider Iustification as an action of God, should according to their owne doctrine conceive, that of their first justification; whereby as they teach, a sinner is made righteous by infusion of righteousness; the matter is the righteousness infused or inherent, the forme the infusion thereof: because according to their doctrine, the Lord in the first justification maketh a man righteous by infusion of righteousness. The Papists confesse after a sort, the righteousness of Christ to bee the merit of justification, but they deny it to be the matter thereof, whereas indeed it is both: the matter, as justification is the act of God imputing it; the merit, as justification is passively understood, because for it wee are justified: the matter, I say, of Gods justifying us; the merit of our being justified. And this may appeare by the contrary: For justification, as hath beene said, and shall be proved, is opposed to condemnation. As therefore sinne is not onely the matter of condemnation, which is the imputation of sinne; but also the merit both of the sentence, and of the punishment by the sentence awarded: so the righteousness of Christ is both the matter of justification, as being that which God imputeth to us; and also the merit both of the sentence of absolution, and of eternall life, unto which we are accepted.

§. II. But of the matter and forme of justification, whereof I am hereafter to treat at large; of the matter, in the whole fourth booke; of the forme, in the fifth, I will here onely set downe briefly the orthodox doctrine of the reformed Churches, and maintaine it against the private opinions of some protestant Divines, who are not found in these points.

The matter of justification is that righteousness, wherein wee stand perfectly righteous before God. This in many places is called *the righteousness of God*. As *Rom. 1. 17. 3. 21. 10. 3. 2 Cor. 5. 21. 2 Pet. 1. 1.* And is therefore called the righteousness of God, because it is the righteousness of that person, who is God, and therefore is not our righteousness, but his; not infused into us, but inherent in his person, and imputed to us, being without us in him. Heare then wee are to consider whether this righteousness of God be the righteousness of Christ, as hee is God, or as hee is mediator betwixt God and man, *the man Christ Iesus*. The righteousness of Christ, as he is God, is the essentiall righteousness of the Godhead. By which dwelling in man, *Oslander* supposed them to be justified. But this, being the essentiall and uncreated righteousness of God, which is his essence, and therefore himselfe, cannot be the righteousness of any who is not God; and therefore if we should be justified thereby, we should also bee deified. Againe, the essentiall righteousness of God, being the essence of God and the very Godhead, cannot be communicated to any creature, much

c *Matth. 12. 37.*
Rom. 8. 33.
1 King. 8. 32.

*Of the matter
and forme di-
stinctly.*

*The matter is
that which is
called the righ-
teousnesse of
God.*
See Lib. 4. c. 2.
§. 2.
*Whether this
righteousnesse of
God be the righ-
teousnesse of the
Godhead.*
c 1 Tim. 2. 5.

L I B. I.

whether it be
the righteous-
nesse of the
Manhood.

The innocencie
of Christ.

Iohn 8. 46.
1 Pet. 1. 19.
1 Pet. 1. 19.
Heb. 7. 26.
1 Pet. 2. 22, 23.

Heb. 4. 15.
2 Cor 5. 21.

Christ's positive
righteousnesse.

Rom. 8. 2.

The holinesse of
his Nature.

Matth. 1. 22.
Luk. 1. 35.
Iohn 3. 34.

Psal. 45. 7.
Esa. 11. 2.
Ioh. 1. 14.

Iohn 1. 16.
Ephes. 4. 7.
The holinesse of
his life.

lesse can it become the accidentall righteousness of a creature. And farther, it being the righteousness of the Godhead, is the common righteousness of the whole Trinity, the Father, the Sonne, and the holy Ghost. And therefore if we should be justified thereby, we should be justified by the righteousness of the Father, and of the holy Ghost, as well as by the righteousness of the Sonne.

§. III. It is not therefore the righteousness of the Godhead. Is it then the righteousness of the Manhood? I answer, it is the righteousness of Christ our Mediator, who is both God and man which he in his humanity had and performed in the dayes of his flesh for us. And this is to bee understood not of a part but of the whole righteousness of Christ, which was either inherent in the man Christ, or performed by him; whether to fulfill the Commandements, or to satisfy the Curse of the Law for us. This righteousness of Christ (that I may speake more distinctly of it) is either negative (if I may so speake) or positive. By the negative, I understand an absence of all sinnes and vices forbidden in the Law. By the positive, I meane both a presence of all vertues and duties required to the perfect fulfilling of the Commandements, and also of the voluntary suffering of the penalty to satisfy the commination and curse of the Law. The Negative is that, which wee call the innocencie of Christ, whereof the Scriptures speake in many places: signifying that he was not onely blamelesse, free in himselfe from all imputation of sinne, being *ἁγῶς καὶ ἀμώβητος*, unrepoveable, *ἁγῶς καὶ ἀμώβητος*, unblameable Iohn 8. 46. 1 Pet. 1. 19. but also spotlesse, free from all infection of sinne, as being *ἁγῶς καὶ ἀμώβητος* without spot, 1 Pet. 1. 19. *ἁγῶς καὶ ἀμώβητος*, harmelesse and undefiled, Heb. 7. 26. one, who never did, nor spake evill, 1 Pet. 2. 22, 23. nor ever offended in thought, but was absolutely and in all respects *ἁγῶς καὶ ἀμώβητος*, without sinne, Heb. 4. 15. as one ^e who knew no sinne.

§. IV. The positive righteousness of Christ, is twofold, his perfect fulfilling of all things commanded in the Law, and his perfect satisfaction in respect of the punishment threatned. The former is the holinesse of Christ, which the Apostle calleth the Law of the Spirit of life in Christ, Rom. 8. 2. which is also twofold, the holinesse of his nature, which is his habituall righteousness: the holinesse of his life and conversation, which is his actuall obedience. The holinesse of his Nature, in that being conceived of the holy Ghost, and sanctified by him Matth. 1. 22. Luk. 1. 35. hee was also adorned with all vertues and graces, and that without measure, Iohn 3. 34. In respect whereof hee was said to be annointed with the oyle of gladnesse above his fellowes, Psalm. 45. 7. for he was full of the Spirit, Esa. 11. 2. full of grace and truth, Iohn 1. 14. full, I say, not *plenitudine vasis*, in which sense some of the faithfull have beene said to have beene full of the holy Ghost, and full of grace; but *plenitudine fontis*, for of his fulnesse wee receive even grace for grace, Iohn 1. 16. according to the measure of the donation of Christ, Ephes. 4. 7. The holinesse of Christs life was that whereby he continued in all the things which were written in the booke of the Law

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Law to doe them, and that for us. For he came not to breake the Law, but to fulfill it, *Matth. 5. 17.* He fulfilled all righteousnesse, *Matth. 3. 15.* and alwayes did those things which please God, *Ioh. 8. 29.* Hee performed in his flesh *in figura te signu*, whatsoever the Law requireth to justification, *Rom. 8. 4.* and therefore most worthily is hee often called in the Scriptures not only righteous and holy, as *Esay 53. 11.* *Act. 4. 27.* *Heb. 7. 26.* *1 Ioh. 2. 20.* *Apoc. 3. 7.* but also the *just* and the *holy*, *Act. 3. 14.* the *just*, *1 Ioh. 2. 2.* the holy one of God, *Act. 2. 27.* the holy of holies, *Dan. 9. 24.*

The other part of Christs positive righteousnesse is his passive obedience, which is called *Obedientia Crucis*, the obedience of the Crosse, wherein hee willingly submitted himselfe to endure those punishments for us, which might satisfie the Iustice of God, and the sentence of the Law for our sinnes, as it is said, *Phil. 2. 8.* *Hee humbled himselfe and became obedient to the death, even the death of the Crosse,* and *Gal. 3. 13.* *Christ hath redeemed us from the curse of the Law, himselfe being made a curse for us.* Now this passive obedience appeareth not onely in his death and passion, though in that principally, but also in all other his sufferings which hee voluntarily sustained for us in the whole course of his life, as *g* poverty, *shame*, *sorrow*, &c. The matter therefore of our justification is that whole righteousnesse, which was either inherent in the man Christ, or performed by him; whether to fulfill the commandments, or to satisfie the curse of the Law for us.

§ V. This righteousnesse of Christ our Mediatour, though inherent in the humane nature and performed by it, yet is most truely, and to us most comfortably called (according to that kinde of phrase which is termed *communicatio personarum*, the communication of properties) the *righteousnesse of God*, because it is the righteousnesse of that Person, which is God; who, though a branch of *David* according to the flesh, is *Iehovah* our righteousnesse, *Ier. 23. 6.* God above all blessed for evermore, *Rom. 9. 5.* In this sense the Iewes are said to have killed the Author of life, *Act. 3. 15.* and to have crucified the Lord of Glory, *1 Cor. 2. 8.* For as the blessed Virgin is said to be *Domina*, the Mother of God, because she is the Mother of that Person who is God: so the righteousnesse of our Mediatour, who is both God and man, is called the righteousnesse of God; because it is the righteousnesse of that Person, who is perfect God. Thus that blood, by which wee are redeemed, is called the blood of God, *Act. 20. 28.* or, which is all one, the blood of the Sonne of God, *1 Ioh. 1. 7.* The life which was laid downe for us, was the life of God, *1 Ioh. 3. 16.* the death by which wee are reconciled to God, is the death of his Sonne, *Rom. 5. 10.* the obedience by which wee are constituted just, *Rom. 5. 19.* is the obedience of the same Sonne of God; who being God coequall with his Father, humbled himselfe and became obedient to his Father even unto death, *Phil. 2. 6, 8.* and being the Sonne of God, was made subject to the Law, that hee might redeeme those that were under the Law, that we might receive the adoption of sonnes, *Gal. 4. 4, 5.*

§ VI. This

CAP. 3.

Matth. 5. 17.
Matth. 3. 15.
Ioh. 8. 29.
Rom. 8. 4.
Esay 53. 11.
Act. 4. 27.
Heb. 7. 26.
1 Ioh. 2. 20.
Apoc. 3. 7.
Act. 3. 14.
1 Ioh. 2. 2.
Act. 2. 27.
Dan. 9. 24.

His passive righteousnesse.
Phil. 2. 8.

Gal. 3. 13.

g 1 Cor. 8. 9.
h Heb. 12. 2.
i Esay 53. 3.

The righteousnesse of Christ by which wee are justified is the righteousnesse of God.

Ier. 23. 6.
Rom. 9. 5.
Act. 3. 15.
1 Cor. 2. 8.
h Luk. 1. 43.

Act. 20. 28.
1 Ioh. 1. 7.
3. 16.

Rom. 5. 10.

Rom. 5. 19.

Phil. 2. 6, 8.

Gal. 4. 4, 5.

LIB. I.

The comfort arising from this doctrine.

* Heb. 9. 14.

1 Pet. 3. 21.

m Rom. 1. 4.

n 1 Cor. 15. 14.
17.

o 1 Cor. 1. 30.
Plcr. 23. 6.

q Matth. 5. 6.

r Matth. 6. 33.

s Matth. 13. 46.

t Esay 64. 6.

u Phil. 3. 7, 8, 9.

§ VI. This doctrine of the Gospell, that the righteousness, by which we are justified, is the righteousness of God, is the chiefe stay of our faith, and the principall foundation of our comfort. For hereby wee understand, his sufferings to bee an all-sufficient satisfaction to redeeme us from hell, and his obedience of all-sufficient merit to entitle us unto the kingdome of heaven. And that wee might know undoubtedly, that his sufferings were the sufferings of God, and his obedience the obedience of God, that is, of him that is God; therefore by his divine Spirit, by which hee had offered himselfe to God, * he raised himselfe from death to life, and to¹ glory, by which his resurrection, hee was mightily declared to be the Sonne^m of God, *that our faith and hope might bee in God.* For had not Christ risen from the dead, it had beene a plaine evidence of his not being God; and then our faithⁿ were vaine, and we should yet remaine in our sinnes. But seeing Iesus Christ, who is of God made unto us^o righteousness, is God, even^p Iehovah our righteousness, hence wee learne, that the righteousness, by which we are justified, is the righteousness of God; and consequently of infinite price and merit. For although the Godhead of Christ neither obeyed, nor suffered any thing for us: yet seeing the person, which obeyed and suffered, was and is not onely man, but also God: therefore the Godhead affordeth such dignity, vertue, efficacy and merit to the obedience and sufferings of his Manhood; as that his sufferings are an all-sufficient price of ransome, and satisfaction for the sinnes of the whole world, as being the sufferings of God, and therefore of infinite value: and his holinesse and obedience being the righteousness of God, and therefore of infinite merit, and farre surpassing the righteousness of all men and Angels; maketh all those, to whom it is imputed, most perfectly righteous before God in Christ. Wherefore they who are clothed with this royall robe of Christs righteousness (as all the faithfull are) may with boldnesse appeare before the judgement seat of God, because they stand just before him, not in their owne righteousness, which is imperfect; but in the most perfect righteousness of Christ, against which no just exception can be taken. After this righteousness therefore of Christ wee ought to hunger^q and thirst; after this righteousness of God^r wee ought principally to seeke; to obtaine this most precious^s pearle, we are to forgoe all that we have, esteeming our owne righteousness (in the question of justification, if it should be obruded as the matter thereof) and whatsoever else of ours might seeme to bee an advantage unto us, or praise-worthy among men, as polluted^t clouts, as^u dung, and the opinion of our owne worthinesse and righteousness as^v losse, so we may obtaine that pearle; and that wee gaining Christ may be found in him, not as having our owne righteousness, which is that which is prescribed in the Law, but that which is by the faith of Christ, the righteousness which is of God by faith, that is, the righteousness of Christ which is imputed of God, being apprehended by faith. Now that this righteousness of God is the matter of our justification before God, and not any righteousness inherent in us,

or

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or performed by us, I shall prove at large in my fourth and seventh Bookes. Here onely I alleage the plaine testimonies of the holy Ghost, that Christ is made unto us of God our righteousness, 1 Cor. 1. 30. that hee is * Iehovah our righteousness, and that by his blood wee are justified and absolved from our sinnes, Rom. 5. 9. and by his obedience, opposite to Adams disobedience, wee are made or constituted just, Rom. 5. 19.

§ VII. The formall cause of justification is the *imputation of Christs righteousness*, because by imputing it the Lord doth justify; which I expressed in the definition. And this necessarily followeth upon that which hath beene said of the *matter*. For it cannot bee imagined how we should be justified by that righteousness of Christ, which is out of us in him, otherwise than by imputation. For even as wee were made sinners by Adams personall * disobedience; so wee are made righteous by the obedience of Christ. But how could we either be made sinners by Adams disobedience, or justified by the obedience of Christ, whether active or passive, unlesse they were communicated unto us. How could they possibly bee communicated unto us, being both transient, and having now no being? For true is that saying of a learned Philosopher, * *Motus non est nisi dum fit; postquam factus est, non est*: A motion (whether it be action or passion) hath no being, but whiles it is in doing or suffering; after it is done, it hath no being. Adams transgression was transient, and is past and gone so many thousand yeeres past: the active obedience of Christ was transient, and so was his passive obedience, which had a being *in rerum natura*, no longer than they were in doing and in suffering. How then can either Adams disobedience, or Christs obedience be communicated unto us? I answer, in respect of both, as Bellarmine answereth in respect of the former. *Communicatur eo modo, quo communicari potest, id quod transit, nimirum per imputationem*: It is communicated after that manner, whereby that may be communicated which is transient and gone, to wit, *by imputation*.

§ VIII. The same Bellarmine * with other Papists doth confesse, that the satisfaction of Christ is imputed unto us; but the imputation of his righteousness they deny, when as indeed the imputation of Christs satisfaction, is the imputation of his righteousness; for what is Christs satisfaction but that whereby hee fully satisfied the Law, and consequently the justice of God for us, which he did both in respect of the penalty, which he fully satisfied by * bearing our iniquities; and also of the commandements, by fulfilling them: the former, is the obedience of the crosse, or his passive righteousness; the latter, is his conformity to the Law, which is both his habitually and actually righteousness. By the former, he freeth us from hell; by the latter, he doth entitle us to the kingdome of heaven. But the meaning of the Papists is, that Christ by his satisfaction doth free us from hell; but as for heaven, we must attaine to it by our owne merits, as if there needed not so great a price to purchase heaven, as to redeeme from hell. But it is certaine, that there is required as infinite merit to purchase heaven, as there is required

1 Cor. 1. 30.

* 1 Cor. 23. 26.

Rom. 5. 9. 19.

The formall
cause.
Imputation of
Christs right-
eousness.

* Rom. 5. 19.

* Iul. Scaliger,
de subtil.

7 De amiss. gra-
tia & statu
pecc. lib. 5. cap.
17. §. Itaque.

* De Justif. l. 2.
sect. cap. 7.
sect. Quarto. &
c. 10. sect. De
inde.

* Euseb. 3. 17.

LIB. I.

b De justificat.
lib. 2. cap. 5. in
fine.

Imputation of
Christs righte-
ousnesse denied
not onely by Pa-
piſts, but alſo by
ſome others.

The reaſon of
their deniall
conſuted.

c Sum. 3. p. 7. q. 48.
art. 2. & q. 49.
art. 1. Caput &
membrum ſunt
quafi una perſo-
na myſtica: &
ideo ſatisfactio
Chrilli ad omnes
fideles pertinet,
ſicut ad ſua
membra.

required infinite ſatisfaction to redeeme from hell. In reſpect of both God accepteth of no righteouſneſſe to our juſtification, that is, either to free us from hell, or to entitle us unto the Kingdome of Heaven, but that which is of infinite value; becauſe the offence of ſinne, for which ſatisfaction is to be made, is infinite, and becauſe the reward which is to be merited, is of infinite worth. But, that righteouſneſſe may bee of infinite value, it is not neceſſary, as *Bellarmino* ^b himſelfe teacheth, that it ſhould be infinite in it ſelfe; but it is ſufficient, that it bee the righteouſneſſe of an infinite perſon. And ſuch is the righteouſneſſe of Chriſt, as being the righteouſneſſe of him, that is, God; ſuch is not the righteouſneſſe of any meere creature: which is an invincible argument, as hereafter ſhall bee ſhewed, to prove that wee are juſtified not by any righteouſneſſe in our ſelves, but onely by imputation of Chriſts righteouſneſſe.

§. IX. And yet this imputation of Chriſts righteouſneſſe (without which there can be no ſalvation) is denied, not onely by the Papiſts, but by ſome others hereafter to be mentioned in the fifth chapter of this booke; who ſeeme to have bene drawne to this opinion by this argument of the Papiſts; which I will therefore in this place answer, for their ſatisfaction. If (ſay they) Chriſts righteouſneſſe and merits, whereby hee redeemeth and ſaveth men ſhould bee imputed unto us, then ſhould we thereby become Saviours and redeemers of others: but this latter is falſe; therefore the former. *Answer*: I deny the conſequence of the propoſition; for firſt, when we ſay, that we are juſtified by imputation of Chriſts righteouſneſſe, our meaning is this, that the Lord accepteth for us, and in our behalfe, the obedience and merits of Chriſt, as if we had performed the ſame for our ſelves in our owne perſons. For as the merit of Chriſt is the common price of redemption ſufficient for the ſalvation of all univerſally, ſo it is the price for every particular; and ſo is applyed to every particular, not as the common price redeeming all, but as the price of thoſe ſoules in particular, to whom it is particularly applyed. Secondly, the efficacy, or effect of imputation dependeth upon the will of the imputer, and therefore the force of it cannot be extended further than he extendeth it; which is the juſtification of the parties to whom it is imputed, but no further. Thirdly, the conſequence of the propoſition doth no more follow, than if I ſhould argue thus: If by imputation of *Adams* tranſgreſſion others are made guilty of ſinne and damnation, then they to whom *Adams* tranſgreſſion is imputed are made the cauſe and fountaine of ſinne and damnation in all others; but of the firſt and ſecond *Adam* we ſhould conceive, not as of private men; but the firſt *Adam* is to be conſidered, as the root of mankind, in whom when he fell, all ſinned. The ſecond, as the head of all that ſhall be ſaved, in whom, as the head communicating his merits to his members, all the faithfull have (as his members) fulfilled the Law, and ſatisfied the juſtice of God for themſelves. The head and the body, ſaith ^c *Thomas Aquinas*, are as it were one myſticall perſon, and therefore the ſatisfaction of Chriſt belongeth to all the faithfull, as to his members:

members: the Lord accepting in their behalfe the obedience and Merit^s of Christ, as if they had performed the same in their owne persons, not for others, but for themselves. And therefore by imputation of Christs righteousness they are not redeemers, but redeemed. For though Christ, who is the Saviour of his body, communicate to his members his obedience, yet not his Headship, nor his Mediatorship, in respect whereof hee was and is both God and man. Man, to doe and suffer: God, to give infinite value and worth to that which his Person did or suffered, for the justification and salvation of all those to whom his righteousness should bee communicated and imputed; but not to make them redeemers and Saviours of others. The righteousness of the head is of sufficient vertue to justifie and redeeme all the members to whom it is imputed; but being imputed, the merit thereof extendeth no further, than to what end it is imputed; that is, to save the member, not to make it a Saviour, nor to confound the members with the head, nor to take away the proportion, that is and ought bee betweene the head and the members. Fourthly, to the Papists, who confesse Christs satisfaction to be imputed unto us, I returne the like argument. If Christs satisfaction, whereby he redeemed mankind bee imputed unto us, then are we also redeemers of mankind: But they will not, nor cannot inferre, that therefore we are redeemers, but that wee among others are redeemed.

§. X. But that we are justified onely by the imputation of Christs righteousness, I shall by the helpe of God, fully prove hereafter in my whole fifth booke. Here onely for a tast, I will but point at two argumentss, the former out of *Rom. 4. 5. 6. 11.* the basis or ground whereof is this, that whom the Lord justifieth, to them he imputeth righteousness. Now this righteousness is either the parties owne, or of another. Not their owne, for they are sinners, and being sinners they cannot bee justified by righteousness inherent, but righteousness is imputed to them without workes, that is, without respect of any obedience performed by themselves. Therefore it is the righteousness of another: That other is no other, nor can be any other, but Christ onely; therefore by imputation of his righteousness we are justified. The second shall bee out of *2 Cor. 5. 21.* As Christ was made sinne for us, so are wee made the righteousness of God in him. By imputation of our sinne to him, Christ, who knew no sinne, was made sinne, and a sinner for us; therefore by imputation of his righteousness, which here is called the righteousness of God, we who are sinners in our selves are made righteous, not in our selves, but in him.

Rom. 4. 5. 6. 11.

2 Cor. 5. 21.

Whether we are justified by the passive

CAP. IV.

Whether wee are justified by the passive righteousness of Christ only.

§. I.

The private opinions of some Divines concerning the matter of justification.



OW I come to the private opinions of some of our Divines concerning the matter and some of our justification. For some as touching the matter, doe hold that we are justified by the passive righteousness of Christ onely. Of these men, some doe not hold the matter of justification to bee the passive righteousness of Christ it selfe, but a righteousness *morte Christi partu*, purchased by the death of Christ, as the meritorious cause thereof, *viz.* remission of sinnes, which they not without absurdity say is imputed to us. For what is remission of sinne, but the not imputing of it? If therefore wee bee justified by imputation of the remission of sinne, then are we justified by the imputation of the not imputing of sinne. Again, the authors of this opinion confound justice with justification; for they say, that remission of sinne is our justice, and that justification is nothing also but remission; when indeed neither the one, nor the other is justice, but an action of God, imputing righteousness and not imputing sinne unto us. Others hold that by the passive righteousness of Christ it selfe meaning thereby his death and passion, we are justified, as by the onely matter of justification imputed to us. But that wee are not justified by the passive righteousness of Christ alone, it may appeare by these reasons:

The first reason, because there is no justification without the fulfilling of the Law.

§. II. By what alone the Law is fully satisfied, by that we are justified, and by what alone the Law is not fully satisfied, by that alone wee are not justified. By the whole righteousness of Christ, that is to say, the righteousness of his person, that is, his holiness, or habituall righteousness; the righteousness of his life, which was his obedience or actuall righteousness; the righteousness of his death and passion, which is *obedientia crucis*, or his passive righteousness, the Law was fully satisfied or fulfilled: but by the passive obedience alone of Christ the Law was not fulfilled; therefore by the whole righteousness of Christ and not by the passive onely we are justified. The proposition is thus proved: there is no justification before God without perfect and compleat righteousness, for without that no man can stand in judgement before God, and to imagine, that a man is justified without justice, is as absurd, as to conceive that a man is clothed without apparell: For they that are justified are clothed with righteousness, as having^b put on Christ, whose righteousness is their wedding garment, signified by that white and shining linnen,^d which are the justifications

^a Psal. 132. 9.

^b Gal. 3. 27.

^c Matth. 22. 11.

^d Apoc. 19. 8.

of the Saints. But there is no perfect righteousnesse, but that which fulfilleth the Law, and is fully conformable unto it, it being the perfect; perpetuall and immutable rule of righteousnesse, *Matth. 5. 18.* therefore without the fulfilling of the Law, either by our selves, or by another for us, there is no justification. Now to the full satisfying and fulfilling of the Law, since the fall of *Adam*, two things are required; not onely a perfect and perpetuall conformity to the Law to satisfie the commandement, and to fulfill the condition of the legall promise, *Doe this and live*; but also a full satisfaction to the sentence of the Law by bearing the penalty therein denounced, in regard of sinnes already committed. Againe, faith or the true doctrine of justification by faith, doth not abrogate the Law, but establish it. But if it should teach justification without Christs fulfilling of the Law for us, it should abrogate the Law, and not establish it.

§ III. Of the assumption there are two parts: the former affirmative, that by the whole righteousnesse of Christ the Law is fully satisfied and fulfilled; for by his sufferings the penalty of the Law is fully satisfied for us to free us from hell, and by his righteousness, both habitual and actual, the commandements were fulfilled for us, to entitle us unto heaven. Neither of which we were able to performe for our selves: for neither could wee satisfie the penalty, but by everlasting punishment; neither could wee fulfill the commandement, but by a totall, perfect, and perpetuall obedience; which to us, by reason of the flesh, is impossible. And this was the miserable estate, wherein the Law did hold us: both to bee accursed, if but once, and that in the least degree wee did breake it (which the best of us often doe, and sometimes in an high degree) and to be excluded from justification and salvation, if wee did not fully and perfectly fulfill it, which since the fall hath beene impossible. Wherefore as without imputation of Christs sufferings we could not bee freed from hell; so without his obedience and perfect conformity to the Law imputed unto us, wee cannot be justified or saved. By the former, our blessed Saviour hath redeemed us from the curse^h of the Law, himselte being made a curse for us; by the latter hee maketh us partakers of the promised blessednesse, by performing for us that righteousnesse, which was the condition of the promise, *Doe this and live*.

The negative part is, that by the onely passive righteousnesse of Christ the Law is not fulfilled. The Law indeed is thereby fully satisfied in our behalfe for the avoiding of the penalty therein threatned; but not fulfilled in respect of the commandement for the obtaining of the blessednesse therein promised. For the righteousnesse, which is of the Law, is thus described, that *the manⁱ which doth those things* (which are commanded) *shall live therein*.

§ IIII. Against this assumption divers exceptions are taken. First, that the Law is satisfied either by doing that which is commanded, or by bearing the punishment, which is threatned. *Ans.* It is true in respect of the penall statutes of men, but not in respect of Gods com-

D

mande-

CAP. 4.

^e *Matth. 5. 18.*

^f *Lev. 18. 5.*

Rom. 10. 5.

Gal 3. 12.

g Rom. 3. 31.

*By the passive
righteousnesse of
Christ onely the
Law is not ful-
filled.*

^h *Gal 3. 13.*

ⁱ *Rom. 10. 5.*

*And that is de-
fended against
divers excepti-
ons. First, that
the Law is satis-
fied by bearing
the penalty.*

LIB. I.

^k De justif. lib. 2.
cap. 10. Sect.
Deinde.

Secondly, that
those who are
freed from hell,
are admitted
unto heaven.

Thirdly, that
God may justify
by the passive
righteousness
only if hee will.

^l Rom. 3. 25, 26.

^m Rom. 2. 3.

ⁿ Rom. 5. 9, 19.

^o 2 Cor. 5. 21.
^p Rom. 5. 10.

^q Rom. 4. 25.

mandements, in which there is not onely a penalty threatned, but blessednesse also promised. If man had continued in his integrity, the Law might have beene satisfied by obedience onely: but being fallen into a state of disobedience, two things are necessarily required to the fulfilling of the Law; the bearing of the penalty, in respect of sinne already committed, to escape hell; and the perfect performing of the commandements, which is the condition of the covenant, *Doe this and live*, to attaine to the life promised: but neither alone will suffice to justification. For neither will our obedience satisfie for the punishment ^k as Bellarmine confesseth, nor the bearing of the punishment performe the condition of the promise. But both must concur.

§ V. *Inst.* I. But it will be said, that whosoever are freed from hell, are also admitted into heaven. *Ans.* The reason thereof is, because our Saviour, who did beare the punishment to free them from hell, did also fulfill the commandements to bring them to heaven. But howsoever these two benefits of Christ doe alwayes concur in the party justified; as the causes thereof concur in Christ, who not onely did both obey and suffer, but in obeying suffered, and in suffering obeyed: yet both the causes betwene themselves and the effects are to be distinguished. For as it is one thing to obey the commandement, another to suffer the punishment: so it is one thing to be freed from hell by Christ his suffering the penalty, another to be entituled to heaven by his fulfilling the commandements.

§ VI. *Inst.* II. Yea but God is a most free Agent, and therefore may if he will justify men by the passive righteousness of Christ onely without fulfilling of the Law. *Ans.* What God may doe, if hee will, I will not dispute; but sure I am, that he justifieth men according to his will revealed in his word. Wherein it is revealed, first, that God hath taken that course for the justifying and saving of sinners, as serveth most for the illustration of the glory of his justice, ^l as well as of his mercy. And therefore as in mercy he freeth none from hell, for whom his justice is not satisfied: so in mercy hee admitteth none to heaven, for whom Christ hath not by his obedience merited the same. Secondly, it is revealed, that the judgement of God is according to the ^m truth, and therefore he justifieth none by his sentence, but such as hee maketh just by imputation of Christs righteousness; thereby not onely absolving them from their sinnes, but also accepting, yea constituting them righteous in CHRIST. Thirdly, that as wee are justified from our sinnes by the blood of Christ; so we are made ⁿ just by his obedience: that as he was made sinne for us, so we were made ^o the righteousness of God in him; that as wee are reconciled unto God by the death ^p of his Sonne, so wee are justified and saved by his life: by his life, I say, which he lived before his death in the dayes of his flesh; and by the life which he lived, and doth live, after his death. By the acts of his life before his death, meritoriously; by the acts of his life after his death, as his ^q resurrection, his ascension, his session at the right hand of his Father and intercession, his comming againe to judgement, hee saveth

saveth us effectually, that Christ as hee was made unto us redemption, so also righteousnesse; that as hee came to deliver us from sinne, so to bring in everlasting righteousnesse, *Dan. 9. 24.*

§ VII. *Inst. III.* If we bee justified by Christ his fulfilling of the Law, then wee are justified by a legall righteousnesse; but wee are not justified by a legall justice; but by such a righteousnesse, as without the Law is revealed in the Gospell. *Ans.* The same righteousnesse, by which we are justified, is both legall and Evangelicall in divers respects. Legall, in respect of Christ, who being made under the Law, that hee might redeeme us, who were under the Law, perfectly fulfilled the Law for us. Evangelicall, in respect of us, unto whom his fulfilling of the Law is imputed. And herein standeth the maine, both agreement and difference betweene the Law and the Gospell. The agreement, that both unto justification require the perfect fulfilling of the Law: the difference, that the Law requireth to justification perfect obedience to be performed in our owne persons. The Gospell propoundeth to justification the righteousnesse of God, that is, the perfect righteousnesse of Christ, who is God, performed for us, and accepted in the behalfe of them that beleeve, as if it had been performed in their own persons.

§ VIII. Our second reason. As by the disobedience of the first *Adam*, by which he transgressed the Law, men were made sinners, his disobedience being imputed to them: so by the obedience of the second *Adam* whereby hee fulfilled the Law, men are made righteous, his obedience being imputed to them. In answer to this argument, two novelties are broached; the former, that as wee were made sinners by one act of disobedience committed by one man; and that but once: so we are justified by one act of obedience performed by one and that but once; which was that oblation of Christ, whereby hee but once offered himselfe. Whereunto I reply, first, that betweene sinne, whereby the Law is broken, and obedience whereby the Law is fulfilled, there is great ods. The Law is broken by any one act of sinne; for hee that offendeth in any one, is guilty of all. But the Law is not fulfilled by any one act of obedience, but by a totall, perfect, and perpetuall observation of the Law; for by the sentence of the Law hee is accursed, whosoever doth not continue in all the things which are written in the booke of the Law to doe them. But in no one act of obedience, there neither is, nor can bee a continuance in doing all the things that are commanded. Secondly, that although the obedience by which we are justified was but of one man, yet it was not one act, but as the Apostle calleth it in the verse going before, *dispositio*. Now *dispositio* is *opus*: is all that the Law requireth to justification. The second Novelty is, that neither *Adam* in sinning transgressed the Law, nor our Saviour in his obedience to death obeyed the Law. For neither the commandment given to the first *Adam* concerning the forbidden fruit, nor the commandment given to the second *Adam* concerning his suffering of death for us, was any commandment of the Law; no more than the commandment given to *Abraham* for the sacrificing of his sonne, or

CAP. 4.

1 Cor. 1. 30.
Dan. 9. 24.

If by Christ's
fulfilling of the
Law, then by a
legall righteous-
nesse.

1 Gal. 4. 5.

1 Rom. 1. 17.
3. 21.

The second rea-
son out of
Rom. 5. 19.

1 Rom. 5. 19.

11 Heb. 9. & 10.

1 Ism. 2. 10.

1 Gal. 3. 10.

1 Rom. 5. 12.

2 Rom. 8. 4.

L I B. I.

Deut. 12. 32.

b 1 Ioh. 3. 4.

Thirdly, because
Christ his obedi-
ence is accepted
for us.

Math. 5. 17.

3. 15.

Ioh. 8. 29.

e Rom. 5. 18.

8. 4.

d Phil. 2. 8.

e Phil. 2. 7.

f Ioh. 17. 15.

g Gal. 4. 5.

h Phil. 2. 8.

Rom. 10. 4.

Chrysostom

Rom. 10. 4.

ἐν ᾧ ἡ ἐξουσία

ἐστὶν ἡ ἀρχὴ

τοῦ κόσμου

καὶ τοῦ αἵματος

τοῦ νόμου

καὶ τοῦ πνεύματος

τοῦ ἁγίου

καὶ τοῦ λόγου

τοῦ θεοῦ

καὶ τοῦ σώματος

τοῦ ἁγίου

καὶ τοῦ πνεύματος

τοῦ ἁγίου

καὶ τοῦ λόγου

τοῦ θεοῦ

καὶ τοῦ σώματος

τοῦ ἁγίου

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τοῦ ἁγίου

καὶ τοῦ λόγου

τοῦ θεοῦ

καὶ τοῦ σώματος

τοῦ ἁγίου

καὶ τοῦ πνεύματος

τοῦ ἁγίου

καὶ τοῦ λόγου

τοῦ θεοῦ

to the Israelites for the spoiling of the Egyptians, but a speciall commandment. Whereto I reply, that although every thing which God commandeth in particular, be not expressed in the Law; yet wee have a generall commandment *expressed in the Law, that whatsoever God commandeth we must doe; and if we doe it not, we sinne; and every sinne is *ἀνομία*, that is, *b* a transgression of the Law.

§ IX. Our third reason. If Christ by his conformity to the Law fulfilled the Law for us, then his obedience in fulfilling of the Law is accepted of God in our behalfe, as if wee had fulfilled it in our owne persons: but Christ by his conformity to the Law fulfilled the Law for us; therefore his obedience in fulfilling of the Law is accepted of God in our behalfe, as if wee had fulfilled it in our owne persons; that is to say, both his habituell and a^{ct}uall righteousness is imputed to us. The consequence of the proposition is necessary, for if hee performed obedience for us and in our behalfe; he performed it in vaine, if it be not accepted for us and in our behalfe. The assumption also is of necessary truth; for first, that Christ did fulfill the Law it is evident, for himselfe professeth, that he came to fulfill the Law, *Matth. 5. 17.* that it became him to fulfill all righteousness, *Matth. 3. 15.* that he did alwayes those things which please God, *Ioh. 8. 29.* and the Scripture testifieth, that not for himselfe but for us hee fulfilled *τι δὲ ἡμεῖς ἵνα ἴδωμεν*, *c* whatsoever the Law requireth to justification: that his whole life was a perpetuall course of obedience, *ἡ ἀρχὴ ὡς καὶ ἡ συνήθεια*, even untill his death; which he performed not for himselfe; for as hee was incarnate, not for himselfe, but for us men and for our salvation, (for it was the exinanition * of himselfe) so being incarnate, he sanctified *f* himselfe for us, and was made under the *8* Law, not for himselfe, for that was a farther degree of humiliation; that being man hee humbled himselfe to be obedient, *h* even untill his death, and therein also humbled himselfe to undergoe the death of the crosse. The Apostle *Rom. 10. 4.* teacheth, that Christ is the end, that is, the perfection *τὸ τέλος*, as the Greeke Fathers speake; that is, complement of the Law to all that beleve unto righteousness, that is, that hee hath fulfilled the Law for all belevers, in so much that all who truly beleve, have in Christ fulfilled the Law. Upon which place *Remigius* writing saith, *Christus finis legis, i. completio legis*, Christ the end of the Law, that is, the fulfilling of the Law; *Theodoret*. He that beleeveth in our Lord Christ, hee hath fulfilled the scope of the Law, and what that is *Chrysostome* sheweth. For, saith hee, *What did the Law intend? To make a man just, but it was not able, for never any fulfilled it; but this end our Saviour Christ hath more amply accomplished through faith, if therefore thou belevest in Christ, thou hast not onely fulfilled the Law, but much more than it commanded, for thou hast received a farre greater righteousness, and what can that be, but the righteousness of Christ? And Photius, who- soever therefore, saith the Apostle, belevest in Christ, hee fulfilleth the Law. Sedulius likewise, hee hath the perfection of the Law, who belevest in Christ.* This therefore doth plainly prove, that Christs obedience in fulfilling the Law is imputed to all that beleve unto righteousness,

righteousnesse onely of Christ.

29

as if themselves had fulfilled it. And this is the conceived doctrine of the Church of England, ° that Christ satisfied the justice of God and redeemed us, not onely by the oblation of his body and shedding of his blood, but also by the full and perfect fulfilling of the Law, and the same was taught by *P Calvin* (not to mention all the rest of our Divines) *Christum sc. nos reconciliasse Deo, & justitiam acquisivisse toto obedientia sua cursu.*

§. X. But against this assumption divers things are objected: first, they feare not to say (which I feare to relate,) that Christ obeyed the Law not for us, but for himselfe: for they say, that Christ, as he was man, was bound to obey the Law for himselfe; which assertion detraeth from the merit of his obedience, from the bounty of his Grace, from the dignity of his person. From his merit; for if his obedience were of duty, then were it not meritorious, as himselfe teacheth, *Luk. 17. 10. for Debitum non est meritum.* And if this be true, that Christs obedience is not meritorious, than have we no title to heaven. From his bounty; if what he did indeed for us, and not for himselfe, hee should be thought to have done for himselfe, and not for us. From the dignity of his person; as if either he needed to obey for himselfe, or by his obedience hee were any way bettered in himselfe or improved. But these men shold have remembred, that the person, who (as both of us confesse) did obey the Law, was and is not onely man but God also, and therefore, as his blood was Gods blood, so his obedience was the obedience of God; and consequently was performed not of duty, nor for himselfe. For if of duty, then had God been a debtor to the Law: Neither needed the humane nature, being by personall union united to the divine, to obey, or to merit for it selfe; seeing from the first moment of the conception thereof, it was personally united to the Deity of the Sonne of God, in whose person it subsisting was, from the beginning of the being thereof, most happy, and enjoying the beatificall vision, being at that time, as the Schoolemen speake both *viator & comprehensor.* Neither did the humane nature, which doth not subsist by it selfe, work any thing by it selfe in the worke of our redemption, but God manifested ^r in the flesh, did in and by it both obey and suffer for us. And as the eternall Son of God, being God coequall with the Father, assumed the humane nature and became man, not for himselfe, for his incarnation was an ^r abasing of himselfe, as it were, to nothing (for man compared to God is as ^u nothing, if not as lesse than nothing) but for us men and for our salvation: so being man, whatsoever he did or suffered in obedience to God, was not for himselfe (for it was a further ^{*} debasing of himselfe) but for us: and as for us he sanctified himselfe, *Iohn 17. 17.* so for us he performed all righteousnesse, *Matth. 3. 15.* and fulfilled the Law for us, *Matth. 5. 17.* that whatsoever the Law requireth to justification might bee fulfilled in it, *Rom. 8. 4.*

§. XI. But here the Papists object, ^{*} that our Saviour Christ by his humiliation did merit his exaltation; because the Apostle saith, that therefore God exalted him, *Phil. 2. 9.* *Answer.* In every *etologie* the

D 3

reason,

CA P. 2.

° *Homil. of salvation, part. 1.*

P Just. lib. 2. cap. 16. §. 5.

Object. 1. That Christ obeyed the Law not for us, but for himselfe.

Luk. 17. 10.

9 Act. 10. 23. 1 Phil. 2. 6, 8.

1 Tim. 3. 16.

1 in 1 Tim. Phil. 2. 7. 2 Esay 40. 17.

** Phil. 2. 8.*

Object. 2. Of the Papists & Rheimists in Phil. 2. Sect. 1. That Christ merited for himselfe. Phil. 2. 9.

L I B. I.

Luk. 24. 26.

7 Phil. 2. 3, 4, 5.

2 ycr. 6, 7, 8.
verf. 9.a Prov. 15. 33.
18. 12.

Luk. 18. 14.

b Phil. 2. 9.

c Act. 13. 33.
Pfal. 2. 7.
Heb. 1. 5.

Rom. 1. 4.

Heb. 1. 4, 5.

* 1 Cor. 15. 14.
17.

reason, which is rendred, is in a large sense called the cause, though it may be any other argument, which is not the cause of the Consequent, but of the consequence; as here, humiliation was not the cause, but the way to exaltation: and exaltation not the effect, but the consequent, as it is said, Luk. 24. 26. ought not Christ to suffer these things and so to enter to his glory? And this appeareth by the scope of the Apostle in that place; which is to exhort us to the imitation of our Saviour Christ his charity and humility. Of his charity, in that hee being God, for our sakes became man; and being man ^a humbled himselfe further, and became obedient untill his death, even the death of the crosse. Of his humility, in that it was the way to his glory. For before honour ^a is humility, and he that humbleth himselfe shall be exalted. But humiliation is so farre from being the cause of exaltation, that it is the contrary to it; even as corruption to generation, and losse to recovery, yet because recovery presupposeth losse, and the generation of one the corruption of another, and the exaltation of the Sonne of God, his foregoing humiliation: therefore each of these may be said to be *causa sine qua non*, as all necessary forerunners may, though they be no causes: Even as Fabius, when Livius Salinator bad him remember, that by his meanes hee had recovered Tarentum; Why should I not remember it, saith he, I had never recovered it, unlesse thou haddst lost it, *Cic. 2. de Oratore.*

And further I adde, that the exaltation of Christ, whereof the Apostle ^b speaketh, was not the exaltation of him to be the Sonne of God; for that hee was from all eternity, but the manifestation thereof. For although in respect of Christs resurrection, ^c especially it be said, Thou art my Sonne, this day have I begotten thee; yet was not Christ then first begotten, whose generation is eternall; but then he was mightily declared to bee the Sonne of God by his resurrection, Rom. 1. 4. and this was that name above all names, which God did give unto him after his humiliation, his manifesting and declaring him by his resurrection to be the Sonne of God. So the Apostle saith, Heb. 1. 4, 5. that Christ hath obtained a more excellent name than the Angels: For unto which of the Angels said he at any time, Thou art my Sonne, this day I have begotten thee? This exaltation was a necessary consequent of his humiliation, and that in two respects; first, for avoyding the scandall of the crosse, for having taken upon him the forme of a servant, and therein having humbled himselfe to become obedient untill death, and to the death of the crosse; it was necessary, lest men should take offence at his great humiliation, and refuse to beleve in a man that had bene crucified, that he should mightily be declared to bee the Sonne of God by his resurrection, ascension, and sitting at the right hand of his Father; secondly, this declaration of Christ to bee the Sonne of God was to follow his humiliation as a necessary stay of our faith in Christ, for if Christ had not risen againe; ^{*} then had our faith bene vaine, and wee had remained in our sinnes. But by his resurrection and exaltation, whereby he was powerfully declared to be the eternall Sonne of God; wee

wee understand, that the obedience, which he had performed, and the suffering which hee sustained for us, were not the obedience and sufferings of meere a man, but of him that is God; for which cause Saint Peter saith, that God did raise him and give him glory, that our faith and hope might be in God.

§. XII. If they will needs with the Arrians * understand the place of Christs exaltation it selfe, which is his filiation, and not of the declaration thereof; thereupon it will follow, that Christ by his obedience and sufferings in the humane nature, had merited to bee God; but this hee had not by purchase, but by nature, and therefore himselfe prayed a little before his death, *Ioh. 17. 5.* And now Father glorifie mee with the glory, (not which I have merited by my death, but with that glory) which I had with thee before the world was. And it is evident, that the glory whereunto Christ in this place is said to be exalted, is proper to God himselfe, *Esay 45. 22.* And this may suffice for this point, for I will not trouble the Reader with those two other allegations of our Rhemists, the one out of *Apor. 5. 12.* that the Lambe which was slaine, was worthy to receive power and (as they read) Divinity: from whence they should prove, if they prove any thing, that Christ by his sufferings in his humanity, merited his Divinity. The other, *Heb. 2. 9.* that Christ, because of the passion of death, was crowned with glory and honour: where the words are thus to be construed, according to the distinction and interpretation of the * Fathers: wee see Iesus crowned with glory and honour, who for a short time was made lesse than the Angels (*viz.* by his incarnation) for the suffering of death (that is,) that hee might suffer death; or as the Apostle speaketh, that by the grace of God hee might (*viz.* in the humane nature assumed,) tast of death for all.

§. XIII. *Object. 3.* If Christ obeyed the Law for us that by his obedience we might be justified, then shall not wee need to obey the Law: but the consequent is absurd, therefore the antecedent. I answer, that we need not to obey the Law to that end, that we may thereby be justified, for from that yoke of most miserable bondage excluding us from justification, if we doe not perfectly fulfill the Law in our owne persons, our Saviour Christ hath freed us; the condition, which the Law requireth to justification, being utterly impossible to us by reason of the flesh. But howsoever we cannot perfectly fulfill the Law, that we must thinke our selves bound secretly to keepe it: that is, we must have an earnest desire, an unfained purpose, a serious care, an upright endeavour to walke in the obedience of Gods commandements, in this study and practice of piety consisteth our new obedience, which we must be carefull to performe, not to be justified thereby, but to glorifie God, to obey his will, to testifie our thankfulness towards him, to edifie our brethren, to gather sound testimonies to our selves and assurance of our justification; and so to make our calling and our election sure.

§. XIV. *Object. 4.* If wee be justified by the obedience of Christs life, what needed he to dye for us? *Answer.* the chiefest part of his obedience was to be performed at his death: His totall obedience was his fulfilling

d 1 Pet. 1. 21.

* See Cyril. The-
saur. lib. 3. cap. 2.
Christs exaltati-
on was his ma-
nifestat. on to be
the Sonne of
God.
Ioh. 17. 5.

Esay 45. 22.

Apor. 5. 12.

Heb. 2. 9.

e See D. Fulke
in his answer to
the Rhemists
Heb. 2. 9.

Object. 3.
If Christ obeyed
the Law for us,
then we need
not to obey it.

2 Pet. 1. 10.

Object. 4.
If we bee justifi-
ed by the obe-
dience of his life,
what needed hee
to die for us,

L I B. I.

Our fourth reason, to what end served the obedience Christ, if we bee justified onely by his sufferings.

f Ioh. 8. 29.

g Matth. 3. 15.

h Matth. 5. 17.

i Rom. 8. 4.

fulfilling of the whole Law for us. The Law since the fall is fulfilled, neither by an obedience conformable to the commandments alone, because wee are all sinners, nor by suffering the punishment alone, but by both. And therefore Christ performed both for us, that by both we might be justified. But this objection I will requite with

§ XV. Our fourth reason. If wee bee justified altogether by the death and passion of Christ onely, to what end and purpose serverth his habituall righteousness and actuall obedience, by which hee was obedient to the Law in the whole course of his life, doing alwayes those things which are^f pleasing to God, performing^g all righteousness, fulfilling^h the Law, and whatsoever the Lawⁱ requireth to justification? These things, as I shewed before, he did not for himselfe, therefore for us and in our stead. To this some of our aforesaid Divines doe answer, that Christ indeed fulfilled the Law for our sakes: but they put a difference betweene *pro* and *propter*, saying, that Christ obeyed the Law *pro se*, not *pro nobis*, sed *propter nos*, that is, for our sakes, but not for us, or in our stead, which some expresse thus, that he might be *sanctus Pontifex*, and *sacra Victim*a, an holy Priest and an holy Sacrifice. Others thus, that these things are required in Christ, that in his blood hee may bee righteousness unto us. *Ans. 1.* That there is no such distinction in the Scriptures, but the words, *pro*, *propter*, *pro*, *propter*, in this very point of Christs doing or suffering for us, are used indifferently: *pro*, 1 Cor. 8. 11. *propter*, Ioh. 17. 19. Rom. 5. 8. Luk. 22. 20. 1 Cor. 11. 24. *pro*, Matth. 26. 28. *propter*, Mark 14. 24. 1 Ioh. 2. 2. *propter*, Matth. 20. 28. Mark. 10. 45. Neither is this distinction acknowledged by the Fathers, who acknowledge that Christ obeyed *pro nobis*. Cyril. de rectâ fide, ad Reginam Theodoret. therapeut. 10. pag. 148. that hee was baptized *pro nobis*: Aug. tract. 4. in Ioh. & tract. 111. that he who dyed for us, liveth *pro nobis*. Cyril. Thesaur. lib. 9. cap. 2. That he was made a Priest *pro nobis*. Idem in Ioh. lib. 2. cap. 1. *pro omnibus mortuus, pro omnibus resurrexit, &c.* *Ans. 2.* This to me seemeth but a shallow conceit. For who is the Priest, and what is the Sacrifice? Was not the Priest the Son of God, both God and Man? Was not the Sacrifice the flesh or human nature of the Son of God? Surely, if Christ had never submitted himselfe to obey the Law, yet he being God, had been a most holy Priest; his body and blood being the body and blood of God, had beene a most holy and all-sufficient Sacrifice. Neither was it the holiness of the humanity that sanctified the sacrifice, or gave the vertue of satisfaction unto it; but the dignity of the person, and the vertue of the Godhead, which made the righteousness of the Man Christ, as well active as passive, to bee meritorious and satisfactory for others. Iesus Christ therefore being both God and Man, was and is our high Priest, who offered the sacrifice of his humanity upon the altar of his Deity, which sanctified the sacrifice and made it an all-sufficient satisfaction for the sinnes of all that beleve. It is the Spirit, saith our Saviour Christ, that giveth life, the flesh (by it selfe) profiteth nothing, Ioh. 6. 63. the sufferings or obedience of Christ, as hee is Man, considered apart from the Godhead, are neither satisfactory nor meritorious

Ioh. 6. 63.

torious for others; but being the sufferings of God, they are a sufficient price of ranfome to free us from hell; and being the obedience of God, is of sufficient merit to entitle us unto the kingdome of heaven.

§. XVI. Our fifth reason. There are two parts of justification, the one, the absolving from the guilt of sinne and damnation; the other, the accepting of a beleeving sinner, as righteous unto life: the former, is wrought by the sufferings of Christ imputed, as a full satisfaction for sinne; the other, by imputation of Christs perfect obedience, as a sufficient merit of eternall life: by the former we are freed from hell, by the latter we are entituled to the kingdome of heaven. Of them both the Apostle speaketh, *Rom. 5.* that we are justified, that is, absolved from our sinne, by the blood of Christ, *v. 9.* and that wee are justified, that is, constituted just by his obedience, *vers. 19.* To this argument they answer by denying the antecedent; saying, that there are no parts of justification, but that it wholly consisteth in remission of sinnes. Indeed if it were the onely matter of justification, as some of them teach, and the entire formall cause of justification, as others avouch, of whom we shall speake in the next Chapter; I say, if both these opinions were true, then I would confesse, that the whole nature of justification doth consist in forgiveness of sinne; but whiles it is either, but the matter, as some say; or but the forme, as others; or neither of both, as I avouch: it is a manifest error to say, that justification consisteth wholly in remission of sinnes. Again, in every mutation, though it be but relative, we must of necessity acknowledge two termes; *terminum à quo*, & *terminum ad quem*; the denomination being taken commonly from the *terminus ad quem*. As in justification there is a motion or mutation from sinne to justice, (from which terme justification hath its name) from a state of death and damnation, to a state of life and Salvation. But if justification be nothing else but bare remission of sinne, then is there in it onely a not imputing of sinne; but no acceptation as righteous: a freedome from hell, but no title to heaven. To this they answer; that to whom sinne is not imputed, righteousness is imputed; and they who are freed from hell, are admitted to heaven. I doe grant, that these things doe alwayes concur; but yet they are not to be confounded, for they differ in themselves, and in their causes, and in their effects: in themselves, for it is one thing to bee acquitted from the guilt of sinne, another thing to be made righteous; as wee see daily in the pardons of malefactors: in their causes, for remission of sinne is to be attributed to Christs satisfactory sufferings; the acceptation as righteous unto life, to Christs meritorious obedience. In their effects, for by remission of sinne wee are freed from hell, and by imputation of Christs obedience, we have right unto heaven.

§. XVII. If unto justification there be required besides remission of sinne, Imputation of righteousness; then there are two formall causes of justification. *Ans.* It followeth not, for although there bee two *termini* in this mutation, yet there is but one action; and this one

Our fifth reason: that there are two parts of justification.

Rom. 5.9.19.

Object. Then there be two formall causes of justification.

one

LIB. I.

That justification
doth not consist
onely in remission
of finnes.

one action is the onely forme of justification, *viz.* imputation of Christs righteousness; of which are two effects, which also be the two parts of justification, remission of sinne, and acceptation as righteous; as I said in the definition, that justification is an action of God, wherein hee imputing the righteousness of Christ to a beleeving sinner, doth not onely absolve him from his finnes, but also accepteth of him as righteous, and as an heire of eternall life.

§. XVIII. Notwithstanding this so evident truth, some of the Divines, of whom we spake, when they would prove justification by the passive righteousness of Christ onely, take this position for granted, that justification is nothing but remission of sinne, and hereupon inferre, that seeing wee have remission of sinne onely by the blood of Christ, we are justified by his blood onely: And to this purpose they alleage many testimonies of Scriptures, affirming that by the blood of Christ and by his death and passion wee have remission of sinne; to all which we readily subscribe. But if there be any other places that seeme to ascribe unto the sufferings of Christ more than remission of finnes, as entrance into heaven and salvation, &c. such places are to be understood by a Synecdoche, putting the chiefe and most eminent part of his obedience for the whole. Others labour to prove this assertion, that justification is nothing but remission of sinne, by testimonies, and by reasons; and to this purpose collect a multitude of testimonies of Protestant Divines, who against the Papists have maintained, that justification consisteth in remission of finnes onely. But this assertion, as hereafter I shall shew, is to be understood as spoken in opposition to the Papists, who unto justification, besides remission of finnes, require inward renovation or sanctification; and therefore their meaning was to exclude from justification, not imputation of righteousness, which alwayes concurrerth in the same act with remission of sinne, and without which there can be no remission; for by the same act of imputation of Christs whole and entire righteousness, we have both remission of finnes, and acceptation unto life; but to exclude renovation à *ratione justificationis*, from the proper nature of justification; as if they had said, wee are not justified both by remission and renovation, as the Papists teach, but by remission without renovation; that is, in their meaning, by remission onely: and this is acknowledged by *Bellarmino* himselfe, as hereafter shall bee shewed. And forasmuch as by remission of sinne wee have an imputative righteousness, for to whom the Lord imputeth not sinne, to him he imputeth righteousness without workes, as the Apostle proveth, *Rom. 4. 6, 7.* therefore, when it is said, that we are justified by remission onely, and not by renovation; it is all one, as if wee said, that wee are justified by imputation onely, and not by infusion of righteousness.

Rom. 4. 6, 7.

Their chiefe argument, because remission is as well of finnes of omission as of commission.

§ XIX. Their chiefe argument to prove their assertion is this. Remission is as well of the finnes of omission as of commission. As therefore he, whose finnes of commission are remitted, is reputed, as if hee had done nothing forbidden: so whose finnes of omission are remitted,

mitted, is reputed, as if hee had left undone nothing that is commanded. Now hee that is reputed as if hee had neither done any thing forbidden, nor left undone any thing that is commanded; hee is reputed, as if hee had fulfilled the whole Law.

I answer by distinction, if they consider remission of sinnes barely without imputation of righteousness (as they must, if they will make good their assertion) then hee that hath onely remission of the sins both of commission and omission, is freed from the guilt of both, but not from the fault. For notwithstanding such remission of his sinnes, he is a sinner, as having both committed what is forbidden, and also omitted what is commanded. Yet by remission or not imputation of sinne hee is freed from the punishment, and *a reatu pene*, from the guilt binding over to punishment, as if hee had neither committed any thing forbidden, nor omitted any thing commanded. Hee therefore that hath remission is reputed, as having neither committed any evill, nor omitted any good; not simply or absolutely, but in respect of the punishment, and the guilt which bindeth over to punishment. As for example, a malefactor being convicted of Felony, is by the Kings pardon acquitted both from the punishment and the guilt binding him over to punishment; but yet notwithstanding his fault remaineth, and for all his pardon hee is a theefe. But if they conceive of remission of sinne, as having the imputation of righteousness concurring with it, as alwaies it happeneth in Gods justification of a sinner; then it is true, that hee to whom his sinnes are remitted, that is, to whom sinne is not imputed, and righteousness is imputed, is reputed simply and absolutely, as if he had neither committed any thing forbidden, nor omitted any thing commanded, but as if he had fulfilled the whole Law. For it is not in Gods pardon as it is in mens: A man by his pardon may remit the punishment and the guilt binding over to punishment; but hee cannot take away the fault, neither can hee by his pardon, make the offender just. But whom God doth justifie, hee maketh them righteous by imputation of Christs righteousness, whereby hee doth not onely free them from the guilt of sinne and damnation; but also covering their fault he accepteth, yea constituteth them righteous and heires of eternall life. For Gods judgement is according to truth, and therefore hee justifieth none but such as are just, though not by righteousness inherent, for so none ^{are} or can bee justified, yet by righteousness imputed. Iustification therefore is not onely an acquitting of a sinner from punishment by the not imputing of sinne, but also an accepting of him to life by imputation of perfect righteousness: not onely a freeing of a man from hell, but also the entituling of him to heaven: not onely a forgiving of our debt, which Christ our surety hath paid for us, but also an enriching of us with the inestimable treasure of Christs most perfect righteousness.

§ XX. To this argument some doe adde a second not unlike, whosoever are innocent they are just; by remission of sinnes men are innocent; therefore by remission of sinnes men are just. *Ans.* The proposition

^m Phil. 1. 43. 2.
Gal. 2. 16.

Objct. By remission we are made innocent and therefore just.

LIB. I.

Three arguments of L.P.

I

position is not generally and necessarily true, for wee may conceive a man to bee innocent, who is not just: for innocency is but an absence of sinne, not importing a presence of righteousness. Infants if they were cleare from originall sinne, were innocent, but not just. To the assumption, I answer, that by the bare remission of sinnes without imputation of righteousness men are not innocent: for bare remission is like to a Kings pardon, which taketh away the punishment, but not the fault. But if they speake of remission of sinne accompanied with imputation of Christs righteousness, then I will confesse, that by remission of sinne men are made both innocent and just. But that righteousness imputed which shall make a man just, must not stand in suffering onely, but in an universall conformity with the Law of God. You have heard our arguments, and their answers: now let us examine their proofes.

§ XXI. The principall authour of this Novelty hath three arguments. The first is this; Whereby we have entrance into heaven, thereby alone we are justified: by the blood of Christ wee have entrance into heaven; therefore by the blood of Christ alone wee are justified. *Ans.* The proposition if it had beene propounded thus, by what wee have entrance into heaven, by that wee are justified; or thus, by what alone we have entrance into heaven, by that alone wee are justified, had been true; but as it is propounded, it is false: for we have entrance into heaven by his resurrection, ascension, and intercession, (not to speake of his obedience, by which notwithstanding wee are as the Apostle saith, justified, and entituled to heaven) yet we are not justified by any of these alone. If his meaning be that by the blood alone of Christ we have entrance into heaven, the assumption also is false, unlesse hee either by a *Synecdoche* doe under one principall include all the merits of Christ, or exclude all other meanes out of Christ, who is our onely Saviour.

2

His second argument, *Sablata privatione ponitur habitus*, therefore sinne being remitted and taken away, justice followeth of its owne accord. To which I answer briefly, that neither the punishment, nor the guilt, which onely (as themselves teach) are taken away in justification, are privations, nor the justice which is acquired is an habit in the party justified: and therefore that Logicall Axiome doth not serve his turne.

3

His third argument; If we are justified onely by remission of sinnes, then not by that righteousness which is in Christ: but we are justified onely by remission of sinnes. *Ans.* The consequence of the proposition is unsound, for although wee were justified by remission of sinnes alone; yet wee were justified by imputation of Christs passive obedience, at the least, unto remission of sinnes. The assumption hee proveth, first, by this reason; because otherwise our sinnes being remitted, wee should still remaine accursed. *Ans.* It followeth not, for together with remission of sinnes by imputation of Christs sufferings, concurrerh acceptance unto life by imputation of Christs obedience, without which we could not be said to have fulfilled the Law in Christ. Secondly, by the

the authority of *Calvin*, whom in this case these men abuse worse than the Papists. For *Beclarmine* ^k, though he object against *Calvin*, as these men doe, that he placeth justification onely in remission of finnes; yet he confesseth ^l, that his meaning thereby was not to exclude imputation of Christs righteousness, but renovation or sanctification. And he citeth these words out of ^m *Calvins* institutions, that hee placeth justification *in peccatorum remissione, & justitiæ Christi imputatione*, in the remission of finnes, and imputation of Christs righteousness. And againe ⁿ, that God, when he doth justifie us, he doth absolve us by imputation of righteousness; that in Christ wee may be accepted as just, who in our selves are not. Wherefore, saith hee, when *Calvin* in the same Chapter, §. 21. and 22. and in his Antidote unto the Councell of Trent, *Seff.* 6. doth contend, that justification consisteth only in remission of finnes; he doth not exclude the imputation of Christs righteousness, but inward renovation and sanctification. The same *Beclarmine* confesseth ^o, that those whom he calleth Lutherans (who indeed are very found in this point) doe all of them place justification in the imputation of Christs righteousness, which assertion of theirs is most true, because by imputation of Christs righteousness wee have not onely remission of finnes, but also acceptation unto life, as being righteous in Christ; not onely freedome from hell, but also right and title to the Kingdome of Heaven.

§ XXI I. Another treating of this point, affirmeth, that Christ is the matter of our justification, and is made righteousness unto us in his passive obedience onely; and yet confesseth, that both the holiness of his person and the obedience of his life are necessarily required, that he might be meet to become our righteousness in his sufferings. But this is frivolous: because, as I noted before, he being perfect God, as well as perfect man, had beene in his sufferings an All-sufficient satisfaction for our finnes, though hee had never submitted himselfe to the obedience of the Law. But the divine Nature of the Sonne of God, and the dignity of his person, as it made his sufferings all-sufficiently satisfactory for our finnes, to redeeme us from hell, because they were the sufferings of God, the blood of God, &c. so it made his obedience all-sufficiently meritorious to constitute and make us righteous, and to make us Heires of Eternall life; because it was the obedience or righteousness of God. For the Sonne of God was made under ^p the Law, that he might not onely redeeme us, who were under the Law, by his sufferings; but also that by his meritorious obedience we might receive the Adoption of sonnes. But he proveth Christ to bee our righteousness onely in his passive obedience, because it onely was both prefigured in the types and figures of the Law, and also represented in the sacraments. As touching the types and figures of the Law which prefigured Christ; they were either figures of his person and office, or they represented his benefits, as namely and especially justification or sanctification. And those, which figured his benefit of justification, either represented the remission of sinne by his sufferings; or acceptation

E

with

C A P. 4.

^k De justif. l. 2. c. 6

^l De justif. l. 2. c. 1

^m Lib. 3 c. 11.
sect. 2.

ⁿ Sect. 3.

^o De justif. l. 2.
c. 1. & 6.

The arguments
of J. F.

^p Gal. 4. 4. 5.

L I B. I.

9 Gen. 35. 2.

Zech. 3. 4.

Mat. 22. 11, 12.

Exod. 28. 43.

Exod. 28. 36, 38.

Jer. 23. 6.

* Athanas. tom. 2.
advoc. eos qui
negant Christum
ex natura nostra
sumpsisse primi-
tias.

Whether the
passive obedi-
ence of Christ
onely, be repre-
sented in the
Sacraments.

* Rom. 4. 11.

Gal. 3. 27.

1 Ep. 5. 30.

with God by his obedience, or both. The ceremony of ¹changing their clothes, when they were to come before God, did import that those who desired to please God, must be clothed with Christs righteousness, which is also signified by the wedding ¹garment, and the holy attire, wherein the Priests were to appeare before God^r. The high Priests wearing of the golden plate with this inscription^r, Holiness of the Lord, (who is Jehovah ¹our righteousness) was to this end, that the iniquity of the holy things, which the children of Israel should hallow, in all their holy gifts, being taken away, they might bee accepted before the Lord. The high Priests offering of incense upon the golden Altar, resembled the pleasing obedience of Christ in his life and death, and his intercession for us. The Arke of the Covenant was a Type of Christ the Mediator; the cover upon it, of his propitiation; the tables of Covenant within it, of his fulfilling the Law for us. The sanctification of the first fruits, which were a type of Christ (who is the first fruits of all that shall bee saved, 1 Cor. 15. 23.) was imputed to the whole increase or store, Rom. 11. 16. So saith * Athanasius, τὸ πρῶτον τῶν καρπῶν τῆς ἀπαρχῆς τῆς γενεῆς ἡμῶν ἀποδοτέον τῷ κυρίῳ ἵνα ὅλη ἡ γενεὰ δικαιωθῇ; That the fulfilling of the Law performed by the first fruits (so he calleth the flesh of Christ) is imputed to the whole lump, &c.

§ XXIII. But come we to the Sacraments, which hee truly saith are the soules of that righteousness* which is by Faith. And yet, saith he, Baptisme signifieth onely the washing of the soule by the blood of Christ; the Eucharist representeth onely his body broken, and his blood shed for our sinnes. *Ans.* Though some parts onely of the benefits of Christ are represented in the severall Sacraments; yet the substance of each Sacrament is the participation of Christ wholly with all his merits and benefits. Thus in Baptisme we are incorporated into Christ, and in it we put on * Christ, who is our righteousness. And it is the Sacrament, not only of remission of sinne and of justification, but also of regeneration and sanctification, we being therein conformed to his death and resurrection, Rom. 6. 3, 4, 5. In the Lords Supper we have communion with Christ, being not only united to him as¹ bone of his bone, and flesh of his flesh; but also have communion with him both in his merits by imputation, and in his graces by influence from him as our head. Other arguments are used by the same authour; but because in them he taketh two things for granted, which hee cannot prove; the one, that justification consisteth onely in remission of sin; the other, that wee ascribe remission of sinne to Christs active obedience, I will not trouble the Reader with them. Onely let him call to minde the errors which the Authors of this opinion doe runne into for the defence thereof. First, that remission of sinnes is the matter of justification which is imputed to us. Secondly, that the Law is fully satisfied by bearing the penalty alone. Thirdly, that by one act of obedience we are made just, as wee were by one act of disobedience made sinners. Fourthly, that neither by his disobedience Adam did transgress the Law, nor Christ by his obedience unto death, obey it. Fifthly,

Imputation the forme of Justification.

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ly, that Christ obeyed the law not for us, but for himselfe. Sixthly, that justification consisteth wholly and onely in remission of finnes. Which being for the most part consequents of this opinion, doe prove the antecedent to be false.

CAP. 5.



CAP. V.

That the formall cause of Iustification is the imputation of Christs Righteousnesse.

§. I.

You have heard the private opinions of some of our Divines concerning the matter of justification: now let us examine the unsound opinions of some others concerning the forme. For as the former made remission of sins the matter, which is imputed to justification; so these make it the forme. And as the former teach, that justification consisteth wholly in remission of sinne, so doe these. And yet the former hold it to bee but the matter; and these, but the forme. Indeed if it were both the matter and the forme, they might well say, that justification doth wholly consist therein. But being, according to their owne conceipt, but the one, or the other, and according to the truth, neither of both, but an effect of the true forme (for by imputation of righteousness we have remission of sinne) their opinion must needs be unsound. But the thing wherein chiefly they erre is, that with * *Socinus* the heretike they deny the imputation of Christs Righteousnesse; and consequently do hold, that neither the active nor passive obedience of Christ is that, which is imputed to us for righteousness. What then? forsooth the act of faith. Of these mens error I shall not need to say much in this place: because, besides that, which hath already beene delivered in the third Chapter, I have plentifully and fully proved in my whole fourth booke, that the righteousness of Christ, is the matter which is imputed to justification; and in my whole fifth booke, that the imputation of Christs righteousness is the forme of justification. Only I will note their depravation of our Doctrine, and point at their errors.

§ II. As touching the former: when we say, that the imputation of Christs righteousness is the formall cause of justification, because by imputation of Christs righteousness God doth justifie us: they will needs, with the Papists, make us hold, that we are formally righteous by that righteousness, which is not in us, but out of us in Christ; which is absurd: for as themselves expound the phrase*, *Formall justice consisteth either in the qualities of the soule, or in good actions* (that is, it is either habituall or actuall) so that it cannot stand in imputation; by which wee can

Private opinions concerning the forme of justification.

* *Disp. de I. Chr. Ser. 4. part. 6. 4. Christi iustitiam nobis imputari est merum commentum.*

Their depraving of our Doctrine.

Bellarmin. de just. l. 2. c. 7. §. quart.

* *A. W. pag. 130. n. 4.*

LIB. I.

b Centur. i. li. 2.
c. 4. col. 240. lin. 3
c Ib. col. 241. lin.
41. Scharp. de
justif. controu. 8.
arg. 2. c. con-
trou. 9.

no more be just formally, than wise, rich, alive, by imputation of wisdom, riches, and life. Wherefore I marvell how they could be so absurd, as to conceive so absurdly of us. But wee teach, that Christs righteousness, both habituall and actuall, by which he was formally just, is the matter; and the imputation thereof is the forme of justification. And so those very Authors, upon whom they would father this assertion, in expresse termes doe teach; affirming, that Christs obedience, or fulfilling of the Law is the ^b materiall cause of justification; and the application or imputation thereof, is the ^c formall cause of justification. We say then, that the righteousness of Christ it selfe is not the formall cause of justification, or that by which we are formally just; but the imputation of it; it selfe being the matter of justification; that is to say, that thing, which unto justification is imputed. Wherefore I shall not need to answer, in defence of our assertion, the arguments, either of those *Veteratores*, the Papists, or these *Novatores*, who both agree in this calumination against us, all tending to prove, that wee are not formally just by that righteousness of Christ, which is out of us in him: which we doe not hold. For the righteousness, whereby a man is formally just, is inherent in himselfe: for what is more intrinsecall than the forme? But Christs righteousness is not inherent in us, no more than our sinne was inherent in him. And yet, as he was made sinne or a sinner by our sinnes, not formally, (God forbid!) but by imputation: so wee are made righteous by his righteousness, not formally (as we are justified) or in our selves, but in him, viz. by imputation. And againe, as by *Adams* actuall transgression, which was transient, and now hath no being, we are made sinners, that is, guilty of sinne and damnation by imputation of his disobedience: so likewise by Christs obedience, which hee performed in the daies of his flesh, and was proper to his owne person, we are justified, that is, not onely freed from the guilt of sinne and damnation, but also constituted just, and entituled to the Kingdome of Heaven. And yet we deny not, but that, as they to whom the guilt of *Adams* transgression is imputed, are also by sinne inherent transfused from him by carnall generation formally made sinners: so they, to whom the obedience of Christ is imputed unto justification, are also made formally just by an inchoated righteousness received by influence from Christ, and infused by his spirit in their spirituall regeneration.

Their owne errors, which besides the principall, are six.

§ III. In their opinion it selfe denying the imputation of Christs righteousness to justification they erre more dangerously than the Papists, who are forced to confesse the imputation of Christs satisfaction: for the maintenance of this maine error they hold fixe others. First, that remission of sinne is the entire forme or formall cause of justification. Secondly, that justification is nothing else but remission of sinne. Thirdly, that no other righteousness concurrith to justification besides the remission of sinne, no nor the righteousness of Christ, otherwise than it doth merit remission of sinne. Fourthly, that the righteousness, by which we are justified, is not the righteousness

ousnesse of Christ it selfe, but a righteousness purchased by the death of Christ, *viz.* remission of sinne. Fifthly, that not the obedience of Christ it selfe is imputed whether active or passive, but the merit thereof. Sixthly, that not the righteousness of Christ, but the act of faith is imputed for righteousness. All which before I saw the booke wherein these errors are broached, I had plainly and fully confuted in this Treatise.

§ IV. For as touching the two first, and the maine error it selfe; I have proved, both in the third Chapter of this booke ^d briefly, and in the whole fifth booke at large, that the forme of justification is the imputation of Christs righteousness; by which we are both absolved from our sinnes, and also are in Christ accepted and made righteous; and consequently, that these two are the essentiall parts of * justification, *viz.* the not imputing or remission of sinne, which God doth grant by imputation of Christs sufferings, in respect whereof wee are said to be justified by his ^e blood; that is, freed from the guilt of sinne and damnation; and the imputation of Christs obedience; by which wee are made or constituted righteous, and are entituled to the kingdom of Heaven. So that remission of sinne is not the forme, and much lesse the entire forme of justification, considered as an action of God; but an effect of the forme, because by imputation of Christs righteousness we have remission of sinne. Neither is it the whole benefit of justification, but a part thereof. For although many of our Divines, as hath beene said, have taught, that unto justification remission of sinnes is onely required: yet their assertion, as hath also beene shewed, is to be understood (as *Bellarmino* himselfe understandeth *Calvin*) as spoken in opposition to the Papists; who say, that to justification concurre, not onely remission of sinnes, but also inward renovation or sanctification. To contradict them, our Divines have said, that wee are justified by remission onely or not imputing of sinne, (wherewith alwayes concurrith imputation of righteousness,) and not by renovation or sanctification. Their meaning therefore by the exclusive particle *onely*, was to exclude, not imputation of righteousness, which unseparably accompanieth the not imputing of sinne, as *Saint Paul* proveth, *Rom. 4. 6, 8.* and *Bellarmino* himselfe confesseth; but infusion of righteousness or renovation.

§ V. The third is the same in effect with that which I fully confuted, *Cap. 4.* and contradicteth their owne assertion, who teach with us, that we are justified by the whole course of Christs obedience: for remission of sin is properly ascribed to Christs sufferings or his blood ^g, which cleanseth us from all our sinnes; and not to his active obedience. And justification is nothing, as they say, but remission of sinne: whereupon it would follow, that we are justified onely by Christs passive obedience, which I have already disproved.

§ VI. The fourth, denying the righteousness of Christ it selfe to be our righteousness, I have fully confuted in the fourth booke: besides that, which hath already beene alledged in the third chapter of

The two first of the sixe.

^d *Lib. 1. c. 3.*
§. 7. & c.

* *Lib. 1. c. 4.*
§. 16. & c. 6. §.

^e *Rom. 5. 9.*
f Rom. 5. 19.

Rom. 4. 6. 8.

The third error

^g *Job. 1. 7.*

The fourth error.

L I B. I.

this book, that which is added concerning a righteousness purchased by the death of Christ, is the same with that which I confuted, *Chap. 4. §. 1.* for our righteousness is not remission of sinne, but that by which wee have remission; not justification it selfe, but that by which wee are justified. For remission of sinne, as well as justification it selfe, is an action of God, not imputing sinne and imputing righteousness; and therefore is not that righteousness which is imputed. Thus therefore I argue; By what we have remission of sinne, by that wee are justified, and by what we are justified, that is our righteousness; by the blood of Christ we have remission of sinne, and not by that righteousness which is purchased by his blood, *viz.* remission of sinne, for that to say were very ridiculous. Wherefore by the blood of Christ we are justified; and consequently, that with the rest of his obedience is our righteousness.

The fifth error.

§. VII. To the fifth I answer, that the meritorious obedience of Christ both active and passive are the merits of Christ: if therefore the merit of Christ be imputed, then his meritorious obedience. Neither can the merit of Christs obedience be imputed to us, unless the obedience it selfe be imputed, and by imputation accepted of God for us, as performed by our selves.

For as the guilt of *Adams* transgression could not be imputed to us, unless the transgression it selfe were first imputed, and made ours; by imputation whereof wee are made sinners, that is, guilty of his sinne unto condemnation: so the merit of Christs obedience cannot be imputed, unless the obedience it selfe be imputed, and made ours; by imputation whereof we are freed from the guilt of sinne and damnation, and are accepted as righteous, and as heires of eternall life. And as it may truly be said of them, to whom *Adams* disobedience is imputed, that they sinned in *Adam*: so of them, to whom Christs obedience is imputed, it may no lesse truly be said, that in Christ they have satisfied the justice of God, in Christ they have fulfilled the Law; the Lord accepting of the obedience of Christ in their behalfe, as if they had performed it in their owne persons. For Christ is the end, the perfection and complement of the Law to all that beleeve. So that whosoever truly beleeve in Christ, hath in him fulfilled the Law, as the Greeke expositors expound that place, *Rom. 10. 4.*

Rom. 10. 4.

Obiect. I.

§. VIII. But, say they, we were not so in Christ, when he obeyed, as we were in *Adam*, when he sinned. Neither are wee members of Christ untill we actually beleeve; and therefore, neither could we be said to have satisfied the justice of God for our sinnes, nor to have fulfilled the Law in him, as we are truly said to have sinned in *Adam*. Or if it could be said, that in Christ we satisfied Gods justice for our sinnes, then should we need no pardon. Neither can punishment and pardon stand together, if wee have borne the punishment, then are we not pardoned. *Ans.* The first *Adam* was a type of the second, and both were heads and roots of mankind. *Adam*, of those that shall be condemned; Christ, of those that shall be saved. For as in *Adam* all dye, that

Rom. 5. 14.

that dye eternally; so in Christ all live, that live eternally. And as in Adam ^k *is mortal* that is, all that shall be condemned were constituted sinners, his disobedience being imputed to them, because in him they sinned: so in Christ ^{is mortal} all that shall be saved, shall be constituted just, his obedience being imputed to them, because in him, as their head, they have satisfied and fulfilled the Law. Neither are wee more truly derived from Adam in respect of the life naturall, than wee are from Christ in respect of the life spirituall. Therefore if Adams disobedience were imputed to condemnation, much more Christs obedience is imputed unto justification of life, as the Apostle ¹ argueth Rom. 5. and from thence Bernard; ^m *Cur non aliunde iustitia cum aliunde reatus? alius qui peccatorem constituit; alius qui iustificat à peccato; alter in semine, alter in sanguine. An peccatum in semine peccatoris, & non iustitia in Christi sanguine?*

§. IX. Yea but then (say they) when Christ obeyed, we were not his members: No more (say I) were we the branches of the first Adam, when he disobeyed. Actually, we are neither branches of the first Adam, untill we partake the humane nature by generation; nor members of the second Adam, untill we be made partakers of the Divine ⁿ nature by regeneration, and yet it is most true, which Bernard avoucheth in the place even now cited, *satisfecit ergo Caput pro membris, &c.* the head therefore satisfied for his members, &c.

§. X. Yea but our faith relyeth upon Christ, as having' already redeemed us.

Ans. Christ is the Lambe ^p of God slaine from the beginning of the world. The vertue of whose obedience is extended, not onely to them that come after Christ; but also to all the faithfull that went before from the beginning of the world, who were members ^q of Christ as much as we are now. And for them, as well as for us, Christ obeyed the Law, and suffered death; and to them (so many as beleaved) was the obedience of Christ imputed, ^r as well as to us. They all did eate the same ^t spirituall meat, and did all drinke the same spirituall drinke. For they dranke of that spirituall Rocke which followed, and that Rocke was Christ.

§. XI. But if in Christ, say they, we satisfied the punishment, then we need no pardon.

Ans. When wee say, that in Christ wee satisfied and fulfilled the Law, our meaning is, that his satisfaction and obedience is imputed to us; that is, it is accepted of God in our behalfe, as if wee had performed the same in our owne persons. Neither should it seeme strange, that satisfaction and pardon may stand together, seeing God pardoneth no sinne, for which his justice is not satisfied. But it is Christ that satisfied, & bare the punishment; and we are they who are pardoned by imputation of his satisfaction unto us. Here therefore especially mercy and justice met together: justice, executed upon Christs mercy, exhibited to us; who are justified by the grace of God *freely*, ^u in respect of us, through the redemption that is in Christ Iesus: and therefore not freely in respect

C A P. 5.

ⁱ 1 Cor. 15. 22.
^k Rom. 5. 19.

^l Rom. 5. 17, 18.

^m Epist. 190.
See infr. lib. 5.
chap. 4.

Object. 2.

ⁿ 2 Pet. 1. 4.

^o Epist. 190.

Object. 3.

^p Apoc. 13. 8.

^q Their afflictions were the reproch of Christ. *Heb.* 11. 26, viz. in his members.
^r *Act.* 15. 11.
^t 1 Cor. 10. 3. 4.

Object. 4.

^u Rom. 3. 24. 25.

LIB. I.

The sixth error

Lib. 6. c. 4.
sect. 6.* Covenant of
Grace. cap. 8.
page 94. n. 5.A Caveat for
young Divines.The necessity
of imputation
of Christs right-
eousnesse.

respect of him, who paid so great a price. For him God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sinnes, &c. But that the righteousness of Christ is the onely thing, which properly is imputed to justification, I have at large disputed, *Lib. 4. c. 5.*

§. XII. The sixth I have already refuted *Lib. 1. Cap. 2. §. 7.* Whereunto I now adde; that these men, confessing the truth with us, that faith is the instrumentall cause of justification, confute themselves. For if it be the instrument to receive that which is imputed, then is it not the thing it selfe which is imputed properly; though relatively it may in respect of the object, which it, as the instrument or hand, doth receive to justification: and that is the righteousness of Christ. And for this cause, as hereafter shall bee declared, the same benefits, which wee have from Christ properly, are attributed to faith; not absolutely, in regard of it selfe; but relatively in respect of that righteousness, which it doth apprehend. If it be said, that faith as the instrument receiveth remission of sinne, because by it we are assured thereof: I answer, that by faith receiving Christ we have remission of sinnes and justification, before we can by speciall faith be assured of it. And it is a great absurdity, as elsewhere * I have shewed, to teach, that men must beleieve, and be assured of the remission of their sinnes, to the end that they may be remitted.

§. XIII. I shall not need therefore to say any more in this place, unlesse it be to give a Caveat to all young Divines, that they give no credit to these Novelties, which either affirme that wee are justified by the passive righteousness of Christ onely; or deny that wee are justified by the righteousness of Christ at all, as the matter of our justification. By *Matter* I understand that very thing, which is imputed as our onely righteousness; by which wee stand perfectly righteous before God; by imputation whereof, we are both freed from hell, and also entitled to the kingdome of heaven. And let all men take notice, that these opinions, howsoever to some they seeme matters of small importance, are notwithstanding very dangerous, if not pernicious; seeing they concerne our very title to the kingdome of heaven, and seeing also I have proved in this Treatise, that without imputation of Christs righteousness there can be no justification, nor salvation. For all will confesse, that without Christs obedience and sufferings none can be justified or saved; and that they justify or save none, but them onely to whom they are communicated and applyed. But they cannot be communicated otherwise than by imputation, whereby God accepteth them in our behalfe, as if we had in our owne persons performed them for our selves. Againe, these foure assertions I hold for undoubted truthes: first, that what Christ our blessed Saviour in the daies of his flesh did or suffered in obedience to God, he did and suffered, not for himselfe, but for us: secondly, that whatsoever he did and suffered for us that beleieve, that the Lord accepteth in the behalfe of all that beleieve: thirdly, that what he accepteth in our behalfe that he imputeth unto us, for

for by imputation wee meane nothing else: fourthly, to say, that what Christ did and suffered for us God doth not accept in our behalfe, is both blasphemous against Christ the wisdom of his Father, as if hee did and suffered those things, which he did and suffered in vaine: and also pernicious unto us, for if Christs doings and sufferings for us bee in vaine, as they are if they bee not imputed to us; then is our faith vaine, and wee remaine in our sinnes, and in the wofull state of damnation.

§. XIV. But some will say; it is sufficient to beleewe, that by the merits of Christ we have remission of sinne, and that having remission of sinnes we shall be saved by him. *Ans.* Yea, but God forgiveth no sinnes, for which his justice is not fully satisfied. For as he is mercifull, so he is just in forgiving our sinnes. But no such satisfaction can bee imagined, but that of Christ. For we our selves are not able to satisfie for our sinnes, but by eternall punishment. And how shall we have remission by Christs satisfaction, if it be not applyed and communicated unto us? how can it be communicated and made ours, but by imputation? And that the very papists themselves are at length forced to confesse. And where they say, that having remission of sinnes they shall be saved: I confesse it is true, because with Gods remission of sinnes there doth alwayes concurre imputation of righteousness. But the bare remission of sinne without imputation of righteousness, which onely freeth a man from the guilt of sinne and damnation, doth not entitle him or give him right to the kingdome of heaven. It is one thing to have by faith remission of sinnes, and another to have by faith inheritance among them that be sanctified, *1st. 26. 18.* Eternall life is not to bee had without perfect fulfilling of the Law, which is no where to bee found but onely in Christ. And therefore by the onely meritorious obedience of Christ, by which he hath merited and purchased salvation for us, wee are saved. But how should we be saved by his obedience, if it be not communicated unto us, and made ours for our selves? how can it bee made ours, but by imputation? wherefore no imputation of Christs obedience, no salvation.

Object.

1st. 26. 18.

The end, the parts, the fruits of Iustification.

CAP. VI.

The end or finall cause, the essentiall parts, the fruits and consequents of iustification.

§. I.

The end Supreme.

Psal. 145. 17.

a Rom. 3. 24.

b Ephes. 1. 6.

c Rom. 3. 25, 26.

d Psal. 119. 1.

e Ephes. 2. 9.
Rom. 4. 2.

f 1 Cor. 1. 30, 31.

The subordinate end.
I Salvation.

g Mat. 6. 9, 10, 11.



THE finall cause or end, for which God doth iustifie a sinner by imputation of Christs righteousness, is either supreme, or subordinate. The supreme, is the manifestation of the glory, both of his mercy, and of his justice (as is noted in the definition) which as they doe concur in all the worke of God, *Psal. 145. 17.* so especially in the worke of redemption and iustification. For therein the mercy of God appeareth to be so great, that rather than hee would suffer us most miserable sinners to perish in our sinnes, he hath sent his owne and his only begotten Son, that we might be justified ^a freely by his grace through the redemption that is in Christ Iesus, to the praise of the glory of his grace, wherein hee hath made us ^b accepted in his beloved. His justice also such, that rather than hee would suffer the sinnes of his owne elect to goe unpunished, or forgive them without due satisfaction; hee hath punished them in his owne Sonne, and exacted from him a full satisfaction for them: having set him forth ^c to be a propitiation through faith in his blood, to declare his righteousness through the forgiveness of sinnes, which are past, by the sufferance of God; to demonstrate, I say, his righteousness at this time, that hee might be just and the justifier of him who beleeveth in Iesus. Not unto us therefore, nor unto us, as if we were justified by our owne righteousness or worthiness; but ^d to the name of God all glory is due for his mercy and for his righteousness sake; who doth iustifie us, not of workes ^e lest wee should glory in our selves: but of his grace, freely, without any desert or cause in our selves, through the redemption wrought by Christ; who is of God made righteousness ^f unto us, that he which gloryeth may glory in the Lord.

§. II. The subordinate end is our salvation, and the way unto it, which is our new obedience or sanctification. Salvation, though it bee our *ἡμετέριον τέλος*, our particular supreme end and chiefe good, unto which both iustification and sanctification is referred; yet it is subordinate to the glory of God, as to the soveraigne and universall end. For such is Gods goodness towards his elect, that hee hath subordinated our salvation to his owne glory; as he hath our iustification and sanctification to both. And therefore, as we are first above all things to desire, that God may bee ^g glorified; so, that hee may bee glorified, wee are first among

among those things, which wee desire for our owne good, to seeke his Kingdome, and his righteousness; that his Kingdome of glory, and the Kingdome of Grace, which consisteth in the righteousness of justification, and the two companions thereof peace and joy in the holy Ghost, may come upon us; and next, that his will may be done upon earth, as it is in heaven, by our new obedience: for this is the will of God, even our sanctification. Salvation, I say, is the end both of our justification and sanctification: for being made free from sinne, and become servants to God, we have our fruit unto holiness, and the end everlasting life. The end of our faith by which we are justified, is the salvation of our soules, unto which by justification wee are entituled, and saved in hope that being justified by his grace, wee should be made heires according to hope of eternall life: for all that be justified, shall be glorified. And this also I noted in the definition, when I said, that those whom the Lord doth justify by imputation of Christs righteousness, he accepteth as righteous in Christ, and as heires of eternall life: for by faith we have remission of sinnes, and inheritance among them that are sanctified.

§ III. But we are justified by faith, not onely, that in the end wee may be saved; but also, that in the meane time our salvation being of Grace, might be certaine and sure: and that being justified by faith we might have peace and joy in the holy Ghost: Whereas, if it depended upon our workes or worthinesse, it would be uncertaine. For the promise of this inheritance was not made to *Abraham*, and his seed through the Law, in respect of any righteousness therein prescribed, but through the righteousness of Faith. And therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, *Rom. 4. 13, 16.*

§ IV. The other end, which is subordinate not onely to Gods glory, but also to our Salvation, is our sanctification, as being the way to eternall life: for though we be saved by grace through faith, and not of workes; yet we are the workmanship of God, created in Christ Iesus unto good workes, which God hath before ordained, that we should walke in them: We are therefore justified, First, that God may be glorified. Secondly, that wee may be saved in the life to come. Thirdly, that in this world we may lead a godly life. See *Luk. 1. 74, 75.* *1 Pet. 2. 24.* *Tit. 2. 11, 12, 13.* So much of the causes.

§ V. There remaine the essentiall parts of justification, which I expressed in the definition, when I said, that God doth justify a believing sinner, when imputing unto him the righteousness of Christ, he doth absolve him from his sinnes, and accepteth of him in Christ as righteous, and as an Heire of Eternall Life.

The parts therefore of justification are two, absolution from sinne, and acceptation as righteous in Christ; both which the Lord granteth by imputation of the full and perfect satisfaction of Christ, whereby he fully satisfied the Law, both in respect of the penalty, which he satisfied by his sufferings; and also in respect of the precept, which he satisfied by

C A P. 6.

^a Mat. 6. 33.

ⁱ Rom. 14. 17.

^b 1 Theſ. 4. 3.

ⁱ Rom. 6. 32.

^m 1 Pet. 1. 9.

ⁿ Rom. 8. 24.

^o Tit. 3. 7.

^p Rom. 8. 30.

^q A.C. 26. 18.

2. Certainty of Salvation.

^r Rom. 5. 1, 2.

Rom. 4. 13, 16.

Sanctification.

^r Eph. 2. 8, 9, 10.

The parts of justification.

L I B. I.

* Rom. 10. 4.

Redemption,
reconciliation,
adoption com-
prised under
Justification.

* Ep. 1. 7. Col. 1. 14.

* 2 Cor. 5. 19.

* 1 Job. 1. 7.

Heb. 9. 22.

1 Col. 1. 14.

1 Pet. 1. 19.

* Rom. 5. 10.

Col. 1. 20.

* Eph. 1. 5, 6.

b Rom. 5. 19.

c Gal. 4. 4, 5.

The fruits and
consequents of
Justification.

by his perfect righteousness, both habituall and actuall. As therefore there were two branches of the Law to be satisfied, the commination and the Commandement; and two parts of Christs satisfaction answerable thereunto: so there are two parts of justification, absolution from the curse of the Law, by imputation of Christs sufferings, wherein he became a curse for us; and acceptation as righteous in Christ by imputation of Christs most perfect righteousness both habituall & actuall: in respect of both which parts of his satisfaction, Christ is the end of the Law for righteousness^c, that is, doth justify all that truly beleeve in him.

§ VI. And hereby it may appeare, that those three benefits of Redemption, Reconciliation, and Adoption, are all comprehended under this maine benefit of justification; the two former, being all one in substance with the former part: for as touching the former, In Christ wee have Redemption through his blood^a, even remission of sinnes, *Eph. 1. 7. Col. 1. 14.* And as touching the latter; God was in Christ * reconciling the world unto himselfe, not imputing unto them, or remitting their sinnes, *2 Cor. 5. 19.* and therefore all three, Remission of * sinnes, ^y Redemption, and ^z Reconciliation are ascribed to the blood and to the death of Christ. The third is all one in substance with the second part: For what is it to be adopted, but to be accepted of God ^a in his beloved as righteous, and as an Heire of Eternall Life? and this is ascribed to the righteousness and obedience of Christ ^b both in his life and death. For therefore was the Sonne of God made under the ^c Law, namely to obey, and to fulfill, and to satisfie it; that hee redeeming us from the yoke of the Law requiring perfect obedience in us to justification, we might receive the Adoption of sonnes.

§ VII. Now follow the consequents and fruits of justification, which are the Grace of Sanctification and the parts thereof, consisting partly in righteousness inherent, and partly in outward obedience called good workes: which I doe the rather mention in this place; because the Papists though they cannot deny, that they are the effects and fruits of justification, which as they use to alleage out of *Augustine, Non praecedunt justificandum, sed sequuntur justificatum*, not goe before as causes, but follow as effects, yet notwithstanding most absurdly contend, that they concur with faith unto justification, as the causes thereof: wee acknowledge them to be necessary in the subject, that is, the party that is justified, and to bee saved *necessitate praesentiae*, as the necessary fruits and consequents of justification, and as necessary antecedents to glorification: but we deny their necessity of efficiencie, as causes concurring to the act of justification, or merit of salvation: We acknowledge them as the necessary fruits of Redemption and Justification, as the markes and cognizances of them that shall be saved, the necessary forerunners of glorification, the onely true way to our heavenly countrey, the evidence according to which wee shall be judged at the last day; yet we are not justified by them, nor saved for them (as hereafter I shall plainly and plentifully prove) but onely by and for the righteousness and merits of Christ apprehended by Faith.

A



A TREATISE OF JUSTIFICA- TION.

THE SECOND BOOKE:

*That Justification and Sanctification are not to bee
confounded.*

CAP. I.

*Setting downe the heads of the Controversies: the first whereof is, that
Justification and Sanctification are not to be confounded. The first prooffe,
because the hebrew word, which signifieth to justifie, doth never signifie to
make righteous by infusion of righteousness.*

§. I.



Having thus briefly set downe the true Doctrine of Justification according to the Word of God: we are now to confute the erroneous doctrine of the Papists. There are six maine and capitall errors, which the Papists most obstinately hold and maintaine concerning justification; and consequently so many principall heads of controversy betweene us, whereunto divers other particular questions are to be reduced. The first concerning the name; whether justification and sanctification are to bee confounded. The second concerning the moving cause, which is the justifying and saving Grace of God, which they call *gratia gratum faciens*. The third concerning the matter of justification. The fourth concerning the forme. The fifth concerning the instrumentall cause, which is Faith. The sixth concerning the fruits of faith and consequents of justification, which are good workes; concerning which are two maine questions.

The heads of
Controversie.

L I B. 2.

The Papists
confound justifi-
cation and
sanctification.

ons. First, whether they doe justifie a man before God. Secondly, whether they doe merit Eternall Life.

§ II. The first capitall error of the Papists is, that they confound justification and sanctification, and by confounding of them, and of two benefits making but one, they utterly abolish, as shall be shewed, the benefit of justification; which notwithstanding is the principall benefit, which we have by Christ in this life, by which wee are freed from hell, and entituled to the Kingdome of Heaven. And this they doe in two respects: for first, they hold, that to justifie in this question signifieth to make righteous by righteousness inherent, or by infusion of righteousness, that is, to sanctifie. Secondly, they make remission of sinne, not to be the pardoning and forgiving of sinne, but the utter deletion or expulsion of sinne by infusion of righteousness. Thus they make justification wholly to consist in the parts of sanctification. For whereas Sanctification is partly privative, which is the taking away of sinne, which we, according to the Scriptures call mortification; and partly positive, which we call vivification; and is partly inward or habituall, consisting in the habits of Grace infused, and partly actuall which is our new obedience, and practice of good workes: all these, and onely these they make to concur to justification: which with them is partly privative, which they call remission of sinne, whereby they understand the utter deletion or extinction of sinne, wrought by infusion of perfect righteousness, which is an higher degree of mortification, than we can attaine unto in this life: and partly positive, and that either habituall, which they call their first justification, wherein a man of a sinner is made righteous by infusion of the habits of Grace, which is indeed regeneration: and partly actuall, which they call their second justification, wherein a righteous man is made more just by the practice of good works, whereby they merit not onely the increase of righteousness, but also the Crowne of Eternall Life.

§ III. Of this first controversie therefore are two questions: First, whether to *justifie* doth signifie to make righteous by infusion of righteousness, which is to sanctifie. Secondly, whether remission of sinne be the utter deletion and abolition of sinne by infusion of righteousness. In both the Papists hold the affirmative. The former, which is a most pernicious error, they ground upon the like notation of the Latine words to *justifie* and to *sanctifie*. That as to sanctifie is to make holy by holiness inherent; so to justifie is to make just by infusion of righteousness. But though the notation of the Latine words were to be respected; yet no more could be enforced from thence, but that to justifie is to make just. And that is all, which ^a Bellarmine goeth about to prove. Now God maketh men just two wayes: by imputation, as he justifieth: by infusion, as he sanctifieth them. For if a man may be made just, not only inwardly by obtaining righteousness, but also outwardly by declaration, as ^b Bellarmine himselfe saith; then much more by imputation: even as we were made sinners by *Adams* actuall transgression, and as Christ was made sinne, that is, a sinner for us. For
even

The Papists
ground their
error upon
the like notati-
on of the La-
tine words.

^a De justif. lib.

2. cap. 9.

^b De justif. l. 2.

c. 3. sect. Ad se-

cundum. Po-

test aliquis fieri

iustus tum in-

trinsecè per a-

doptionem iusti-

tia, tum ex

trinsecè per de-

clarationem.

even as by *Adams* disobedience wee were made sinners and guilty of damnation, his transgression being imputed to us: so are wee made just by the obedience of *Christ* imputed to us. And as *Christ*, who knew no sinne, was made a sinner by imputation of our sinnes to him; so we are made the righteousness of God in him, that is, righteous in him by the imputation of his righteousness, who is God unto us. But indeed the force of the Latine words is to be respected no further, than as they are the true translation of the Hebrew word in the Old Testament, and of the Greeke in the New.

§. IV. The Hebrew root *Tsadaq*, from whence those verbs do spring, which signifie to justifie, is by the *Septuagint* translated, sometimes *δικαιον*, *δικαιοσύνη*, *καθαροί* *εἶναι*, to be just, blamelesse or pure. *δικαιοῦν* *εἶναι*, to be just, as *Iob* 9. 2. 15. 20. 10. 15. 15. 14. 25. 4. 33. 12. 34. 5. 35. 7. *ἀκαρτίων* *εἶναι* to be blamelesse, as *Iob* 22. 3. *καθαροί* *εἶναι* to be pure, as *Iob* 4. 17. sometimes *δικαιοῦν* in the same sense, to be just, as being a translation not of a passive, but of a Neuter, as *Gen.* 38. 26. *δικαιοτέρα*. *Thamar* is more just than I. So *Psal.* 19. 10. *judicia Dei*, *δικαιοσύνη*, *Psal.* 51. 6. *ἐν τῇ δικαιοσύνῃ* and so *Rom.* 3. 4. *Psal.* 143. 2. *Esaï.* 43. 9. *cum* 41. 26. *Ezek.* 16. 52. In *Ecclus.* 18. 1. *Deus solus justificabitur*, the Greeke is, *Κεῖς* *ἐν* *τῇ* *δικαιοσύνῃ*. Sometimes *δικαιοῦν* *ἀνακηρύσσει*, to be reputed just, as *Iob* 11. 2. 13. 18. 40. 3. Sometimes to be justified and absolved from sinne, to bee pronounced and accepted as righteous, as *Esaï.* 43. 26. Let us plead together, declare thou *τὰς* *ἀνομίας* *οὐ* *μετῶν*, *τῶν* *ἀνομιῶν* first thine iniquities, that thou maiest bee justified, *Esaï.* 45. 25. in the Lord all the seed of Israel shall be justified.

The passive is onely once used *Dan.* 8. 14. where it is said that the sanctuary after 2300. dayes shall bee justified, that is expiated or purged.

In the second conjugation it signifieth to justifie, but not as the word is used in the doctrine of justification: but as it signifieth either to arrogate righteousness to a mans selfe, as *Iob* 32. 2. or to attribute or ascribe it to others, as *Iob* 33. 32. or to shew himselfe or others righteous, as *Ier.* 3. 11. *Ezek.* 16. 51, 52.

In the third conjugation it signifieth to justifie in that sense that the question of justification: And it is *verbum forense*, a judicall word used in Courts of judgement, which usually is opposed to condemning. And it signifieth to absolve and to acquit from guilt, and accepting a man as righteous, to pronounce him just, or to give sentence with him. *Deut.* 25. 1. If there be a controversie betweene men, and they come unto judgement that the Iudges may judge them, then they shall justifie the righteous, and condemne the wicked. *Prov.* 17. 15. Hee that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord: and so the word is used, 2 *Sam.* 15. 4. *Psal.* 82. 3. *Iob* 27. 5. *Esaï.* 5. 23.

§. V. From the Courts of men and from humane Iudges this word is translated to spirituall judgements, and is attributed to God the Iudge: to *Christ* our Mediatour, and Advocate; to Preachers, as they are the Embassadors of God in *Christ* his stead. God is said to

C A P. I.

c *Rom.* 5. 19.

d 2 *Cor.* 5. 21.

The Hebrew verbe in the first conjugation, or in *Cal.*

In *Niphal.*
Nisdaq.

In *Piel.*
Tsiddeq.

In *Hipbil.*
Husdaq.

Deut. 25. 1.

Prov. 17. 15.

To justifie, is a judicall word translated from Courts of judgement.

L I B. 2.

Eſai. 50. 8.

Rom. 8. 33.

Eſai. 53. 11.

Dan. 12. 3.

In Hiſbpael,
Hiſtaddeq.The Hebrew
word never
ſignifieth to
make juſt by
righteouſneſſe
inherent.

e Prov. 17. 15.

The like uſe in
other words.

juſtifie, when he abſolveth a man from ſin or guilt, and pronounceth him juſt, *Exod.* 23. 7. I will not juſtifie a wicked man, I will nor abſolve or acquit him, or hold him guiltleſſe. *1 King.* 8. 32. and *2 Chron.* 6. 23. *Salomon* deſireth the Lord that he would judge his ſervants, condemning the wicked to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſſe. *Eſai.* 50. 8. Chriſt for the comfort of his members argueth, as the Apoſtle doth to the like purpoſe, *Rom.* 8. he is neere that juſtifieth me, who will contend with me—who is mine adverſary—who ſhall condemne mee? Chriſt our Saviour is alſo ſaid to juſtifie, both as our Mediator and ſurety paying our debt, *Eſai.* 53. 11. (my righteous ſervant *agnitione ſui*, that is, by faith in him ſhall juſtifie many, and he ſhall beare their iniquities) and alſo as our interceſſour and advocate, to plead for us ſinners appealing from the tribunall of juſtice to the throne of grace, *1 Iohn.* 2. 2. *Rom.* 8. 34. Preachers alſo are ſaid to juſtifie, *Dan.* 12. 3. both as they are the instruments of the holy Ghoſt to beget faith in the ſoules of the Ele&, by which they are juſtified in the Court of heaven: and alſo as they are Embaſſadours and Miniſters of God to pronounce remiſſion of finnes to them that beleeve and repent, and ſo to juſtifie them in the court of their owne Conſcience.

There remaineth the fourth Conjugation importing a reciprocall ſignification, in which the word is once only uſed, *Gen.* 44. 16. how ſhall we juſtifie our ſelves?

§. VI. Theſe are all the places wherein I finde this word to bee uſed in the old Teſtament. By all which it doth evidently appeare, that the Hebrew word, which ſignifieth to juſtifie, doth never ſignifie to make righteous by infuſion of righteouſneſſe, or by righteouſneſſe inherent: the which will more clearly appeare by the contrary; for as to condemne is to make wicked; ſo to juſtifie, is to make juſt. The word *Raſhab* ſignifieth to be wicked, as *Tſadaq* doth ſignifie to be juſt, ſo *Hiſhab*, which ſignifieth to make wicked, is to condemne, as *Hiſdaq*, which ſignifieth to make juſt, is to juſtifie. As therefore they, who are condemned, are ſaid to be made wicked, or unjuſt, namely by ſentence: ſo they, who are juſtified, are ſaid to be made juſt, viz. by ſentence. But he that condemneth the wicked, whether it be God or man, though he be ſaid, according to the force of the word, to make him wicked; yet doth not make him wicked formally, or by infuſion of wickedneſſe inherent. Therefore, he that juſtifieth a man, whether he be God or man, though he be ſaid, according to the Etymologie of the word, to make him juſt: yet *quatenus juſtificat*, he doth not make him juſt, as hee juſtifieth him, by righteouſneſſe inherent. No more than hee that condemneth the juſt doth make him formally wicked; nor hee that juſtifieth the wicked doth make him formally juſt; which if a man ſhould doe, it would be no abomination to God, as by he ſentence of * *Salomon* to juſtifie the wicked is, but the contrary, *Iam.* 5. 19, 20. *Dan.* 12. 3.

§. VII. And not unlike hereunto is the phraſe of cleaſing or polluting, that is, making cleane or uncleane, attributed to the prieſt in the

signifie to make just by Infusson.

the ^f Law when hee was to judge of the Leprosie either in persons or things; which he was said to make cleane or uncleane, when he did but judge or pronounce them so to be. And further, this is to be noted, as a thing usuall in the Hebrew tongue, that the third Conjugation doth seeme to make that quality or thing, which is implied in the signification of the first Conjugation, not alwayes really and formally, but many times in word onely, or judgement, sentence, or conceit. Thus *Gadal* signifieth to be great, *Higdal* to make great or to magnifie, which is in words to extoll, in which sense we are said to magnifie ^g God, &c. So *Aman* signifieth to be true, *Heemin* to make true, that is, to beleeve, as contrariwise not to beleeve a man is to make him a liar^h, and yet a man may beleeve ⁱ a lye, which he cannot make true. Thus *Rashab* signifieth to be wicked, *Hirshab* to make wicked by sentence; and so *Tsadaq* signifieth to be just, and *Hisdig* to make just, namely by sentence. And such is the ordinary use of divers Latine and English words of the like composition, as to glorifie, magnifie, vilifie, nullifie (as *Herod* ^k did *Christ*) and so to justifie: for as we are said to justifie ^l God, when wee ascribe righteousnesse unto him, to justifie other men, to justifie our selves: So God is said to justifie men, when he ascribeth or imputeth ^m righteousnesse unto them.

53

C A P. 2.

^f Levit. 13.3.
6. &c.

^g Luk. 1.46.

^h 1 Iob. 5.10.

ⁱ 2 Tbes. 2. 11.

^k Luk. 23. 12.

^l Luk. 7. 29.

^m Rom. 4. 6.

CAP. II.

The use of the Greeke Words signifying to justifie, or justification, never importing inherent justice.

§. I.



HE Greeke words, which signifie to justifie and to be justified, are δικαιω, and δικαιω; from whence are derived, δικαιωσις, which signifieth justification, and δικαιωσις, which sometimes also signifieth justification. And of these I am now to speake. δικαιω and δικαιω are not in use among the authors of the Greeke tongue, in the sense of justifying or making just. δικαιω, saith *Suidas*, δικαιο, ποτ παλαιο, ^{ij} το δικαιω ποιουν, it signifieth two things; to punish (as being derived from *δικο*, which sometimes signifieth punishment) and to thinke right or meet: sometimes, both δικαιω and δικαιω doe signifie to condemne, in the contrary sense to the sacred use of the words: sometimes δικαιω signifieth onely to thinke, to judge or suppose, and δικαιω sometime to bee righted in judgement. From prophane authors therefore wee are not to fetch the true meaning of the words, but from the *Septuagints*, who translating the Hebrew Text of the old Testament, doe render the Hebrew words, which I spake of, importing justification, by these Greeke

The Greeke words, first, δικαιω, δικαιω.

L I B. I.

δικαιοσύνη.
Luk. 7. 29.
Luk. 10. 29.
Luk. 16. 15.

Ecclus. 10. 32.
13. 26.

Rom. 3. 26.
24. 28. 30.

Rom. 4. 5. 6.

Rom. 8. 30. 33.

δικαιώσθαι.

Ecclus. 7. 5.

Rom. 3. 4.
Apoc. 22. 11.

* Matib. 11. 19.
Luk. 7. 37.
Luk. 7. 29.

words δικαιοσύνη and δικαιώσθαι. And from them not only the sonne of *Sirach*, and other Ecclesiasticall authors writing in Greeke, but also the holy Apostles and Evangelists have received the same. And therefore these words are no otherwise to be understood, than as the translations of the said Hebrew words, signifying no other thing, than what the Hebrew words import: which (as I have shewed) doe never signifie to make or to be made righteous by inherent righteousness.

§. II. δικαιοσύνη is used by the Apostle and by the Evangelist *Luke*, sometimes as the translation of *Tsiddiq* in *Piel*, as *Luk. 7. 29.* the people and Publicans *ἐδικαιοσαν τὸ θεόν*, justified God. The Lawyer, *Luk. 10. 29.* willing to justify himselfe. The Pharisees, *Luk. 16. 15.* justified themselves before men. And so is the word used sometimes by the sonne of *Sirach*, as *Ecclus. 10. 29.* who will justify him that sinneth against his owne soule? *Cap. 13. 26. alias 22.* A rich man speaketh things not to be spoken, and yet men justify him. Sometimes the Apostle useth the word δικαιοσύνη as the translation of *Hitsdiq*, as alwaies he doth in the question of justification, and alwayes as the action of God: as *Rom. 3. 26.* who justifieth him that beleeveeth in Iesus; how? *vers. 24. gratis*, without any cause or desert of justification in the party, without workes, that is, without respect of any righteousness inherent in him, or performed by him, *vers. 28.* who justifieth the Circumcision and uncircumcision, that is, both Iewes and Gentiles, not of workes or by inherent justice, but by and through faith, *vers. 30.* who justifieth the ungodly, that is, the beleeving sinner, that worketh not, *Rom. 4. 5.* and therefore not by inherent righteousness: how then? by imputing righteousness without workes, *vers. 6.* who *Rom. 8. 30.* whom he calleth he justifieth, namely by faith, and whom he justifieth hee also glorifieth, using the word in the same sense, *vers. 33.* who can lay any thing to the charge of Gods elect? it is God that justifieth, who shall condemne? where most manifestly the word is used as a judiciall word, opposed to accusing and condemning. Neither can any colour of reason be alleaged why the word in these places should signifie contrary to the perpetuall use both of it selfe, and of the Hebrew word, whereof it is a translation, to make righteous by righteousness inherent.

§. III. δικαιώσθαι is used sometimes as the translation not of the passive verbe, but as of the Neuter in *Cal*, as I have shewed before out of the Greeke translation of the *Septuagint*. So *Ecclus. 7. 5.* been not just before God, not wise before the king; or as it is usually translated, doe not justify thy selfe before God. So also in the new Testament. *Rom. 3. 4.* cited out of *Psalms. 51. 6.* where the Hebrew word is not a passive, but a neuter. And so *Apoc. 22. 11.* *ὁ δικαιώσας τὸν ἑαυτοῦ* let him that is just, be just still. As the translation of the passive it is often used. But as it never signifieth to be made just by inherent justice (as I will shew, when I come to answer the objections of the Papists:) so it alwayes signifieth, either to be declared or pronounced just, or to bee absolved and made just by imputation. In the former sense, wisdom is said to bee justified of her Children: * *Luk. 7. 37.* who, *vers. 29.* justified God.

God. Christ, who is God, was manifested in the flesh, justified in the Spirit, 1 Tim. 3. 16. Thus by our words we shall bee justified, not made just formally or by inherent righteousness, but in the sense opposed to condemnation. For as by thy words thou shalt bee justified; so by thy words thou shalt be condemned, Matth. 12. 37. Thus not the hearers alone, but the doers of the Law shall bee justified, that is, pronounced just, Rom. 2. 13. and in this sense the faithfull are justified by workes, that is, declared, approved, and knowne to bee just. James 2. 21, 23-24, 25. cum Genes. 22. 12. In the latter sense, Ecclesiast. 1. 18. alias 22. the famous man, Chap. 3. 15. The lover of Gold, Chap. 23. 14. alias 11. The rash swearer shall not bee justified, that is, as it is in the Commination of the third Commandement, shall not bee held guiltlesse; but most plainly, Chap. 26. the last verse, the huckster shall not bee justified from sinne, that is, not absolved from sinne nor accepted as righteous. So Act. 13. 38, 39. where most plainely, to be justified from sinne, doth signifie to be absolved or freed from the guilt of sinne, and is used promiscuously with remission of sinne. And this sense of freedome from the guilt, is sometimes extended to signifie a totall freedome, as Rom. 6. 7. He that is dead is justified (that is, as Chrysostome and Occumenius expound it, ἀπολλύμενος, ἀναδεδεσμένος is freed) from sinne. As these places are plainly repugnant to the Popish sense: so none of the rest, where δικαιωσις is used, doth favour it. For either they import remission of sinnes, and acceptation as righteous, as Luk. 18. 14. The Publican who had humbled himselfe and craved pardon, went home justified, that is, obtained pardon, and was accepted as righteous, rather than the Pharisee, who had justified himselfe: or distinguish betweene justification and sanctification, as 1 Cor. 6. 11. or exclude justification by inherent righteousness, as Rom. 3. 20. Rom. 4. 2. 1 Cor. 4. 4. Gal. 5. 4. Or imply imputation, as where we are said to be justified either by his blood, as Rom. 5. 9. Or by faith, as Rom. 5. 1. Gal. 3. 24. Or by grace, as Tit. 3. 7. Or both exclude the one and imply the other, as Rom. 3. 24-28. Gal. 2. 16, 17. 3. 11.

§ IV. There remaine these two words, which I mentioned before, δικαιωσις, and δικαιωμεν. δικαιωσις is used onely in two places, Rom. 4. 25. & 5. 18. In the former it is said, that Christ was delivered (to death) for our sinnes, and was raised againe for our justification, to whom, as it is in the precedent verse, righteousness shall bee imputed, if wee beleve on him that raised up Iesus our Lord from the dead: for as our Saviour by his death, and obedience untill death merited for us remission of sinnes, and the right to eternall life; so by the acts of Christ restored to life, as namely by his resurrection, his merits are effectually applied and imputed to our justification. For if Christ had not risen againe, wee had beene still in our sinnes, 1 Cor. 15. 17. In the latter place, justification is in direct termes opposed to condemnation. For as by the offence or transgression of one, viz. the first Adam, ὁ ἀρχαῖος the guilt (which is to be supplied out of the sixteenth verse) came upon all men, the offspring of the first Adam, οἱ ἐκ τῆς σαρκὸς αὐτοῦ, unto condemnation: so

C A P. 2.

1 Tim. 3. 16.

Matth. 12. 37.

Jam. 2. 21, 23, 24, 25.
Ecclef. 1. 18.
31. 5. 23. 14.

Ecclef. 26.
verl. ult.

Act. 13. 38, 39.

Rom. 6. 7.

Luk. 18. 14.

1 Cor. 6. 11.
Rom. 3. 20.
Rom. 4. 2.
1 Cor. 4. 4.
Gal. 5. 4.
Rom. 5. 9.
Gal. 3. 24.
Tit. 3. 7.
Rom. 3. 24, 28.
Gal. 2. 16, 17.
3. 11.

δικαιωσις
Rom. 4. 25.
5. 18.

1 Cor. 15. 17.
Rom. 5. 18.

by

LIB. 2.

c δικαιώματα
in the plurall
number.

Psal. 119. 8.

12.

Rom. 2. 26.

d Luk 1. 6.

e Gen. 26. 5.

Zach. 3. 7.

f Deut. 5. 31. 6. 1.

Deut. 8. 11. 11. 1.

1 King. 2. 3.

8. 58.

Nebem. 1. 7.

Gen. 26. 5.

Dent. 4. 8.

Rom 9. 4.

Heb. 9. 1. 10.

Apoc. 15. 4.

Apoc. 19. 8.

Matth. 22. 11.

12.

Gal 5. 27.

Apoc. 3. 18.

Apoc. 3. 4.

6. 11. 7. 9.

by the δικαιώματα of one, whereby hee fulfilled the Law, viz. the second Adam, the χάρισμα, or free gift opposite to the guilt of damnation, which is our title and right to the kingdome of heaven, commeth to all men (that belong to the second Adam) unto justification of life.

§ V. The word δικαιώματα is diversly used, both in the plurall number, and in the singular. In the plurall, it hath three significations; for first, it signifieth *lura*, the Lawes or Commandements of God, either in generall and indefinitely, as namely where no other word of the like signification is joyned with it, as *Psal. 119. 8, 12. Rom. 2. 26.* Or more particularly the precepts of the *ceremoniall Law*. And this sense is most usuall, when it is joyned with words signifying other lawes^d or precepts. For the whole Law, which is called *mishmereth e lehoravah*, the observation of the Lord, that is, all that the Lord requireth to be observed, is often distinguished into three parts: *Misvoth*, which the *Septuagint* translate *ἐντολὰς*, the Commandements of the morall Law: *Mishpatim*, which they translate *κρίματα* or *κρίσεις*, the precepts of the judiciall Law: *Chuggim*, which they translate sometimes δικαιώματα, and sometimes *ἐντολὰς*, the statutes and ordinances of the Ceremoniall Law. Infomuch that the vulgar Latine for *Chuggim*, rendreth many times, even where the 72. have δικαιώματα, *ceremonias*, as *Gen. 26. 5. Dent. 4. 8, 14. 45. 5. 1. 31. 6. 1. 17. 8. 11. 10. 13. 11. 1. &c.* The Apostle *Rom. 9. 4.* calleth the Morall Law *δικαιώματα*, the Judiciall *νομισμοί*, the Ceremoniall *λαβείαι*, and accordingly the precepts of the Ceremoniall Law are called *Heb. 9. 1. δικαιώματα λατρείας*, The ordinances of divine service, and because they were but externall observations, *vers. 10. δικαιώματα σαρκός*, carnall ordinances. Secondly, it signifieth the judgements of God, *Apoc. 15. 4.* which by the vulgar Latine and others is translated *judicia*. And as δικαιώματα sometimes signifieth the just workes of God which are the acts of his justice, so in the last place some expound δικαιώματα τῶν ἁγίων, *Apoc. 19. 8.* to be the just workes of the Saints; and as the author of the Homilies in Saint *Augustine*, *justa facta*, or *justè facta*, as the Greeke writers sometimes use the word; which the Papists will needs translate justifications, meaning thereby just workes, and hoping thereby to prove that men are justified by them: which we deny not in that sense wherein Saint *James* saith we are justified, that is, declared, and knowne to be just by them. But if justifications be the true translation of δικαιώματα, in that place, then we are thereby to understand the merits of Christ, by which the Saints are justified; which are more fitly resembled by a garment, than either inherent righteousness or righteous workes. And is indeed called *Matth. 22. 11, 12.* the wedding garment, which garment is put on by a true faith, by which the faithfull, as they are exhorted, *Rom. 13. 14.* put on Christ. Whereof Baptisme is a seale, *Gal. 5. 27.* And this is that white garment, which is to be had from Christ to cover our nakednesse, *Apoc. 3. 18.* Sometimes indeed the white robes doe signifie the glorious and happy estate promised to the faithfull, as *Apoc. 3. 4. 6. 11. 7. 9.* which is purchased by the merits of Christ, for which cause their robes are said to be made white in the blood

blood of the Lambe. But here the holy Ghost expoundeth the fine linnen, wherewith the Saints are arrayed, to bee the justifications of the Saints; which, as I said, are the merits and obedience of Christ put on by a true faith: which being without us, as garments use to be, and yet being applyed unto us and put on by faith, doe cover our nakednesse, and therefore are more fitly resembled by fine linnen pure and shining, than our owne righteousness; which neither is without us, as a garment, nor yet pure, but Christs righteousness imputed is both as a garment pure and perfect in it selfe, and shineth forth by the light of good works, *Mat. 5. 16.*

§. VI. *δικαιοσύνη* is a verball derived from *δικαιόωμαι*, either as *δικαιόω* signifieth to be just, in which sense the precepts of God are said to bee *δικαιοσύνη*, *Psal. 19. 10.* or as it signifieth to be justified. In the former sense *δικαιοσύνη* signifieth that which is just, either as the Law of God prescribing righteousness, (so the Law of nature written in the hearts of men is called *δικαιοσύνη* *in vobis*, *Rom. 1. 32.*) or as the whole righteousness which in the Law is prescribed, and so it is used, *Rom. 5. 18.* For as by the transgression of one, (*viz.* the first *Adam*) whereby the whole Law was violated, guilt came upon all men (that were in him) unto condemnation: so by the *δικαιοσύνη* of one, the second *Adam*, whereby he fulfilled the whole Law, the free gift, which is our right and title to heaven came upon all men (who are in him) unto justification of life, and *Rom. 8. 4.* God sent his Sonne (the Law being impossible to be fulfilled by us) in the likeness of sinfull flesh, that *δικαιοσύνη* *in vobis*, all that the Law requireth to justification, might in our nature bee performed and fulfilled. In the latter sense it is once onely used, *viz. Rom. 5. 16.* in the same signification with *δικαιοσύνη*, that is, justification, *vers. 18.* both of them being opposed to condemnation. If therefore the words which the holy Ghost doth use to expresse the benefit of justification, doe never signifie justification by inherent righteousness, but the contrary, as hath beene shewed: then that justification, which the Papists teach, is not that which is taught in the holy Scriptures, but contrary to it.

§. VII. And the same is proved by these two reasons: first, because the Apostles, when they expresse the benefit of justification in other termes, they doe signifie the same, not by such words as import infusion of righteousness; but by such, as plainly signifie, either absolution from sinne, which is the not imputing of sinne, or imputation of righteousness, *Rom. 4.* these phrases are used to signifie one and the same thing: to justify, to impute righteousness without works *vers. 6.* to remit sin, to cover sins, *vers. 7.* not to impute sin, *vers. 8.* to be justified and to be blessed; and to be blessed is to have their sins remitted or covered, *vers. 6.* *Rom. 5. 9, 10.* to bee justified by the blood of Christ, and to be reconciled unto God by his death all one, *2 Cor. 5. 19.* to reconcile us unto himselfe, not imputing our offences unto us, and *vers. 21.* to make us the righteousness of God in Christ, as he was made sinne for us, *Act. 26. 18.* that by faith we may have remission of sinnes, and inheritance, that is, that we may bee heires of the heavenly inheritance among them that

Matth. 5. 16.

δικαιοσύνη in the singular number.

Psal. 19. 10.

Rom. 1. 32.

Rom. 5. 18.

Rom. 8. 4.

Rom. 5. 16.

The first reason that the benefit of justification is expressed in such terms as doe not imply infusion of iustice but imputation, *Rom. 4. 6, 7, 8.*

Rom. 5. 9, 10.

2 Cor. 5. 19, 21.

Act. 26. 18.

L I B. 2.

Iob. 3. 18.

Act. 13. 39.

Rom. 3. 21, 22.

Act. 10. 43.

The whole
proceſſe of ju-
ſtification is
judiciall.

Rom. 8. 33, 34.

i Rom. 3. 19.

b Act. 16. 14.

i Rom. 8. 34.

i Iob. 2. 2.

Heb. 7. 25. 9. 24.

Rom. 2. 13.

that are ſanctified, Iob. 3. 18. He that beleeveſh in Chriſt, *i. i. i. i. i.* is not condemned, that is, as *Paul* ſpeaketh *Act. 13. 39.* is juſtified: but hee that beleeveſh not him is condemned already. That, which *Paul* affirmeth *Rom. 3. 21, 22.* now without the Law is manifeſted the righteouſneſſe of God, being witneſſed by the Law and the Prophets, even the righteouſneſſe of God, which is by the faith of Ieſus Chriſt unto all and upon all that beleeve; Saint *Peter* more plainly expreſſeth, *Act. 10. 43.* unto him all the Prophets beare witneſſe, that every one, which beleeveſh in him, receiveth remiſſion of finnes through his name.

§. VIII. Becauſe the whole proceſſe of the juſtification of a ſinner is judiciall, *Rom. 8. 33 34.* For the ſinner ſummoning himſelfe before the judgement ſeat of God, as every one muſt doe that would bee juſtified; his owne conſcience, being rightly informed by the pædagogic of the Law, accuſeth him, the devill pleadeth againſt him, the Law convicteth him, and maketh him *i. i. i. i. i.* ſubject to the ſentence of condemnation, if God ſhould judge him according to his Law. But the ſinner being inſtructed in the Goſpell, and the holy Ghoſt having opened ^b his heart to beleeve, appealeth from the ſentence of the Law to the promiſe of the Goſpell, and from the tribunall of juſtice to the throne of Grace, humbly intreating the Lord for Chriſts ſake to pardon his finnes, and to accept of the merits and obedience of Chriſt, as a full ſatisfaction for them. Our Saviour ſitting at the right hand of his Father maketh interceſſion ⁱ, and as an advocate pleadeth for him that forasmuch as he himſelfe hath paid the debt, and ſatisfied Gods juſtice for the beleeving ſinner; therefore the Lord, not onely in mercy, but alſo in juſtice is to remit his ſinne, and to accept of him in Chriſt. The Lord, as a gracious and righteous judge imputing to the beleever the merits and righteouſneſſe of Chriſt, abſolveth him from his finnes, and accepteth of him as righteous in Chriſt, that is to ſay, juſtifieth him. The beleeving ſinner being thus juſtified in the Court of heaven, is not at the firſt juſtified in the Court of his owne conſcience, that is to ſay, is not yet perſwaded and aſſured of his juſtification; untill the holy Ghoſt, by the miniſtery of the Goſpell pronouncing remiſſion of finnes and juſtification to every one that beleeveſh, teacheth him to apply the promiſes of the Goſpell unto himſelfe, which he ſealeth unto him by the Sacraments. The beleever being thus perſwaded, and in ſome meaſure aſſured of his juſtification, giveth diligence by practiſing the duties of repentance and ſanctification, to confirme and increaſe that aſſurance more and more unto the end of his life, labouring by all good meanes to make ſure his election, his vocation and his juſtification: and ſo proceedeth from faith to faith. The beleever having thus bene juſtified in this life, both in the court of heaven, and in the court of his owne conſcience; after this life, namely at the day of judgement, when our Saviour will judge of mens faiths according to the evidence of their works, ſhall be juſtified, that is, pronounced happy and bleſſed. Theſe three degrees of Gods moſt gracious proceeding with the faithfull, I have ſet downe, not that there are ſo many degrees of juſtification, ſo properly

Allegations of the Papists concerning Justification.

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properly called. For the first degree onely is that justification, whereof we treat, which admitteth no degrees. The other are degrees of the declaration thereof; the former, privately to the conscience of the faithfull; the other, publicly to the whole world.

CAP. 3.

CAP. III.

The allegations of the Papists concerning the word justification: the two first significations thereof assigned by Bellarmine.

§. I.



AVING thus explained the true sense and meaning of these words, which in the holy Scriptures are used to signifie justification: let us now examine the allegations of the Papists concerning the same. *Bellarmino* therefore saith * that the word justification (meaning the Latine word) is used foure wayes in the holy Scriptures, meaning the vulgar Latine edition, when as indeed neither the Latine edition it selfe, nor the Latine word is in this question further to bee respected, than as it is a true translation of the Hebrew in the Old Testament, and of the Greeke in the New. First, saith he, it is taken for the Law which teacheth righteousness, and so is used, *Psal. 119.8. I will keepe thy justifications: and vers. 12. teach me thy justifications, &c.* This *Bellarmino* barely expoundeth, without any further enforcing: but *Gregory Martin* ^b, and our *Rhemists* ^c urge it as a principall argument: that the precepts of the Law are therefore called justifications, because the observation of them doth justify us, and therefore exclaime against us, that in our translations, wee, in stead of justifications, doe read statutes or ordinances. As though in translating the holy Scriptures we did professe to translate the Latine edition, and not the Original Text. Now the word, which in the old Testament is by the vulgar Latine interpreted justifications, and by the 72. *Septuagint* is *Chugim*; which when it is used alone, signifieth indefinitely any of the precepts, statutes or commandments of God: but being used with other words of the like signification, from which it is distinguish'd, signifieth the statutes and ordinances of the Ceremoniall Law: insomuch that the vulgar Latine in many places, even where the Greeke hath *decreta*, rendreth *Ceremonies*, as I shewed before ^d; which though the Latines sometimes call justifications yet by the confession of the Papists themselves do not justify. And the like is to be said of *Luk. 1.6.* where *Zachary* and *Elizabeth* are said to have walked in all the Commandements and justifications of the Lord: where the Greeke word is *decreta*, which is the translation

Bellarmino relatech foure significations of the word justification.

* *De justif. l. 1. cap. 1.*

First, that it signifieth the Law.

Psal. 119.8. 12.
b Discovery of translations,
cap. 1. § 50. and cap. 8.

c In *Luk. 1. 6.* and in *Apoc. 19.8.*

d *Cap. 2. sect. 5.*

Luk. 1.6.

L I B. 2.

e Rom 3.28.
Gal. 2.16.3 11.Their Argu-
ment retorted.f Rom. 5.18.
Apoc. 19.8.

g Rom. 1.32.

h Rom. 3.21.

* Rom. 5.18.
Apoc. 19.8.
forte.The second
and third signi-
fication.

lation of *Chugim*; and signifieth the statutes of the ceremoniall Law, as being distinguished from the Commandements of the morall Law; but of the Greeke word I have spoken sufficiently before, Chap. 2. §. 5. If therefore the force of the Latine word *justificationes* bee urged, I answer, that the observation of the morall Law can justifie no man that is a sinner, and much lesse the observation of the ceremoniall. And the conclusion, which they inferre from the force of the word, that the precepts of the Law are called justifications, because by the observation of them men are justified, is directly contrary to that of the Apostle, that by the workes of the Law no man living is, or can be justified.

§ II. But if they bee justifications, whose are they? For so they argue: If good workes, say they, bee the justifications of the Saints, then they justifie the Saints. So may I say, if the precepts of the Law be the justifications of the Lord, then belike they justifie him, but neither are fitly called justifications; (though the Greeke word *δικαιομα*, may not unfitly be given both to the Law of God, as the rule of justice, and to the judgements of God, as the acts of justice, and to the good deeds of the Saints as workes of justice; and also to the merits of Christ, ^f which notwithstanding doe not justifie him, but us) unless they meane, that as by good workes the faithfull, so by righteous commandements and just judgements God is declared and manifested to bee just. And farther, the law of Nature knowne to the Gentiles, is called *γὰρ δικαιοσύνη τῷ θεῷ*, which notwithstanding doth not justifie either him or them, and is by the Latine interpreter unfitly translated, *the justice of God*. And moreover *Bellarmino* himselfe, as we have heard, noteth that the Law is called justification, because it teacheth righteousness, and yet not that righteousness by which we are justified; for that without the Law ^h is manifested in the Gospell, being witnessed by the Law and the Prophets; even the righteousness of God which is by faith of Iesus Christ unto all and upon all that beleeve. But to conclude; *Bellarmino* had no reason to make this the first signification of the word in the Scriptures, for the Hebrew word, which the vulgar Latine translateth sometimes *justificationes*, and sometimes *ceremonias* in the same sense, doth signifie no such matter: and the Greeke, which twice ^{*} at the most in the Scriptures signifieth justification, doth usually signifie the Law of God, and his statutes and ordinances, but more especially those of the ceremoniall Law, which if they be any where called justifications, it is to bee imputed to the corrupt translation; and not to the originall truth.

§ III. So much of the first signification. The two next, whereof there is no example in the Scriptures, hee hath coined to fit their new-found distinction of justification it selfe, which they distinguish into the first and the second. The first, when a man of a sinner, is made just by infusion of habituall righteousness. The second, when a just man is made more just by practise of good workes. Accordingly justification, saith *Bellarmino*, in the second place signifieth acquisition of righteousness, *viz.* inherent, which is their first justification; and in the third place

place *incrementum justitie*, the encrease of justice, which is their second justification: which distinction, if it were applied to sanctification, were not to be rejected. For that, which they call their first justification, is the first act of our sanctification, which the Scriptures call Regeneration: in which the holy Ghost doth ingenerate in the soule of the Elect the grace of faith, and with it, and by it, other sanctifying graces, wherein their justification, which is habituall, consisteth. And that which they call their second justification being actuall, is our new obedience, by which our sanctification is continued and encreased. But to justification it cannot truly be applyed; for first, justification is an action of God, for it is God that doth justify. Their second justification is their owne act, whereby they being just already make themselves more just. Secondly, justification, as hath been said, is an action of God without us, not implying a reall mutation in us, but relative, such as is wrought by the sentence of a Iudge, and is opposed to condemnation. Thirdly, because it is the righteousness of Christ by which wee are justified, which is a perfect righteousness, whereunto nothing can bee added. Therefore of justification it selfe there are no degrees, though of the assurance thereof there are degrees according to the measure of our faith.

Lib. 1. Cap. 1.

§ IV. But let us see how *Bellarmino* proveth his second justification. To that purpose he alledgeth three testimonies of Scripture, which prove nothing else but that the Papists have no sound proove for their erroneous conceit. The first is taken out of *1 Cor. 6. 11.* *And such were you, but ye are washed, but ye are sanctified, but ye are justified.* Where indeed the word is used, but in a sense distinguished from sanctification. The scope and intendment, the Apostle is to exhort the Corinthians, being now Christians, to abstaine from those sinnes whereunto they were addicted, whiles they lived in Gentilisme. Such you were then, saith the Apostle, but now since you gave your names to Christ, you were baptized into his Name, and in your Baptisme were washed from those sinnes, being sanctified from the corruption of them by the Spirit of God, and justified from the guilt of them in the Name of Iesus Christ, that is, by faith in his Name. Thus therefore these three words are to bee distinguished. The washing of the soule, which is represented by the washing of the body, is the generall word whereby the purging of the soule from sinne is generally signified, *Act. 22. 16.* But as in sinne there are two things from which we had need to be purged, that is, the guilt of sinne, and the corruption thereof: so this ablution or washing of the soule hath two parts, ablution from the guilt of sinne, which is our justification; ablution from the corruption of sinne, which is our sanctification. Both which are represented and sealed in the Sacrament of Baptisme, wherein, as the outward washing of the body doth represent the inward washing of the soule, both from the guilt and corruption of sinne: so the Element of water, whereby the body is washed or sprinkled, is a signe of the water and blood which issued out of Christs side, whereby the soule is washed; that is to say, the blood of redemption,

The second signification proved by three testimonies. The first, *1 Cor. 6. 11.*

CAP. 3.

*Act. 2. 38.
Mark. 1. 4.**Rom. 6. 3, 4.**Tit. 3. 5.**Bellarmines
second testi-
mony.
Rom. 8. 30.
verse 33.*

tion, and the water of sanctification: for by the blood, that is, the merits of Christ, wee are freed from the guilt of sinne; and by the water, that is, the Spirit of sanctification, wee are freed in some measure from the corruption. And both these, as I said, are signified in Baptisme. For wee are baptized into the remission of sinnes, *Act. 2. 38. Mar. 1. 4.* Our soules being washed with the blood of Christ, according to that in the Nicene Creed, *I beleeve one Baptisme for the remission of sinnes:* and wee are baptized unto the mortification of sinne, and rising unto holinesse of life, *Rom. 6. 3, 4.* our soules being washed by the water of the holy Ghost. For wee are baptized into the death of Christ and similitude of his resurrection; that as Christ dyed and rose againe, so wee that are baptized should dye unto sinne, and rise to newnesse of life: for which cause Baptisme also is called the Laver of regeneration, *Tit. 3. 5.* This then is the summe and effect of the Apostles exhortation: that seeing they having given their names unto Christ, had been baptized into his Name, and were therefore Sacramentally at the least washed, and consequently both in their owne profession and opinion of others, judging according to charity, sanctified from the corruption of sinne, and justified from the guilt of the same: therefore they should take heed, lest they should againe bee polluted with those sinnes from which they were sanctified; or made guilty of those crimes, from which they were justified.

§ V. His second testimony is *Rom. 8. 30. Whom he hath called, them hee hath justified.* *Answ.* The Context doth shew, that the word in the 30. verse is used in the same sense as verse 33. For having shewed, that whom the Lord calleth, hee doth justifie, and whom he doth justifie, them also hee doth glorifie: from thence hee inferreth this consolation, who shall lay any thing to the charge of Gods elect? It is God that justifieth, as was said, *verse 30.* who shall condemne, &c. Where justifying most plainly is used, as a judicall word, signifying by sentence to justifie (as *Cbrysostone* and *Occumenius* on this place doe note) as opposed to accusing and condemning, and cannot with any shew of reason be drawne to signifie contrary to the perpetuall use of the word, infusion of righteousness. But heere it may bee objected, that in this place, where the Apostle setteth downe the degrees of salvation, sanctification is either included in justification, or left out. *Answ.* It is left out: for the Apostle setting downe the chaine of the causes of salvation, in the degrees whereof every former being the cause of the latter, left out sanctification, as being no cause of salvation, but the way unto it, and the cognizance of them that are saved. And these degrees are so set downe, *Act. 26. 18.* where the end of the ministry is expressed: first, Vocation that men should bee called, and thereby brought to beleeve: secondly, Iustification, that by faith they may receive remission of sinnes: thirdly, Glorification, that by faith they may receive the inheritance among them that are sanctified: where sanctification is mentioned onely as the cognizance of them that are saved. Again, sanctification is left out, because it is included, in respect of the

The 3 and 4 signification of the word Justification.

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C A P. 4.

the beginning thereof, which is our conversion or regeneration, in vocation: and in respect of the consummation, in glorification: for as sanctification is *gloria inchoata*, so glorification is *gratia consummata*.

§. VI. His third testimony is *Rom. 4. 5. to him that beleeueth in him who justifieth the ungodly.* *Ans.* he should have done well to have made up the sentence; *his faith is imputed for righteousness*: which place is so farre from favouring the Popish conceit, that it plainly confutes it: first, it is called the justification of the ungodly, that is, of one who is a sinner in himselfe: for he that is a sinner in himselfe by inherent sinne, and so remaineth, cannot be justified by righteousness inherent: secondly, because to him that beleeueth in Christ, faith, relatively understood, that is, the righteousness of Christ apprehended by faith, is imputed for righteousness: thirdly, because in this place justification is expressed by these termes, not imputing sinne, remitting or covering of sinne, imputing righteousness without workes, imputing faith for righteousness to him that worketh not, (that is, that seeketh not to be justified by his owne righteousness) but beleeueth in him that justifieth a sinner.

His third Testimonie,
Rom. 4. 5.

C A P. IIII.

The third and fourth signification of the word justification assigned by Bellarmine.

§. I.



Hirdly, saith Bellarmine, justification is taken for increase of justice: for even as he is said to be heated, not only who of cold is made hot, but also who of hot is made hotter: even so he is said to be justified, who not onely of a sinner is made just, but also of just is made more just. *Ans.* In this comparison of like there is a great unlikenesse: for calefaction implyeth a reall mutation and a positive change in the subject from cold to hot: but in justification the change is not reall, but relative, as before hath bene shewed. Bellarmine therefore must prove, that to justifie doth signifie to make righteous formally by righteousness inherent, before he can prove that it signifieth the increase of inherent justice. But if the former cannot be proved, much lesse the latter. But yet he bringeth three proofes, such as they be.

His third signification, for increase of justice.

§. II. The first *Ecclus. 18. 21. Ne verearis usque ad mortem justificationi, quoniam merces Domini manet in eternum*: feare not to be justified untill death for the reward of the Lord adideth for ever. *Ans.* To omit, that the booke is Apocryphall, which ought not to bee alleaged

Bellarmines first prooffe out of *Ecclus. 18. 21.*

C A P. 4.

Arie Montani.

The same
place urged,
de iustif. l. 4. c. 19.

in controversies of faith: the testimonie it selfe is vilely depraved. The words in the Originall are *μὴ μὴνεν ἕως θανάτου δικαιοσύνης*, that is, stay not untill death to be justified; or as their own interlinear translation readeth it, *ne expectes usque ad mortem justificari*, wait not untill death to be justified: where it is evident, that he speaketh of justification in our first conversion, which he would not have differred untill the time of death, and not of the continuance or increase of it: for then the sentence would beare a contrary, and indeed an ungodly sense: *μὴ μὴνεν*, abide not or continue not to be justified, or to be just untill thy death. And the words, *untill death*, are not to be joyned with the last word justified, but with the first, stay not untill death. And their translation of the words *μὴ μὴνεν*, whether as *Bellarmino* here readeth, *ne verearis*, or as some editions have *ne vereris*, hath no affinity with the Originall: But our interpretation, as it agreeth with the words of the Text, so it is confirmed by the context. Vse Physike before thou bee sicke, before judgement prepare thy selfe, — humble thy selfe before thou bee sicke, and in the time of sinnes (that is, whiles thou mai'st yet sinne) shew thy conversion; let nothing hinder thee to pay thy vowes in due season, and deferre not untill death to be justified, or to become just.

§ III. But this testimony *Bellarmino* urgeth againe in another place, shewing that the place is to bee understood of continuing and proceeding in justice, and the words *μὴ μὴνεν*, are as much as *cease not*. And this he would prove by that which goeth before, be not hindred to pray alwayes: where the wise man admonisheth us to increase our justice by continual prayer: and also by that which immediately followeth, because the reward of the Lord endureth for ever: for reward agreeth not to the first justification of the wicked, but indulgence. *Ans.* This interpretation of *Bellarmino* may then be admitted, when it shal be proved: first, that *μὴνεν* signifieth to cease: secondly, *δικαιοσύνην ἐν ᾧ* to pray: thirdly, *ἐν παντί* alwayes: fourthly, that those words, *but the reward of the Lord endureth for ever*, are found in the Originall Text. But if *Bellarmino* knew, that *μὴ μὴνεν* signifieth stay not, or waite not, and not cease not, *δικαιοσύνην ἐν ᾧ*, to render the vow and not to pray; *ἐν παντί* in due season and without delay, and not alwayes; and that the clause concerning the reward of the Lord is not in the Greeke Text; then can it not be denied, but that *Bellarmino* endeavoured against his owne conscience to father his error upon the Sonne of *Strach*: howbeit the reason which he rendreth is Pharisaicall: For unto the first justification, saith he, of sinners, not reward, but indulgence agreeth, as though there were any reward of our righteousness, (which alwayes in this life is impure and imperfect, *Esai. 64. 6.*) but by indulgence. If thou Lord should'st marke what is amisse, O Lord, who shall stand? but with thee there is mercy or indulgence, that thou mai'st be feared, *Psal. 130. 3, 4.* To them that love God, and keepe his Commandements, the Lord sheweth mercy, *Exod. 20. 6.* To thee Lord mercie, for thou reward'st a man, (meaning the godly man) according to his works, *Psal. 62. 12.* which plainly sheweth, that the reward of good workes is to be ascribed to Gods mercy and indulgence, and not to our defect: for it is great

The third signification of the word *Justification*.

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C A P. 4.

great mercy that hee pardoneth the imperfection and iniquity of our good workes; greater, that he accepteth of them in Christ; but greatest, that hee graciously rewardeth them: and who knoweth not that eternall life it selfe, which is the reward that endureth for ever, is the free and undeserved gift of God, not rendred to our merits, but given of his free grace.

Rom. 6. 23.

§ IV. His second testimony is, *Iam. 2. 24.* *You see then that a man is justified by workes, and not by faith onely.* *Ans.* Of this place wee are hereafter to treat more fully. Now we are onely to cleare the signification of the word, which in this place most evidently signifieth, not to bee justified before God or made just, but to bee approved or declared just. In which sense the Schoolemen themselves doe teach, that good workes doe *justifie declarative*. But here it may be objected, that Saint *Iames* in this place speaketh of that justification wherunto faith concurreth with good workes, and good workes with faith. But to declare a man to bee justified, faith being an inward and hidden grace of the heart, hath no use or efficacy; but it selfe is to be declared and manifested by workes, as it is *verse 18.* *Ans.* The Apostle doth not speake of justifying faith it selfe, but of the profession thereof, or of faith professed onely, as appeareth by the fourteenth *verse*, where the question is propounded; *What doth it profit, my brethren, if a man shall say hee hath faith, and have not workes, can that faith, which is in profession onely, save him?* Now to the justification of a man before men, and declaration of him to bee a man justified before God, two things are requisite; the profession of the true faith, and a godly conversation answerable to that profession. For neither good workes declare a man to bee justified, if they bee not joyned with the profession of the true faith: neither doth the profession of faith justify a man before men, if his faith cannot bee demonstrated by good workes. And in this sense it is said, that a man is justified, that is, knowne to bee just by workes, and not by faith onely.

His second
proofe out of
Iam. 2. 24.

Iam. 2. 18.

§ V. His third testimony is, *Apo. 22. 11.* *Qui iustus est iustificetur adhuc*, hee that is just let him bee justified still. *Ans.* The word *iustificetur* in this place doth not signifie to bee justified, but to be just, as the word is often used not onely in the translation of the *Septuagints*, but also in the new Testament, as I have shewed before, as being the translation not of the passive, but of *tsadaq* the verbe *neuter in Cal.* which signifieth not to bee justified, but to bee just. And this exposition is confirmed, first, by the words going before; He that doth wrong let him doe wrong still, hee that is filthy let him bee filthy still; and so, hee that is just let him bee just still. Secondly, by the authority of the *Complutensis editio*, of the Kings Bible, of *Andreas Casariensis*, and of *Arethas in Apoc.* who instead of *iustificetur* read *δυναστεύειν τον αδικον*, let him worke righteousness; of some Latine editions of the vulgar translation, which instead of *iustificetur*, read *iustitiam facias*; and lastly of *Cyprian*, who rendreth the place thus, *iustus adhuc iustiora facias*. This place therefore doth not speake of the encrease of our justification

De bono pati-
entia.

LIB. 2.

The fourth signification of the word justification.

before God which cannot bee encreased, and much lesse are wee exhorted unto it (for as soone as a man is justified, hee standeth righteous before God in the most perfect righteousness of CHRIST, which admitteth no encrease) but of perseverance in righteousness. Moreover, the word is still, doth not signifie encrease, but continuance.

§ VI. And these were *Bellarmino* his three first significations of the word justification, whereof not any one can bee proved out of the word of God. Fourthly, saith he, *It is taken for the declaration of justice after a judicall manner, in which sense hee is said to be justified, who when he had beene by the accuser made guilty of some iniquity, is by the sentence of the Iudge declared iust and absolved.* And to this purpose hee alleageth not onely *Prov. 17. 15.* hee that justifieth the wicked and condemneth the just, &c. And *Esa. 5. 23.* But (which are not so pertinent) *Luk. 7. 35.* and *Luk. 10. 29.* Now, saith hee, of the foure acceptions of the word our adversaries teach this fourth to be most proper. As for the second, and the third which ariseth from the second, they say it is improper, and not to bee found in any approved Authors. But of this matter, saith hee, wee will discourse *Libro 2. Cap. 3.* whether wee will follow him. In the meane time let it bee observed, that the Papists who cannot approve their owne acceptions of the word by any one place of Scripture, doe neverthelesse acknowledge that use of the word which we doe maintaine. But whereas hee doth insinuate, that we doe therefore reject the second and third significations, because the word is not so used in approved Authors: I answer, if hee speake of the Latine word (as hee doth) that it is not used of the Authors of the Latine tongue at all; and in the Latine edition of the Scriptures, and from thence in other Ecclesiasticall writers, it is used as the translation of the Hebrew and the Greeke, and must accordingly bee understood. And if of the Greeke, that it is not used indeed of the Authors of the Greeke tongue in the Popish sense. But that is not the reason why wee reject those senses, but because they are not to bee found in the holy Scriptures.

C A P. V.

Bellarmines discourse concerning the signification of the word justification, de Iustif. lib. 2. cap. 3. examined.

De Iustif. l. 2. c. 3.

§. I.

BV T let us examine *Bellarmines* disputation concerning the signification of the word *Lib. 2. Cap. 3.* where alleaging *Rom. 5: 17, 18, 19.* to prove justification by inherent righteousness, he affirmeth, that to be justified by Christ in that place, doth signifie to bee made just by obtaining righteousness inherent. And this hee would prove by two reasons: first, out of those words *iusti constituentur multi*, many shall be constituted or made just: From whence he argueth thus:

His 1. prooffe
out of *Rom. 5.*
17, 18, 19.

To bee constituted just is to bee made just by inherent righteousness:

To bee justified is to bee constituted just, *Rom. 5. 19.*

Therefore to bee constituted just is to bee made just by righteousness inherent.

Answ. Wee confesse, that whosoever is justified is constituted, yea, is made just: but the question is concerning the manner: whether by infusion of righteousness, or by imputation. The assumption therefore is granted by us. But the proposition is false, and hath no ground in the Scriptures. Yea, the contrary may bee proved out of the place alleaged; where justification, or making righteous is opposed, not to the corruption of sinne, but to guilt and condemnation, *vers. 16.* and *18.* And therefore he is said in this place to be justified, or constituted righteous, who being absolved and acquitted from the guilt of sinne, and from condemnation, is accepted as righteous unto life: for as in the former part of the *19. verse*, many are said to be constituted sinners, that is, as the Greeke interpreters doe expound it, and as appeareth by the former *verses*, guilty of sin, and obnoxious to condemnation by the disobedience of *Adam*, meaning that one offence of his which we call his fall, which cannot be otherwise understood but by imputation: so in the latter part, many are said to be constituted just, by the obedience of the second *Adam*, that is, absolved from the guilt of sinne and condemnation, and accepted as righteous in Christ, his obedience being communicated to them; which cannot be by any other meanes, but by imputation. Neither can any reason be given why *multi constituentur iusti*, to bee constituted just, should not be a judiciall word, as well as *multi sunt iusti*, to be justified. In all other places, this verbe, whether it bee used in the good sense or in the bad, signifieth no such thing, as *Bellarmino* inferreth upon

a Chrysost. Theodor. Oecumenius.

LIB. 2.

Gal. 2. 18.

Iam. 4. 4.

Rom. 5. 8.

2 Cor. 4. 2.

6. 4. 7. 11.

c. lib. 4. c. 10.
sect. 1. & c.

Bellarmino's
answere, de ju-
rif. l. 2. c. 3. to
four Obje-
ctions out of
Calvin and
Chemnitius
refuted.
The first rea-
son because
justifying is
oppoſed to
condemning.
Bellarmine's first
answere.

on it. For as in the bad it signifieth to convince or condemne, as *Gal.* 2. 18. *Iam.* 4. 4. so in the good, to approve or commend, as *Rom.* 5. 8. *2 Cor.* 4. 2. 6. 4. 7. 11. And accordingly the meaning of this place may be this: as by the disobedience of the first *Adam* many were convicted and condemned as sinners, that is, guilty of sinne and damnation: so by the obedience of the second *Adam* many shall bee approved and accepted as righteous.

His reason is from the antithesis of *Adam* to *Christ*: which as I shall hereafter in his due place prove, maketh wholly against him: for if by the actual disobedience of *Adam* imputed unto us wee were made sinners; then by the obedience of *Christ* imputed unto us we are made righteous: but the former is true, therefore the latter. Of this antithesis I am hereafter to speake more at large: in the meane time this may suffice to maintaine and justifie our exposition of the word against *Bellarmino's* cavils.

§. II. But here *Bellarmino* frameth to himselfe a fourefold Objection of *Calvin* and *Chemnitius*, proving that to justifie is a judicall word, signifying to absolve and to pronounce just. Their first reason is, because the Apostle opposeth justifying to condemning, as *Rom.* 5. 16. 18. 8. 33. Therefore as God is said to condemne, when he doth not acquit a man, but pronouncing him guilty deputeth him unto punishment: so on the contrary, he is said to justifie, when hee acquitteth and absolveth a man from guilt, and pronouncing him just accepteth of him in *Christ* as righteous unto eternall life. To this *Bellarmino* shapeth two answers: first, That justification is rightly opposed to condemnation; but is not therefore alwayes a judicall word: for even condemnation it selfe sometimes is the act of a Iudge appointing him to punishment, who in judgement was found guilty: and sometimes it is the effect of a fault, which hath deserved punishment. And so *Adam* hath condemned us, and God condemneth: but *Adam* hath not condemned us by judging us after a judicall manner, but by imprinting in us Originall sinne. After the same manner, saith hee, justification sometimes is the act of a Iudge, sometimes the effect of grace. And both wayes doth *Christ* justifie us: first, as the second *Adam* by deletion of sinne, and infusion of grace: secondly, in the day of judgement by declaring them just, whom before he had made just.

Reply: Iustification in this question, and in the places alleaged, is considered as an action of God, and being referred to God, it signifieth, not to make just by infusion of righteousness; but by sentence after the manner of a Iudge, to absolve from sinne and to pronounce and accept as righteous, as being opposed to condemning, which being referred to God, signifieth not to make sinfull, but by sentence after the manner of a Iudge to pronounce the offendour guilty, and to award him punishment. But what either justifying or condemning may signifie, being referred to other either persons or things, it is not materiall; so that it be confessed, (which cannot be denied) that justifying, being ascribed to God, signifieth not to make righteous by infusion, no more than condemning, being attributed to God, signifieth to make wicked by

by infusion; but both are to bee understood as the actions of a judge, who either pronouncing a man just absolveth him from guilt; or pronouncing him guilty appointeth him to punishment. This therefore was an impertinent shift of a subtle sophister having nothing to say to the purpose, for whereas he applyeth his distinction of condemning and justifying to the first and second *Adam*, as pertinent to the places alleaged: I answer, first, that neither is considered, as the act of the first or second *Adam*, but as *Bellarmino* confesseth in his second answer, as the actions of God the Iudge: secondly, that although in some sense the first *Adam* may bee said to have condemned us, as the second *Adam* is truly said, *Esai. 53. 11.* to justifie us: yet both is to bee understood of the guilt of sinne, brought upon us by the one, and taken away by the other. For as the first *Adam* by his transgression may be said *καταγγελλων* to have condemned us, because hee hath inwrapped us in the guilt of his sinne, and so made us guilty of death and obnoxious to the sentence of condemnation, that transgression of his being imputed us, being in him as the root: so the second *Adam* may truly be said to justifie us (who are in him) both as a surety in taking upon him our guilt, and paying our debt for us, *Esai. 53. 11.* and also as our intercessour and advocate pleading for us, that by imputation of his righteousness we may be absolved from our sinnes, and accepted as righteous in him.

§. III. His second answer is, that *although condemnation and justification some where signifie the action of the Iudge, as in the place cited, Rom. 5. 16. yet notwithstanding when God doth justifie a sinner by declaring him just, he doth also make him just, because the judgement of God is according to the truth. And therefore Christ, whether he justifieth us by his obedience, or by his judgement, he alwayes maketh just. And thus Augustine (saith he) understood this place.*

Bellarmino's second answer.

Reply: That God maketh just, whom he pronounceth just, we freely confesse: but the question still is of the manner, for in justification when he pronounceth a man just, he maketh him just, and that perfectly just, not by infusion of inherent righteousness, but by imputation of Christ's righteousness. And whom hee justifieth, that is, maketh just by imputation of righteousness; them hee also sanctifieth, that is, maketh just in some measure by infusion of grace. For to use *Bellarmino's* owne words, *when God doth justifie a sinner by declaring him righteous, it is plaine, that in himselfe hee is a sinner, who by God is declared to bee just: and therefore, that hee is not justified by inherent justice, for in himselfe hee is a sinner, as wee all are. How then shall the judgement of God bee according to the truth, when hee declareth a sinner to bee just? To a sinner beleiving in Christ, the righteousness of Christ apprehended by faith is imputed for righteousness, Rom. 4. 5. and this we shall hereafter shew to be an argument unanswerable.*

Rom. 4. 5.

None, remaining sinners in themselves, can truly bee declared or pronounced just in respect of righteousness inherent.

All mortall men, even the most righteous of them, meraine sinners in themselves, *1 Iob. 1. 8. Eccles. 7. 20.* Therefore

1 Iob. 1. 8. Eccles. 7. 20.

L I B. 2.

Augustine de
peccatorum me-
ritis & remis-
sionis. Lib. 1. Cap. 15.

Non tamen a-
liqua iustitia
propter Chri-
stum, sicut a-
liqua peccata
propter Adam.

The second
reason of Cal-
vin and Chem-
nitius, that as
the Hebrew,
so the Greeke
signifieth.

No mortall man can truly be declared or pronounced just in respect of inherent righteousnesse, and consequently none are or can bee justified by righteousnesse inherent.

§ IIII. The testimony of *Augustine* is falsified. For disputing against the errour of the Pelagians, who imagined that originall sinne was not propagated from *Adam*, but that imitation onely maketh sinners by *Adam*: hee inferreth, that then by the same reason onely imitation maketh just by Christ. As though either *Adam* had done no more against us, or Christ for us, than that they had been prime examples and precedents, the one of sinne, the other of righteousnesse. But *Augustine* sheweth out of *Rom. 5.* that as those who are regenerated by the Spirit of Christ, obtaine remission of sinnes and inward grace: so those who come from *Adam* by naturall generatioⁿ, are made guilty of his sinne unto condemnation, and also receive corruption from him by propagation, all which we teach. But that *Augustine* pleadeth not for justification by inherent justice, appeareth by the *antithesis*, which in that place hee maketh betwixt our condemnation by *Adam*, and our justification by Christ. First, that whereas to condemnation there concurreth our owne voluntary transgression besides *Adams* sinne: yet to our justification there doth nor concur any righteousnesse besides Christ. Secondly, (which difference Saint *Paul* also noteth *Rom. 5. 15, 16*) because in the carnall generation originall sinne onely is contracted; but in the spirituall regeneration there is remission not onely of originall, but also of voluntary sinnes.

§ V. The second reason of *Calvin* and *Chemnitius*, which *Bellarmino* taketh upon him to confute, is this, because the Apostle writing of justification did, no doubt, imitate the Hebrew phrase, though he wrote in Greeke. But the Hebrew word signifying to justifie, hath the judicall signification. The argument may thus be propounded.

Such as is the signification of the Hebrew *hishdiq* in the old Testament, the same is the signification of the Greeke word *δικαιο* both in the edition of the *Septuagints*, as being the translation thereof, and in the new Testament, which in this point retaineth the translation of the *Septuagints*:

But the Hebrew *hishdiq* is meerely a judicall word, opposed to condemnation, as I have proved heretofore by induction of examples, as *Deut. 25. 1. 1 King. 32. 8. Prov. 17. 15. Esai 5. 23.* and never signifieth to make righteous by infusion, or to endue with righteousnesse inherent:

Therefore the Greeke word also hath the same signification.

To the assumption *Bellarmino* answereth, that the Hebrew word properly signifieth to make just, but because a man may bee made just, both inwardly by obtaining of justice, and outwardly by declaration; hence it is, that the word admitteth these divers significations. Reply. In this answer we are to take his confession of the truth, both that we may be made just outwardly by declaration, and also that the Verbe sometimes doth signifie so much. In vaine therefore doe the Papists urge against us the signification

of

of the Latine word *justificare*, as signifying *justum facere*: seeing by our exposition it signifieth *justum facere* also, not onely by declaration, as *Bellarmino* heere speaketh, but much more by imputation. But though he confesse the signification of the Verbe urged by us: yet wee may not acknowledge the signification so much urged by the Papists: yea wee confidently deny, that the Hebrew *hisdiq* doth any where in the Scriptures signifie to endue with righteousness inherent.

§ VI. This therefore hee endeavoureth to prove by induction of examples, and first out of *Dan. 12. 3.* *Qui ad justitiam erudiunt multos, who instruct many to righteousness.* The Hebrew word is *masdiqim*, where the Prophet speaking of the great glory which shall bee of Teachers, who justifie many, the vulgar Latine (which is the onely authentique Text among the Papists) doth not translate the word making righteous by infusion, or enduing with righteousness inherent, which is the worke of God alone, and not of the Teacher; but instructing unto righteousness, or as *Bellarmino* himselfe expoundeth, by teaching to bring men to righteousness; which is done by bringing them to beleve, and therefore this allegation proveth not the Popish signification of the word: Yea, but it disproveth, saith *Bellarmino*, the judicall signification so much urged by you. For Teachers doe not justifie after the manner of Iudges, (howbeit the Popish Priests doe in their absolutions as themselves doe teach.)

Reply. But this is nothing but a cavill. For where wee say, that to justifie, in this doctrine of justification, is *verbum forense*, a word taken from Courts, having a judicall signification, as namely to absolve from sinne, or to give sentence with a man after the manner of a Iudge: our meaning is, that this word being attributed to God, as it is God alone that justifieth, (and so wee consider justification as an action of God) it alwaies hath this judicall signification, and never signifieth to endue with righteousness inherent. But wee doe not say, that it being attributed to any other, as it is to divers others both persons and things, it is to bee expounded as the act of the Iudge; though otherwise the justice implied in the signification of the word, be after the judicall sense, not inherent, but imputative. Thus (as I have said before) Christ justifieth, not onely as hee is our Iudge, but also as our Surety paying our debt, and as our Advocate pleading for us. The holy Ghost justifieth, both as he is the Spirit of regeneration working in us the grace of faith; and as the Spirit of adoption, by applying unto us the merits of Christ, assuring us of our justification and adoption. The Ministers of the Gospell justifie (as they are also said to forgive sinnes, to beget men unto God, and to save them) ministerially, as the Embassadors of Christ, whose office it is to reconcile men unto God, to preach and to pronounce remission of sinnes to them that beleve, and also instrumentally, as the instruments of the holy Ghost, to worke in them the grace of faith, by which they are justified: for faith cometh by hearing *Rom. 10. 14, 17.* and Preachers are said to bee Ministers by whom you beleve, *1 Cor. 3. 5.* Sacraments doe justifie as
scales

LIB. 2.

*Bellarmino's
first testimony,
Dan. 12. 3.*

L I B. 2.

His second
Testimony,
Esaï. 53. 11.^d Exam. part. 1.
pag. 131. 2.The foure
words which
Bellarmine ta-
keth hold of,² Tim. 4. 1.
The first word,
by his know-
ledge.

cales of that righteousness which is by faith, *Rom. 4. 11.* And as the Ministry of the Word and Sacraments doe justifie *ut manus dantis*, as the hand of God giving and applying Christ and his righteousness to the faithfull receiver: so faith is *manus accipientis*, the hand of the beleever receiving Christ and his righteousness unto justification.

§ VII. But the second place is in his conceit *more cleare, viz. Esai. 53. 11.* where the Lord speaking by his Prophet concerning Christ, saith, *My righteous servant shall by his knowledge justifie many, and he shall beare their sinnes, where the verbe is in Hiphil latfdiq, which signifieth shall make just:* Chemnitius indeed, saith he, goeth about to wrest this place also to the judicall signification: But in vaine, for there are foure words which are manifestly repugnant to his interpretation. But before wee speake of those foure words, let us heare what ^d Chemnitius saith, Whereas *Andradus* (saith he) wresteth that sentence of *Esaï* to prove, that to justifie is to endue the minde with the quality of inherent justice, it is great impudencie: for there is presently added an exposition, how that justification is to be understood, because he shall, saith *Esaï*, beare their iniquities: where *Chemnitius* doth not so much as mention the judicall signification of the word, justifying, after the manner of a Iudge, but rather signifieth, that Christ at his first comming, did not justifie the Elect after the manner of a Iudge, but as a surety in taking upon himselfe our debt and bearing our iniquities, and as a Redeemer paying our rancome, and so discharging us from our debt and from our bondage. Neither doth it follow, that it is not a judicall word, because in that place it signifieth not to justifie as a Iudge, for besides the Iudge there are other parties also who doe justifie in a judicall sense, as namely sureties and advocates.

§ VIII. Now let us examine those foure words, all which serve to prove that Christ in that place is not said to justifie after the manner of a Iudge, which no man affirmeth, and therefore *Bellarmino* fighteth with his owne shadow. For we doubt not, but that Christ may be said to justifie divers wayes: first, by his doctrine, as our Prophet and Teacher; in which sense Teachers are said to justifie, *Dan. 12. 3.* secondly, as our Priest, both by his satisfaction and sacrifice propitiatory, as *Esaï. 53. 11.* for so he saith, and he shall beare their iniquities; so *Heb. 9. 26, 28.* and also by his intercession, as our Advocate, *1 Ioh. 2. 2. Rom. 8. 34. Heb. 9. 24.* thirdly, by his sentence, as our king and Iudge at the last day, *Matth. 25. 34.* The first word is *by his knowledge*, that is, as he expoundeth it out of *Hierome*, by his doctrine. *Ans.* Wee deny not, but that Christ by his doctrine did justifie many, working in them the grace of faith, for even other Teachers, who are but his Ministers, doe also justifie others, as *Daniel* speaketh, not by infusion of righteousness, but as the instruments of the holy Ghost to beget faith in the hearers, or being, as *Saint Paul* speaketh, Ministers by whom they doe beleeve, and beleeving are justified in the judicall sense. But *Esaï* speaketh not of his doctrine, but of his knowledge, and that passively understood; not, for that knowledge whereby he knoweth all things, but whereby

whereby hee is acknowledged to bee the Messias, that is to say, faith; and so Pagnine, Vatablus, and Tremellius read, *scientia sui*, or *agnitione sui*, that is, by faith in him (for so is faith often termed, as 2 Pet. 1. 2, 3. and 1 Tim. 2. 4. &c. by which, as it is said in this place of Esay, hee doth justifye *La rabbim*, that is as Paul speaketh Rom. 5. 19. *propter unum*, the multitude of the Elect, who beleeve in him: how? by bearing their iniquities, that is, the punishment due for their sinnes, his sufferings being imputed to them: if therefore justifying by faith doe prove justification by works or by inherent righteousness, then this word proveth it.

§. IX. The second word is *ipse justus*: by which word, saith he, is signified that Christ doth justifye not onely by teaching, but also by just working, and by imparting his righteousness unto us. *Ans.* Christ his obedience or just working is proper to his person, and inherent in him, and therefore that righteousness, which he performed in his owne person, being both active, and therefore transient, and proper to his person, and therefore without us, cannot be imparted to us otherwise than by imputation. To what purpose then doth he urge this word, seeing Christ is just in justifying us, as well by imputation, as by infusion? Forsooth, to shew, that Christ by his obedience and sufferings doth not justifye after the manner of a Iudge: which no man affirmeth. But what is his reason? because it is not required to justifying after a judicall manner, that he, who justifieth others, should himselfe be just: as if he should say, it is not required that a Iudge should bee just: contrary to that Gen. 18. 25. But God doth justifye us after the judicall manner, as a Iudge, through the redemption that is in Christ Iesus, and by forgiveness of sinnes, and that to this end to shew forth his justice that hee might bee just: and the justifier of him who beleeve in Iesus, Rom. 3. 25, 26. But this might better have beene objected against his owne exposition of the former word; seeing he, who is not just himselfe, may by his doctrine justifye others. Notwithstanding, that which Bellarmine here affirmeth concerning Christ, is most true: that it was necessary, that he who should justifye others by his obedience should bee just himselfe: howbeit he impertinently alleageth, Rom. 3. 26. which speaketh of God justifying us, not as a Mediator by his obedience, but as a Iudge by his sentence. But the true reason, why the Prophet useth this word, is in respect of the words following, to signifie that Iesus Christ the righteous was made a propitiation for our sinnes, 1 Ioh. 2. 2. and that Christ, who was just and knew no sinne, was made sinne for us, that wee might bee the righteousness of God in him, as the Apostle speaketh, 2 Cor. 5. 21. and Esai. 53. 5, 6.

§. X. The third word is *my servant*: which signifieth that Christ did serve his Father in the worke of justification, and consequently did justifye men, not by judging, but by ministering, as himselfe saith, Matth. 20. 28. and is therefore called the Minister of Circumcision; that is, of the Iewes. The fourth word and he shall beare their iniquities: which signifieth the manner how Christ by ministering doth justifye; that is, by bearing the burden of our sinnes upon his shoulders; that is, by suffering the punishment due for our sinnes.

The second word, *ipse justus*.

The third word, *my servant*.

The fourth, and he shall beare their iniquities.

CAP. 5.

sinnes. *Ans.* The thing which hee indavoureth to prove, *viz.* that Christ, as he performed the office of Mediation in the dayes of his flesh, did not justifie us after the manner of a Iudge, is true. But his reasons are not sufficient. Not the former, for he might bee Gods Minister or servant, as all Kings or Iudges are, and yet our Iudge. Not the second; for although he were our Priest to offer himselfe for us, and by his obedience and sufferings to justifie us; yet is he also our King and our Iudge, who by his sentence will justifie us at the last day. But although Christ did not justifie us after the manner of a Iudge: yet it followeth not either that the word doth signifie infusion of justice, to which purpose *Andradius* alleaged this place, or that it is not a judicall word. For it is a judicial word as it is attributed not only to Iudges, but also to sureties and advocates. Christ, as our Advocate, justifieth by pleading for us as a surety, by bearing the punishment judiciously imposed upon us. And whereas *Bellarmino* would prove out of 1 *Pet.* 2. 24. that inherent righteousness is an effect of Christs satisfaction, or bearing our iniquities, he proveth nothing but what we teach, *viz.* that the fruits and end of our justification and redemption by Christ is our sanctification, *Luk.* 1. 74, 75. *Rom.* 6. 22. *Tit.* 2. 14. And consequently that our sanctification or inherent righteousness, being the fruit and effect of our justification, cannot bee the cause thereof, no more than it is the cause of redemption. For

By what righteousness wee are redeemed, by the same wee are justified: for redemption and justification in substance differ not, *Rom.* 4. 6. 7. 3. 24. 25. *Col.* 1. 14. *Eph.* 1. 7.

By the righteousness of Christ wee are redeemed, which is out of us in him, and not by righteousness inherent. Therefore

By that righteousness of Christ, which is out of us in him, wee are justified, and not by righteousness inherent.

His third place is *Apoc.* 22. 11. which I have fully answered before: and is here impertinently recited to prove the signification of the Hebrew word, being not sufficient to cleare the Greeke. Seeing their owne best editions in stead of *δικαιοσύνην*, read *δικαιοσύνην ποιούντες*, as I have shewed before.

§. II. The third and fourth reason, which *Bellarmino* alleageth out of *Calvin* and *Chemnitius*, and answereth them together, are concerning the signification and composition of the Latine word *justificare*: which indeed are not used as arguments to prove the true signification of the word in this controversie, but as just exceptions against the arguments of the Papists, who rely too much upon the signification and composition of the Latine word, wherein they were justly reprovved by *Chemnitius*: first, because the controversie being, what is the use and signification of the word in the Scriptures, it is not materiall, what the Latine word doth signifie in other authors; but what is the signification of the Hebrew word in the Old Testament, and of the Greeke in the New, whereof the Latine is meereley a Translation. And therefore the Latine, if it be a right Translation, must in this controversie bee understood

*Lib. 2. cap. 4.
sect. 5.
Ap. 22. 11.*

stood to signifie the selfe same thing with the Hebrew and the Greeke : the use and signification whereof in the Scriptures is judiciall, and is never used in the Popish sense : wherefore though the use of the word in other authors did favour the Popish conceipt, yet would it not disadvantage us: secondly, though the Latine words do signifie to make just, (which is all that can be enforced from the signification and composition thereof) and be so expounded by *Augustine*, whom *Bellarmino* to that purpose alleageth, yet this maketh nothing against us. Not onely because *Bellarmino* hath confessed, men may be made just, either inwardly by obtaining of righteousness inherent, or outwardly after a judiciall manner; but also because we freely professe that whom God doth justifie, he maketh righteous by imputation of Christs righteousness. It is true indeed, that some of our Divines deny the word to signifie making righteous: but their deniall is to be understood according to the meaning of the Papists, viz. by infusion: thirdly, the Latine word *justificare*, and so the English, as in the translation of the Scriptures it hath alwayes the judiciall signification, and never signifieth to endue with righteousness inherent, no more than the Hebrew and the Greeke whereof it is a translation: so oftentimes in the Fathers, and many times in the Popish writers, and alwayes almost in the common use of speech, it signifieth to cleare from guilt, to free from imputation of fault, to approve, to declare, or pronounce just. Or if at any time it be used in the sense of induing with righteousness inherent, it is contrary to the use of the Scriptures, which in the doctrine of justification is to be retained.

§. XII. Yea, but the Fathers interpret justifying to be making righteous, whom to refuse in an ecclesiasticall question, and to appeale to the judgement of the Latine authors as Tully and Terence, is a great importunity, saith Bellarmine, especially seeing the Apostle hath taught, that to be justified, is to be constituted or made just, according to the composition of the word. *Ans.* That which is said of the Authors of the Latine tongue is a meere calumniation, for in them the word is not used at all. The interpretation of the Fathers, according to the doctrine of Saint Paul wee approve; acknowledging, that whom God doth justifie, hee maketh them just, by imputation of Christs righteousness. Yea but, say they, the Fathers meane by inherent justice. *Ans.* Though some of the Latine Fathers, who were ignorant of the Hebrew, and not skillfull in the Greeke, sometimes under the terme of justification include the benefit also of sanctification, being led thereunto by the notation of the Latine word; yet sometimes they exclude it; as first, when they place justification in remission of sinnes, as many times they doe: secondly, when according to the Scriptures they oppose it to condemnation: thirdly, and especially, when with one consent they plainly teach, that we are justified by faith alone, as hereafter shall be shewed: which cannot be understood of justification by inherent righteousness. For it were very absurd to affirme (which the Papists would faine father upon us) that to justification by inherent righteousness nothing is required

The use of the word in the Fathers.

CAP. 6.

but faith only. Againe, *Bellarmino* objecteth, which in the ninth Chapter (where he confesseth iustification to be often taken in the Scriptures for declaration of righteousness) he more plainly expresseth, *although to iustifie were every where taken for to pronounce just, yet that were no advantage to us. For a sinner cannot truly be pronounced just, unlesse he who pronounceth him just, doe withall make him just, which God onely can doe. And therefore hee alone is said to iustifie a sinner, and by absolving him to make him truly just.* Answer. Whom God pronounceth just, them hee maketh just: but still the question is of the manner: for to iustifie by absolving, is to make righteous by the not imputing of sinne, and imputing of righteousness, and not by infusion of righteousness: for that is not to iustifie, but to sanctifie. Howbeit wee freely confesse. that whom God iustificieth, hee also sanctifieth, and that whosoever is in CHRIST IESVS, hee is a new Creature. But howsoever these graces doe alwayes concur, insomuch that whosoever hath the one hath the other, and whosoever hath not both, hath neither: yet notwithstanding they must carefully bee distinguished. And that is it which hitherto I have endeavoured to prove.

CAP. VI.

How Iustification and Sanctification are to be distinguished.

§. I.

First, by their
contraries,

^a *Hirsbiab.*

^b *Hitsdq.*



Now let us consider how they are distinguished. And first the difference of them may appear by their contraries. The contrary to justifying is condemning: the contrary to sanctifying is polluting or defiling with sinne: first therefore the word, which signifieth to condemne, if you respect the force of the word, signifieth to make ^a wicked, even as the Verbe which signifieth to iustifie doth; if you respect the force ^b of the word, it signifieth to make just: As God therefore, when hee condemneth, is said to make wicked, not by infusion of wickednesse, but by his sentence, pronouncing the party guilty, and deputing him to punishment: so when hee iustificieth, he maketh just by his sentence, not by infusion of righteousness, *quatenus iustificat*: but by imputation of Christs righteousness he absolveth the party from guilt and punishment, and accepteth of him as righteous in Christ, and as an heire of eternall life: secondly, the contrary to sanctifying, which is to make holy, is polluting or defiling

How justification and sanctification are distinguished.

77

C A P. 6.

ling with sinne, which is to make unholy and uncleane. What difference therefore is betweene condemning and polluting, the like is betweene justifying and sanctifying. And as condemning and polluting are by no meanes to bee confounded, no more can justifying and sanctifying.

§. I I. In justification wee are freed from the guilt of sinne: in sanctification, from the corruption or pollution of sinne. For God is then said to justifie us, when he absolveth us from the guilt of sinne by imputation of Christs righteousness: and hee is then said to sanctifie us, when by his Spirit he mortifieth sinne in us, and freeth us in some measure from the corruption thereof.

§. I I. Justification is an action of God without us, as also are redemption, reconciliation, and adoption, which three benefits in substance differ not from justification, but are all comprehended under it: the second first being the same in effect with the former part of justification, *viz.* remission of sinnes; and the last being all one with the second part of justification, which is acceptation of the beleever as righteousness in Christ, and as an heire of eternall life, as I have shewed heretofore: for then are wee said to have redemption, ^c when wee have remission of sinnes, then is God said to reconcile ^d us unto himselfe, when hee doth not impute our sinnes unto us: then hee is said to adopt us, when hee accepteth ^e of us in Christ as righteous and as heires of eternall life. None of these actions doth worke a Reall change in the party, but importeth a new relation betweene God and them, as hath beene shewed. But sanctification is an action of Gods Spirit within us, working in us a reall change, by mortification of sinne within us, and infusion of Grace and righteousness into us.

§. I V. Of justification the matter is the righteousness of Christ, which is in him as the subject, but imputed to us: the matter of sanctification is a righteousness derived from Christ, but inherent in us. The matter therefore of our justification is perfect, but not inherent, *to wit*, the most perfect righteousness of Christ, which is out of us in him. The matter of our sanctification is inherent, but not perfect, *to wit*, *justitia inchoata*, a righteousness which is but begun in us, and that new obedience, which though it be sincere and unfained, is with great infirmity performed by us; *recta forsan, sed non pura justitia*, as Bernard saith.

§. V. Hereupon it followeth, that of justification it selfe, whereby wee are justified before God, there are no degrees; (though of the assurance thereof there bee, which are the degrees of speciall faith) because to the most perfect righteousness of Christ, by which we are even in our first conversion justified, nothing can be added; and therefore, as I have said, the faith of all the faithfull though different in degrees, is ^{and equall} of equall worth in the righteousness of God and our Saviour Iesus Christ: even as the hands of divers men though unequall in strength, yet are of equall efficacie in respect of the almes received thereby. But of sanctification there are degrees according to the measure of grace received.

Secondly, freedom
from { Guilt.
Corruptio

Thirdly, an action of
God { without
us.
within us.

^c Eph. 1. 7.

^d Col. 1. 14.

^e 2 Cor. 5. 19.

^e Ephes. 1. 5, 6.
Rom. 8. 17.

Fourthly, in respect of the matter,

Fifthly, degrees of sanctification, but none of justification.

^f 2 Pet. 1. 3.

C A P. 6.

Sixthly, in respect of the forme.

Seventhly, in regard of the parts.

Eightly, in respect of: faith.

g Rom. 3. 31.
Ninthly, in respect of the Law.Tenthly, works in the question of

{	justifi-
	cation,
	of no
	value,
{	sancti-
	ficati-
	on, of
{	great
	worth.

 h Phil. 3. 8.

§. VI. The forme of justification considered as an action of God, is imputation of Christs righteousness: of sanctification, the infusion of righteousness. For God by imputation of Christs righteousness doth justify us: and he doth sanctifie by infusion of righteousness.

§. VII. The parts of justification, are remission or not imputing of sinne unto condemnation, and acceptation as righteous unto life, both wrought by imputation of Christs righteousness unto us. The parts of sanctification are mortification, whereby wee dye unto sinne, and vivification whereby wee live unto righteousness, rising from the grave of sinne, unto newnesse of life; and is therefore called the first resurrection; both wrought in us by the Spirit of sanctification.

§. VIII. Wee are justified by faith, not as it is a grace or habit in us, that is to say, as it is a part of inherent righteousness: but as the hand or instrument receiving the righteousness of Christ, which is imputed to them that beleeve: but wee are sanctified by faith, as it is a part of that righteousness, which is inherent in us. And therefore wee are justified by faith alone, because no other grace doth concur with it to the act of justification, none of them serving to receive the righteousness of Christ, but faith onely: but we are not sanctified by faith alone, because with it concur not onely all other inward graces, but also our outward obedience.

§. IX. The righteousness, by which wee are justified, is not prescribed in the Law, but without & the Law is revealed in the Gospell, the righteousness of God, that is to say, of Christ, who is God, apprehended by faith. For the Law to justification requireth perfect and perpetuall obedience to bee performed by him in his owne person, that should bee justified thereby; which since the fall of *Adam* hath beene, and is by reason of the flesh impossible to all men, who are descended from *Adam* by ordinary generation. But the Gospell assureth justification without respect of workes to all that truly beleeve in Christ, teaching that wee are justified by faith, that is, by the righteousness of Christ apprehended by faith, without the workes of the Law, that is, without respect of any obedience prescribed in the Law and performed by us. But the righteousness, by which wee are sanctified, is prescribed in the Law, which is a most perfect rule of all righteousness inherent.

§. X. Unto the act of justification our owne righteousness and obedience doe not concur as any cause thereof, but follow in the subject, that is, the party justified, as necessary fruits of our redemption and justification. Yea, in the question of justification, wherein is considered, what that is by which wee are justified and saved in hope; our owne righteousness and obedience, if it should bee obtruded as the matter of our justification, is to be esteemed as *dung*, that we may bee found in Christ, not having our owne righteousness, which is prescribed in the Law; but that, which is through the faith of Christ. But in the question of sanctification, that righteousness, which is inherent in us, and that obedience which is performed by us, is all in all, as being

ing both that habituall and also actuall righteousness and holiness wherein our sanctification doth consist.

§. XI. By our justification wee are ¹entitled to Gods kingdome, that is, saved in hope: by our sanctification we are fitted and prepared for Gods kingdome, into which no uncleane ²thing can enter. Justification therefore is the right of Gods children to their inheritance. Sanctification is the cognizance and marke of those that shall bee saved, wherefore our Saviour saith, that ³by faith wee have remission of sinnes, and inheritance among them that are sanctified.

§. XII. The righteousness by which we are justified, is the meritorious cause of our salvation. But the righteousness by which we are sanctified, is a fruit of our justification, but no cause of our salvation; unlesse you will call it *causam sine qua non*, which is no cause, for we are neither saved by it, nor for it, but onely by and for the merits of Christ apprehended by faith. But though it bee not the cause by or for which wee are justified or saved: yet it is the way wherein wee being once justified, are to walke towards our country in heaven, *Ephes. 2.10.* as Bernard well saith, *via regni, non causa regnandi*, the way which leadeth to the kingdome, but not the cause of coming unto it.

§. XIII. By our justification wee have our right and title to the kingdome of heaven, but according to the duties of sanctification, as the evidence, shall the sentence of salvation bee pronounced at the last day.

§. XIV. We are justified by the grace of God; as it signifieth onely his gracious love and favour in Christ. But wee are sanctified by Gods grace, not onely as it signifieth the favour of God in himselfe, but also as it signifieth the graces or gifts of grace infused into us, and inherent in us.

§. XV. In justification and in the parts thereof wee are meere patients: but in the duties of sanctification wee are also agents, who being acted by the holy Ghost, doe cooperate with him: For which cause the holy Ghost in the Scriptures doth never exhort us to justification or the parts thereof, *viz.* remission of sinne and acceptation of the beleever as righteous unto life, as being the actions of God: but to sanctification and the parts thereof he useth to exhort, as to mortification, *Col. 3.5.* to vivification, *Ephes. 4.23, 24.* to both, *Ezek. 18.31.*

§. XVI. The acts of faith are of two sorts, some tending to justification, some to sanctification. The former are immediate, which are called *actus eliciti*, which it bringeth forth of it selfe, without the mediation of any other grace; that is, to beleeve in Christ, by beleeving to receive him, and by receiving him to justify the beleever: and therefore faith doth justify alone. The other mediate, which it bringeth forth by the meanes of other graces, which are called *actus imperati*, and are the fruits of faith working by love, and other graces, tending to sanctification. Thus faith by ^mlove worketh obedience: and therefore it doth not sanctifie alone.

§. XVII. Of justification the Apostle treateth in the five first chapters

L I B. 2.
Eleventhly, by justification entitled, by sanctification fitted for Gods kingdome.
i Act. 26.18.
Tit. 3.7.
k Apoc. 21.27.
1 Act. 26.18.
In the Greeke Text there is a comma after *ἐργασίους*, and therefore the words *αἱ τὰς ἐν τῷ*, are not to be conferred with the Participle *ἐργασίους*, but with the Verbe *τῷ ἁγίῳ*, thus, that by faith they may receive remission of sinnes, and inheritance among them that are sanctified.
So Act. 10.32.
Thirteenthly, the title, the evidence.
Fourteenthly, justified by the grace of God: sanctified by the gifts of grace.
Fifteenthly, in justification we are patients, in sanctification we are agents.
Col. 3.5.
Ephes. 4.23, 24.
Ezek. 18.31.
Sixteenthly, the acts of faith mediate and immediate.
m Gal. 5.6.
Seventeenthly, of justification the Apostle teacheth in the five first chapters to the *Rom.* of sanctification in the sixt and seven.

LIB. 2.

Eighteenthly,
justification is
onely of sin-
ners.

The Papists
wilfull con-
founding of
justification
and sanctifi-
cation, the
ground of their
malitious ca-
lumnations
against us.

It is also the
source of their
errours, which
are most per-
nicious.

First, they con-
found the Law
and the Go-
spell, and are
farther from
grace.

ⁿ Gal. 1.8,9.

^o G 1.3 10.
^p Gal. 5.2,4.

^q Gal. 3.

ters of the Epistle to the *Romanes*, of sanctification in the sixth and seventh.

§. XVIIII. Our Saviour Christ, the blessed Angels, *Adam* in his integrity were sanctified, but not justified properly. For justification onely is of sinners, and consisteth partly in remission of sinnes.

§. XIX. Of this difference betweene justification and sanctification the Papists will by no meanes take notice, though it bee manifold and manifest. But will needs understand justification to be that, which wee, according to the Scriptures, call sanctification. And this is the very ground, both of their malitious calumnations against us; and also of their owne damnable errours concerning justification. For as if we also did confound justification and sanctification, they charge us, as if wee taught that wee are sanctified by faith alone; that wee are formally made iust or sanctified by a righteousness, which is without us, &c.

But if wee did hold, that justification were to bee confounded with sanctification, we would acknowledge, that the most things, which the Papists affirme concerning justification, are true, because they are true of sanctification. As namely that wee are not sanctified by faith alone, that we are sanctified by a righteousness inherent in us and performed by us; that it is partly habituall, consisting in the habits of grace, as faith, hope, charity, &c. and partly actuall, which is our new obedience consisting in good workes; which are the fruits and effects of our faith, and charity, and other inward graces. That of sanctification there are degrees, and that by exercise and practice of the duties of holinesse and righteousness, our sanctification is encreased, &c.

§. XX. What then? Is the difference betweene us and the Papists in this great controversie onely in words? Nothing lesse. For as their confounding of justification and sanctification is the ground of their calumnations against us, so of their owne errours. For confounding justification and sanctification, first they confound the Law and the Gospell, the covenant of workes and the covenant of grace; as if the Gospell did unto justification require inherent, and that a more perfect righteousness, than the Law requireth. And consequently, with the false Apostles and teachers of the Galatians, doe teach another^a Gospell than that which the Apostle taught; which, whosoever doth, hee is accursed. Wherefore the same things, which the Apostle objecteth against the Galatians, who were seduced by their false Teachers, are verified of the Papists: who seeking to be justified by the workes of the^o Law are under the curse: they are fallen^p from grace, to them the promise is of no effect, to them Christ dyed in vaine, then Christ profiteth nothing, as hereafter I shall shew. For whosoever seeketh to bee justified by the workes of the Law, hee is a^q debtour to the whole Law, and to him, who is a debtour to the whole Law, (that is, to bee subject to the curse, if he transgresse it, and to be excluded from justification and salvation, if he doe not perfectly fulfill it) Christ profiteth nothing. For whereas they distinguish the workes, which they make the condition of both the Covenants, that the one are the workes of Nature, the other of grace;

grace; it is evident, that all good workes and all inherent righteousness is prescribed in the Law, which is the most perfect rule of all inherent righteousness. Secondly, that inherent righteousness is not the condition of the covenant of grace, but is the thing promised to all that truly beleve. For the better understanding whereof, wee are to know, that the covenant of workes was made with all mankind in *Adam*; the Covenant of Grace with the heires of promise in Christ. The former promiseth justification to these, who in their owne persons performe perfect obedience; that perfect obedience being the condition of the Covenant. The latter, that to us the sonnes of *Abraham* being redeemed and justified by faith, the Lord will give grace to worship him in holiness and righteousness before him, in which our new obedience consisteth; which, (as I said) is not the condition of the promise, but the thing promised.

§. XXI. Secondly, by confounding justification and sanctification they teach men to place the matter of justification and merit of salvation in themselves. For the matter of sanctification is inherent: and that, which is the matter of justification, is the merit of salvation. Again, that which is inherent, is both prescribed in the Law, and is also our owne, though received from God: which the Pharisee himselfe confessed, when he thanked God for it. But the holy Ghost doth teach us, that wee are neither justified by the obedience or righteousness which is taught in the Law, nor by that which is ours. And in regard of this very difference betwixt the Papists and us, wee are not unworthily called *Evangelici* the professors of the Gospel; and they, the enemies thereof: who seeking to establish their owne righteousness, doe with scorne reject the righteousness of Christ imputed: which is that righteousness of God revealed in the Gospel from faith to faith. This being the maine doctrine of the Gospel, that we are justified, not by any righteousness inherent in our selves, or performed by our selves, but by the righteousness of Christ alone apprehended by faith.

§. XXII. By confounding justification and sanctification, and so of two benefits making but one, they doe abolish and take away that maine benefit of the Messias, by which we are not onely freed from hell, but also intituled unto the kingdome of heaven which the Scriptures distinctly call our justification, without which there can bee no salvation. For whom God doth justify, all them, and onely them he doth glorifie. And that they doe wholly take away the benefit of justification, it shall further appeare in handling the second question of this first controversie, whereof I am now to speake.

L I B. 2.

† Luk. 1. 73, 74, 75.
Heb. 8. 10. ex
Jer. 3. 31. 33.
Heb. 10. 16.

They place the matter of justification and merit of salvation in themselves.

† Luk. 18. 11;

† Rom. 3. 21, 28.
Gal. 2. 16.
* Phil. 3. 8. 9.
Rom. 10. 3.

* Rom. 1. 16, 17.

Thirdly, they wholly take away the benefit of justification,

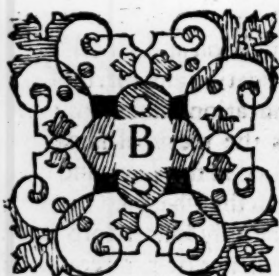
* Rom. 8. 30.

CAP. VII.

*That the Papists exclude remission of sinne from Iustification,
and in stead thereof have put expulsion and extinc-
tion of sinne by infusion of righteousness;
and that they fouly erre therein.*

§. I.

*Objections that
the Papists re-
taining remissi-
on of sinnes,
doe not wholly
take away the
benefit of justifi-
cation.*



WE heare it will be objected, that so long as the Papists acknowledge remission of sinne to concurre unto justification, they cannot be said wholly to take away the benefit of justification: but rather to follow the judgement of some of the Latine fathers, who sometimes comprehending the benefit of sanctification under the name of justification, seemed to make justification to consist in remission of sinne and sanctification. Whereunto I answer, that indeed the Papists pretend so much. For the Councell ^a of Trent in expresse termes saith, that justification is not remission of sins alone, but also sanctification and renovation of the inner man: and to the like purpose *Bellarmino* ^b disputeth, that justification doth not consist in the remission of sinnes alone, but also in inward renovation. And yet all this is but a meere colourable pretence: For as they exclude from justification the imputation of Christs righteousness, by which onely wee have remission of sinne: so they doe indeed and in truth exclude remission it selfe. And as in stead of imputation of righteousness they have brought in infusion of justice: so in stead of remission of sinne by imputation of Christs righteousness, they have brought in the utter expulsion, extinction, deletion of sinne by infusion of righteousness. And for this they have some shew of reason: For if they should hold, that justification consisteth partly in remission, that is, in the forgiveness, or not imputation of sinne, and partly in renovation or sanctification; then they must confesse, that there are two formall causes of justification, which *Calvin* ^c objected against the Councell of Trent, (and may truly bee objected against such of the Fathers as held justification to consist, partly in remission, and partly in renovation) and consequently should bee forced to acknowledge two wayes of making men just, by one and the same act of justification: the one, by imputation of that righteousness, by which being without us we have remission of sinne; the other, by infusion of righteousness inherent, by which sinne is expelled. But the Councell of Trent doth stedfastly hold, that there is but one formall cause of justification,

^a Sess. 6. cap. 7.

^b De Iustif. lib. 2. cap. 6.

^c Antidot. ad Sess. 6.

justification, and that is infusion of justice, whereby sinne is expelled. What then becometh of remission of sinne, which according both to Scriptures and Fathers concurrerth to justification? I say of it, as of justification; the name is retained, but the thing is taken away.

§. II. Heere therefore I am to shew two things; first, that the Papists from justification exclude remission of sinne, by putting into the roome thereof the expulsion and extinction of sinne, which belongeth not to justification, but to sanctification, and consequently doe wholly abolish by their doctrine the benefit of justification. Secondly, that remission of sinne is not the utter extinction or deletion thereof. As touching the former, when Calvin objected against the Councell of Trent, that it made two formall causes of justification: d Bellarmine answereth thus, the Councell of Trent in expresse termes said, that there is but one onely formall cause of justification. Yea but, say wee, the Countell seemeth to make two, viz. remission of finnes and renovation. But, saith he, *when the Councell maketh mention severally of remission of sin, and of infusion of grace, it did it not to signifie, that there is a twofold formall cause of justification; but to declare, that there are two termes of that motion which is called justification, or two effects of the same cause. For there cannot bee that mutation or translation, which the Councill noteth to bee in justification, unlesse by remission of sinne a man cease to bee wicked, and by infusion of justice begin to be godly. But, saith hee, as the aire, when it is enlightened of the Sunne, by the same light, which it receiveth, ceaseth to bee darke, and beginneth to be lightsome. So a man by the same justice given and infused by the Sunne of righteousness ceaseth to bee unjust, the light of grace expelling the darknesse of sinne; and beginneth to bee just, the light of grace succeeding the darknesse of sinne. And as in calefaction, which similitude hee useth else where, the accessse of heat expelleth cold; so in justification, the infusion of justice expelleth sinne.* This then is the doctrine of the new Church of Rome; that in this mutation called justification which they define to bee *a passage from sinne to righteousness*; though there be, as in all other motions, *duo termini*, viz. sinne, which is *terminus à quo*, and righteousness, which is *terminus ad quem*; yet there are not two distinct actions concurring, viz. remission or expulsion of sinne, and infusion of righteousness; but one and the same action, which is the infusion of justice expelling sinne, even as in calefaction, though there bee two termes cold and hot, yet there are not two actions, for the same action of fire which bringeth in heat, expelleth cold; and so in illumination, there are two termes, darknesse and light, but not two actions; for one and the same act of the Sunne, which bringeth light, driveth away darknesse, whereby it is evident, that by remission of sinne the Papists doe not understand, as all men from the beginning of the world have understood, pardoning, forgiving, not imputing sinne; but the utter deletion, expulsion, abolition of it: which Bellarmine calleth *vetam remissionem*, true remission, as if the pardoning of the offence and taking away the guilt were not true remission: but this true remission they hold to bee such, that in a man who

L I B. 2.

The Papists from justification exclude remission of sinne.

d De justif. Lib. 2. Cap. 2.

e Transitus a peccato ad justitiam.

f De justif. Lib. 2. Cap. 7. S. secundò.

L I B. 2.

That remission
of sinne is not
the extinction
of it.

g 2 Cor. 4. 19.

h Prov. 10. 12.

To remit, what
it is in the
Scriptures.
See more Lib. 5.
Cap. 3.

who is justified, and hath remission of sinne, there is no sinne remaining, and hee onely is to bee held a just man, in whom there is no sinne. Thus then remission of sinne is by the Papists excluded from justification, and that brought in the roome of it, which belongeth to that perfection of sanctification, whereunto none attaine in this life.

§. III. Now, that the Papists grossely erre in making remission of sinne to bee the utter abolition or expulsion of it by infusion of righteousness, may appeare by these arguments: First, whereas in sinne there are two things to bee considered, the guilt and the corruption, or Anomy thereof; it is evident, that the guilt of sinnes past is taken away by remission wholly and at once: the corruption is taken away by mortification thereof, not wholly in this life, and at once, but by degrees, we being day by day renewed in the inner man. The latter is the worke of Gods Spirit within us. The former is an action of God without us, such as is that of the Creditor in remitting or forgiving a debt. And so the Scriptures conceive of remission. For our sinnes are debts in respect of the guilt binding us over to punishment, which wee owe for them. When as God therefore remitteth the debt, releaseth this obligation, forgiveth the punishment, hee is said, to remit our sinnes. This our Saviour taught by the parables of the creditors and debtors, *Matth. 18. 23. Luk. 7. 41.* And thus he hath taught us to pray, *Matth. 6. 12.* Forgive us our debts, as wee forgive our debtors. How doe wee forgive? By not revenging the offence, but laying aside all desire and purpose of revenge, by passing by it, and as it were forgetting it, by covering it with charity, by not imputing it, by being reconciled unto the party who hath offended us; not by a recall taking away of the sinne from the offender, but a wiping of it out of our remembrance; not by expelling the offence out of the offender, but out of our thoughts.

§. IV. Thus in the Scriptures, to remit sinne is not to abolish and extinguish the sinne it selfe, but to absolve from the guilt of sinne, to pardon and to forgive the debt, and to remit the punishment, to cover a mans sinne and not to impute it. And this plainly appeareth by these manifold phrases which are used in the Scriptures to signifie remission of sinne, all which import the taking away of the guilt, but none the utter abolishing of the corruption. As first the Hebrew *Salach*, *Exod. 34. 9. Numb. 14. 19, 20. 30. 6. Deut. 29. 19. Psal. 103. 3. Esay 55. 7. Ier. 31. 34. Dan. 9. 20.* signifieth *parcere, remittere, ignoscere, condonare, propitium esse.* *Kasab*, to hide, to spare, to forgive, *Nehem. 4. 5. Psal. 32. 1. 85. 2. Joel 2. 17. Deut. 13. 8. Kapbar* also is to cover, to pardon, to be propitious, *Deut. 21. 8. Psal. 65. 4. 78. 38. 79. 9. Esay 22. 14. Nasa*, to spare, to forgive, to take away the guilt, *Gen. 18. 24. 26. 50. 17. Exod. 32. 32. Numb. 14. 19. Psalm. 32. 1. cum Rom. 4. 7. Esay 33. 24. Psalm. 25. 18. Habbar*, to passe by an offence, *Mic. 7. 18.* and *Hehebir* to cause it to passe, *2 Sam. 12. 13. 24. 10. Zech. 3. 4. Machab*, to wipe, or to blot out of remembrance the sinnes of men, as it were out of a booke, to blot them out from before his face, *Nehem. 4. 5. Psalm. 51. 9. Ier. 18. 23. Hesir*, to remove, *Esay 27. 9. Lo chashab* not to impute, *Psal. 32. 2.*

In

In like manner the Greeke *ἀφίημι*, to remit, or forgive, *Mat. 6. 12, 14, 15. 18. 27, 32.* whence is *ἀφίημι*, remission, that is, *ἀφίημι*, forgiveness, as *Hesychius* expoundeth it, *ἀφίημι*, *condonare*, to forgive, *Luk. 7. 42. 2 Cor. 2. 10. Ephes. 4. 32. Col. 2. 13. 3. 13.* not to impute, *Rom. 4. 8. 2 Cor. 5. 19.* So the Latine, *remittere, dimittere, ignoscere, condonare, donare, veniam dare, parcere, propitium esse*; and the English to remit, to pardon, to forgive.

§. V. For the farther clearing of this point, let us consider these three things; first, what that is which is remitted. Secondly, where it remaineth untill it bee remitted. Thirdly, by what act of God it is remitted. The thing remitted is our debt, *Matth. 6. 12.* The subject where it remaineth are the bookes of Gods providence and of our own consciences. The act of God in remitting our debts is the wiping them out of his remembrance, as it were, his debt-bookes. The debt is the sinne it selfe, which maketh us debtors unto God. And therefore sinnes are called debts, and sinners debtors, *Matth. 6. 12. cum Luk. 11. 4. Matth. 23. 16, 18. Luk. 13. 4 cum 2.* which also appeareth by the parables of the debtors, *Luk. 7. 41. Matth. 18. 23, 35.* and therefore sinners are called debtors, because for their sinnes they owe punishment, unto which by the just ordination of God they are obliged. This obligation, whereby sinners are bound over to punishment, is called *reatus*, that is, guilt. When as therefore God remitteth sins, he forgiveth the debt, hee remitteth or releaseth the punishment, hee taketh away the guilt, whereby we were bound over to punishment. And *è converso*, when God forgiveth the debt, releaseth the punishment, taketh away the guilt, he is said to remit sinne. Now sinnes are either habituall or actual: An habituall sinne God doth remit, when hee doth take away the guilt of it, and cover the Anomy of it, not that it should not be at all, but that it should not bee imputed, as *Augustine*^k saith of concupiscence or originall sinne, whereof all particular habituall sinnes are members and branches. Actual sinnes God doth remit, when he doth forgive the sinfull act in it selfe, and the guilt also which remaineth after the act is past and gone.

§. V I. But here the Papists have found out a new devise, to confirme their error in confounding justification and sanctification; that whereas there are two things, which as themselves doe teach,ⁿ remaine in the soule after the act of sinne hath been committed, *viz. reatus & macula*, the guilt and the blemish or spot; they teach against sense that it is properly the *macula* which is remitted in justification. But then say I, what becometh of the punishment, & the guilt binding over to punishment? It is certaine, that the infusion of righteousness doth not take away the guilt, nor free us from punishment. Neither can we be freed either from the one or the other, but only by the satisfaction of Christ imputed unto us. Hence therefore they should have learned to distinguish between justification and sanctification, rather than to confound them, that whereas there are two things remaining after sinne committed, the guilt, and the pollution; the guilt is taken away by imputation of Christs righteousness in our justification; the pollution is in some

Three other arguments,

First, the debt.

ⁱ Psalm. 37. 2.
^k De Nupt. & Concupisc. c. 25.
^l Col. 3. 5.
^m Act. 8. 22.

Whether remission be of the *macula*.
ⁿ Thom. 1. 2. 2.
q. 87 art. 6. c.
& ad. 1. um.

CAP. 7.

That which they say of the *macula* remaining is not altogether true.

° In the treatise of perseverance.

P Col. 3. 5.

The booke out of which God doth wipe our finnes, when he doth remit them.

By what Act of God our finnes are remitted.

measure cleansed in our sanctification.

§. VII. And howsoever that, which they say of the *macula* or pollution remaining, is true in respect of Originall sinne, wherein, upon the guilt of *Adams* transgression imputed, there followeth an universall *macula* or corruption; consisting of two parts, the privation of Originall righteousness, and an evill disposition and pronesse to all manner of sinne, by which twofold corruption all the parts and faculties of the soule are defiled: yet it seemeth not to be altogether true in regard of mens personall finnes, in respect of either part: for as touching the former part, which is the privation; neither are the unregenerate by their actuall finnes deprived of grace or righteousness infused, which they had not before they sinned: neither are the regenerate utterly deprived of grace by such finnes as they commit, as I have elsewhere ° proved: and as touching the latter part, which is the evill disposition; this *macula*, whereof they speake, is no new evill disposition making him a sinner who before was not, but an evill disposition remaining of the old man, which by committing of actuall finnes is increased. Inasmuch as where the same actuall sinne is often committed and reiterated, that evill disposition groweth to bee an habit. For all evill dispositions or habituall finnes, which are in men, are either the *reliquia* or remnants of originall sinne in some measure mortified, or the increments thereof, when by the committing of actuall finnes they receive increase. And such a thing is that *macula*, whereof they speake: which remaining in the soule *per modum habitus*, is to bee taken away, as all other habituall finnes are, as they are pollutions, by the mortification P of them; which is a part of sanctification and not of justification. Neither is the mortification of sinne a totall deletion or abolition thereof in this life, as if no sinne or corruption remained in the party justified or sanctified: for though in the forgiving or remitting of originall sinne, the guilt bee wholly taken away; yet the corruption, which is called concupiscence, remaineth more or lesse mortified.

§. VIII. Now followeth the subject, where that, which is to bee remitted, doth remaine; and from whence, when it is remitted, it is wiped or blotted out, that is, Gods remembrance and our conscience, which are as it were the Lords debt-bookes, according to which bookes he will judge, *Apoc.* 20. 12. the former is the booke of Gods providence, *Psalms.* 56. 8. 139. 15. wherein all offences are written, and wherein they remaine upon record, *Hos.* 7. 2. 8. 13. *Ier.* 17. 1. The other is the booke of our conscience, which is, as it were, the Lords attourney indicting us of sinne. In regard whereof *David* saith, *Psalms.* 51. 3. I doe know, or am conscious to my transgressions, and my sinne is ever before mee. Out of the former booke the Lord doth wipe our finnes, when he justifieth us in the Court of Heaven: out of the latter, when we are justified in the Court of our owne Conscience.

§. IX. And hereby the third thing appeareth: namely, by what act of God our finnes are remitted. For if that which is remitted be a debt

debt, which is recorded in Gods booke: then this debt is remitted not by any act of God within us, either really wiping the pollution out of our soules, or infusing grace into them (both which are done in some measure after the debt is remitted, in our sanctification) but by an act of God without us, wiping our sinnes out of his booke, blotting them out of his remembrance, *Esaï. 43. 25.* casting them behinde his backe, *Esaï. 38. 17.* turning his face from them, *Psalms. 51. 9.* not remembering, *Ier. 31. 34.* nor imputing them, *Rom. 4. 8. ex Psal. 32. 2.* but forgiving and forgetting them, and accepting of Christs satisfaction for them in the behalfe of all that truly beleeve in Christ, *Rom. 3. 24. 25.*

§. X. Our fifth argument may be this: The utter deletion of sinne is not granted in this life: Remission of sinne is granted to the faithfull in this life: Therefore remission of sinne is not the utter deletion of it.

The proposition is certaine: For during this life sinne remaineth in the best, *Rom. 7. 17. 20. 1 Iob. 1. 8.*

The assumption is undeniable, as being an Article of our faith testified in many places of Scripture.

Or thus: If in justification there were an utter deletion or abolition of sinne, then in those, that are justified, there is no sinne.

But there is no mortall man, though justified, in whom there is no sinne.

Therefore in justification there is not a Totall deletion of sinne.

§. XI. Sixthly, if remission of sin be an utter deletion of the corruption by infusion of righteousness, and nothing else concur to justification, but infusion of righteousness expelling sin; what then becommeth of the guilt of sinne and the punishment? how is our debt satisfied? The justice infused, though it should utterly expell the corruption; yet it neither doth nor can satisfie for the punishment, as *Bellarmine* himselfe confesseth. Neither is there any other satisfaction or propitiation for our sinnes, whereby Gods justice may be satisfied, our debt discharged, our selves freed from hell and damnation, but onely the satisfaction of Christ, without imputation whereof there is no justification nor salvation: but none of this is done by righteousness infused expelling sinne. Wherefore the Papiſts, if they will bee saved, must acknowledge, besides the benefit of the infusion of righteousness expelling the corruption of sinne, which they call justification, but is indeed sanctification, another greater benefit, whereby we are both freed from hell, and entituled to heaven, by imputation of Christs satisfaction, called in the Scriptures justification, which they by their Antichristian doctrine have utterly abolished.

§. XII. Seventhly, that which worketh no reall change in the party doth not really take away and expell all sin from him by infusion of righteousness, for that cannot bee done without a reall, yea and a great change in the party. True remission of sinne doth not worke a reall

Our fifth argument becaule the utter deletion of sinne is not granted in this life.

Sixthly, the guilt and punishment which are taken away in justification, are not taken away by infusion of righteousness.

Seventhly, remission doth not worke a reall change.

CAP. 7.

change in the party. Therefore the true remission of sinne doth not really take away and expell all sinne by infusion of righteousness. The assumption is thus proved: first, the forgiving of a debt worketh no real change in the debtor, but relative. The true remission of sinne is the forgiving of our debt, therefore the true remission doth not worke a real change in the party. Secondly, that which is imputative doth not worke a real change in the party, but is an act wrought without the party. True remission of sinne is imputative, as the Apostle teacheth, *Rom. 4. 6, 7, 8.* consisting in the not imputing of sinne, presupposing the imputing of righteousness without workes, therefore it worketh not a real change.

Eight absurdities following on this Popish Doctrine.
Ser. lib. 5. c. 5.
S. 6, 7, 8.

p Lib. 5.
** De justif. l. 2.*
c. 7. S. secundo.
& S. tertio.

¶ In l. 2. 2.
Disp. 204 n. 2.

§. XIII. My eighth argument is from the absurdities which follow upon this Popish Doctrine. First, Necessary of despairing, not onely to the tender conscience labouring under the burden of sinne: but also to all not cauterized consciences, which have any sense of their owne estate. For if remission of sinne bee the utter deletion of sinne, then have not they, neither can they have remission of sinne, in whom any sinne remaineth: and those, that neither have, nor can have remission of sinne in this life, because sinne doth ever remaine in them, what remaineth to them but despaire? Secondly, that there is no necessity of the imputation of Christs righteousness for justification, because there is in them both a totall deletion of sinne, and an infusion of perfect righteousness, whereby sinne is wholly expelled. And these, as you shall heare hereafter are two of *Bellarmines* * principall Arguments to prove the imputation of Christs righteousness to bee needlesse, both because, when our sinnes are remitted they are utterly abolished; so that whosoever is justified is no longer a sinner in himselfe, nor hath any sinne remaining in him; and also because in justification there is an infusion of perfect righteousness. The third, that to remission of sinne there needeth no favour or indulgence for pardon or forgiveness: for if remission of sinne be a totall deletion of sinne by infusion of perfect righteousness, then without any accession of favour the one contrary is necessarily expelled by the other. And this doth *Vasquez* professe in expresse termes, *Mihi semper necessarium visum fuit asserere, maculam peccati ipsa iustitia inherente tanquam forma contraria nullo accedente favore & condonatione deleri.*

§. XIV. These absurdities doe necessarily follow upon their Antichristian doctrine of justification by inherent righteousness: For if a man be justified before God by inherent righteousness, then is he not a sinner in himselfe, and consequently hath no sinne in him. And if by infusion of righteousness there be a totall deletion of sinne, then must that righteousness, which is infused, be perfect. For that which is imperfect cannot wholly expell sinne, the imperfection being of it selfe a sinne; and if upon infusion of perfect righteousness there doth necessarily and of its owne accord follow a totall deletion of sinne, then to remission of sinne favour and condonation is needlesse. And yet we have not done with their absurdities: For to dreame that men who

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are but infants in Christianity, yea infants in age, before they have the use of reason, or are capable of habits, are endued, and that ordinarily, with perfect righteousness in their first imaginary justification, which is *incipientium* of such as be but incipients, whereunto the best proficients doe not in this life attaine, is a monstrous absurdity.



C A P. VIII.

Bellarmines dispute, that remission of sinne is the utter deletion of it, confuted.

§. I.

BUT how absurd soever their assertion is, Bellarmine will maintaine it, and set a good face upon it: telling us first, that wee may not deny it, unlesse wee will deny the Scriptures. For the Scripture, saith he, useth all manner of words to expresse the true remission of sinne; so that if a man would of purpose seeke words to signifie the utter abolition of sinne, hee could not devise any which the Scripture hath not already used. And to this purpose citeth eighteene Testimonies, nine out of the Old Testament, viz. 1 Chron. 21. 8. Esai. 44. 22. Ezek. 36. 25. Psalm. 51. 7. Prov. 15. 27. alias, 16. 6. Psalm. 103. 12. Mic. 7. 19. Psalm. 10. 15. Cant. 4. 7. And nine out of the New, Ioh. 1. 29. Act. 3. 19. I Ioh. 1. 7. Act. 22. 16. Heb. 1. 3. 9. 28. 1 Cor. 6. 11. Ephes. 5. 8. and 27.

§. II. *Answ.* These places are to be distinguished: for either they are alleaged to prove the abolition of sinne, or perfection of righteousness: the former mention, either the taking away of sinne or the wiping or blotting of it out, or the purging of it, or the not being of it. For the taking away of sinne, these are brought, 1 Chron. 21. 8. Psalm. 103. 12. Mic. 7. 19. Ioh. 1. 29. Heb. 9. 28. In 1 Chron. 21. 8. the word is *Hababer*, *transire fac*, cause it to passe, that is, remove it out of thy sight; not that it bee not at all, but that it bee not punished, or which is all one, take away the guilt: and so the word seemeth to be expounded, 2 Sam. 12. 13. where *Nathan* saith to *David*, the Lord hath taken away thy sinne, thou shalt not dye. Psalm. 103. 12. how farre the East is distant from the West, so farre hath hee made our sinnes to be distant from us: which is not understood of the corruption extinguished, but of the guilt removed or taken away. Mic. 7. 19. thou wilt cast all their sinnes into the depth of the Sea, that is, hee will cast them out of his sight or remembrance, hee will cast them behinde his backe, he will bury them in oblivion, that they should not be seene or remembred. Ioh. 1. 29. The Lambe of God which taketh away, or taketh upon him the sinne of the world, is the translation of *Nese*.

De Iustif. l. 2. cap. 7.

Bellarmines prooffe out of the Scripture.

Places, which mention the taking away of sinne.

1 Chron. 21. 8.

2 Sam. 12. 13. Psal. 103. 12.

Mich. 7. 19.

Ioh. 1. 29.

C A P. 8.

Levit. 16. 22.
Mercer in
thesauro Voce
Nasa.

Es. 53. 12.

Heb. 9. 28.

1 Pet. 2. 24.

Places, which
mention the
blotting out of
sinne
bin Psal. 51. 10.

e Deut. 31. 21.
Est. 9. 28.
Ecl. 6. 4.
Ier. 23. 4. 50. 5.
Es. 43. 25.

Ier. 18. 23.

Psal. 109. 14.

Psal. 51. 9.

Act. 3. 19.

Es. 44. 22.

and the Verbe *Nasa* having reference to sinne, when it is attributed to God, it signifieth to forgive, as hath before beene shewed; and likewise when it is attributed to men, who have been offended, *Gen. 50. 17. 1 Sam. 15. 25. 25. 28.* when it is attributed to Christ our redeemer, as in the place alleaged, it signifieth, that he taketh away our finnes by taking them upon him, or bearing them: as it is said of the scape Goat, the figure of Christ, *Levit. 16. 22.* and so that place, *Iob. 1. 29.* is to bee understood. *Nasa*, saith one, sometimes doth signifie tollere, that is to take up, and to beare, (as when we are commanded tollere crucem, to take up our crosse) or to take upon him, which Saint Iohn the Evangelist rendreth by the Verbe *assumit*: and this is fully expressed by the Prophet, *Esay 53. 12.* that Christ *Nasa* did beare the sinne of many: as before *verse 4.* that hee hath borne (the Verbe is *Nasa*) our griefes, and carried our sorrowes, and *vers. 11.* hee shall beare their iniquities. *Heb. 9. 28.* Christ was once offered *ad multorum exhaustiendā peccata*, that is, as our Rhemists translate, to exhaust the sinne of many. The word is *assumit*, to take up and to beare: the meaning is, that Christ was offered upon the crosse, that he might take up and beare our sins, even as S. Peter speaketh to the like effect, *1 Epist. 2. 24.* who himselfe did beare our finnes in his owne body upon the tree, that is, the Crosse: where the same Verbe is used, and is by the Latine interpreted *portulit*, and by the Rhemists, beare our finnes.

§. III. Other places are alleaged, which mention the deletion, that is, the wiping or blotting out of sinne, *Psal. 51. 1. 9. Act. 3. 19. Es. 44. 22.* But I aske, from whence? *Delere*, saith *Vasabius*, est metaphora ab iis qui delent, qui prius in rationes scripserant, to wipe out is a metaphore from those, who wipe out such things, as before they had written upon their account, or in their debt-booke. The booke is Gods remembrance, out of which those things are wiped which are forgotten: and thus deletion is often ascribed to oblivion. For Gods wiping out of sins is his blotting them out of his remembrance: and so it is expounded, *Es. 43. 25.* his not remembring them. *Psal. 25. 7. 79. 8. Ier. 31. 34.* as contrariwise, his not blotting them out, is his remembring of them, his not forgiving them. *Ier. 18. 23.* forgive not their iniquity, neither blot out their sinne from thy sight. *Psal. 109. 14.* Let the iniquity of his father be remembred with the Lord; and let not the sinne of his mother be blotted out, (*ne deleatur, id est, non tradatur oblivioni*), but let them be before the Lord continually, *verse 15.* And thus David prayeth, *Psal. 51. 9.* hide thy face from my finnes, and blot out all mine iniquities, namely out of thy remembrance: and no more can bee gathered out of *Act. 3. 19.* that your finnes may be blotted out (of Gods booke) where Tremellius noteth it to bee a metaphore taken from those who keepe bookes of account, &c. Howsoever, it is not to be doubted, but that before the day of judgement, whereof Saint Peter there speaketh, there shall be a totall deletion of the finnes of the faithfull, both in respect of the guilt, and also of the pollution. As for *Es. 44. 22.* the Lord professeth his reconciliation with Israel in taking away their finnes, which as
a cloud

a cloud, yea as a thicke cloud had hid his face from them: the guilt whereof being taken away, the light of his countenance did shine upon them. Howbeit Tremellius and Iunius read, *Deleas densa nubes defecti-ones tuas*, according to which reading, that place hath affinity with those, which mention washing, cleansing, purging; of which I am now to speake.

§. IV. Of these, some are to be understood of justification and taking away the guilt of sinne, as all the first part of the 51. *Psalme*, which is a prayer for the pardon of sinne; out of which are cited *verse 1. and 7.* where David prayeth, that God would wash him, and cleanse him from his sinne, namely by the blood of Christ: for that is it which ^dcleanseth us from all our sinnes. Purge me with hyssope which was the *mespistibet*, (wherewith they used to sprinkle the ^eblood upon those which were cleansed) that is, sprinkle me with the blood of that eternall sacrifice of Christ prefigured in the Law, without which blood ^fbeing shed, there was no remission. And there is no doubt but the blood of Christ was shed for the remission of sinnes, *Mat. 26. 29.* and that our consciences ^g(the seat of guiltinesse) might bee purged from dead workes. The words following, and I shall bee whiter than snow, doe plainly argue the purity, not of sanctification (for to such a degree thereof we never attaine in this life) but of justification: in respect whereof our soules being perfectly just, are whiter than snow. Some are to be understood of sanctification, as *Ezek. 36. 25.* Some of both, as *1 Cor. 6. 11. Act. 22. 16. 1 Ioh. 1. 7. Heb. 1. 3.* but with this difference, that we are cleansed and purged from the guilt of sin past, wholly and at once: but from the corruption in part, and by degrees in this life, wherein we are to be renewed ^hin the inner man from day to day. The Corinthians, to whom the Apostle giveth this ⁱtestimony, that they were washed, &c. were farre from perfection of inherent righteousnesse, as appeareth by that Epistle; wherein he calleth them carnall, and repro- veth them both for their errors in judgement, and for their misdemeanours in their conversation. That which he citeth out of *Pro. 15. per misericordiam & fidem purgantur peccata*, is found in the Latine, *v. 27.* but not in the originall: the like sentence is found *Pro. 16. 6.* but there the Verbe *purgatur*, for which the Text is alleaged, is not used in the Latine.

§. V. For the not being of sinne, he alleageth, *Psalm. 10. 15. aliàs 9. 35. quæretur peccatum illius, & non invenietur*, against the true meaning of the place, it being not a prayer for the justification or sanctifi- cation of the wicked, that his sinne may bee no more, as Bellarmine ab- surdly expoundeth it; *dicit peccatum fuisse & non esse*: but is a propheti- call imprecation against the wicked, that God would break their arme, that is, their power and strength: and that when he, as a judge, should inquire into their wickednesse, they should not be found (according to that *Prov. 10. 25.* he shall be no more, that is, as *Augustine* expoundeth it, that the wicked, when he is judged, shall perish for his sinne. And so *Varatius*, make inquiry into his sinne, thou shalt not finde him, nei- ther

L I B. 2.

Numb. 6. 25.
Psal. 4. 6.

Places which
mention the
purging of sin
Psal. 51. 2. 7.

d 1 Ioh. 1. 7.
e Levit. 14. 6.
Num. 19. 18.
Heb. 9. 19.

f Heb. 9. 22.

g Heb. 9. 14.

h 2 Cor. 4. 16.
i 1 Cor. 6. 11.

For the not be-
ing of sinne.
Psal. 10. 15.

Prov. 10. 25.

LIB. 2.

Places for the
perfection of
righteousnesse,
Ephes. 5. 8.
* *1 Ioh. 1. 5.*

Ephes. 5. 26, 27.

*Retract. lib. 1.
c. 19. the like
he hath lib.
de perfectione
justific. p. 975.
Col. 3. 4.
m Retract. lib. 2.
cap. 18.*

Cant. 4. 7.

Bellarmino's ar-
guments out of
his booke de
*Baptismo, lib. 1.
cap. 13.*

n Rom. 4. 11.

o Tit. 3. 5.

p Rom. 6. 3, 4.

ther doth the Psalmist say, *non inveniatur ipsum, scil. peccatum, sed non inveniatur ipse, scilicet peccator*, not it, but he shall not be found.

§. VI. For the perfection of righteousness hee alleageth three places, two out of *Ephes. 5. vers. 8.* Yee were sometimes darkenesse, but now light in the Lord; where the abstract *Light* is put for the concrete *Lightsome*, as being inlightned, as the Children of Light: not that they are that light in which there is no darkenesse. Neither is it said, that we are in our selves Light, but, notwithstanding that darkenesse, which remaineth in us, wee are Light in the Lord. The second place is, *Ephes. 5. 26, 27.* where it is said, that Christ did give himselfe for his Church, that he might sanctifie and cleanse it with the washing of water by the word, that hee might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing; but that it should be Holy and without blemish. In which words there is no mention of justification, but of sanctification, which in this life is begun and increased by the worke of the Spirit in the Ministry of the Word and Sacraments, that at the Marriage of the Lambe it may bee presented unto him, a glorious Church, not having spot or wrinkle, &c. Wherefore *Augustine*, *That which I said, saith he, that God hath chosen unto himselfe a glorious Church, I did not therefore speake it, because now it is altogether such; though no doubt she was chosen, that she might be such, when Christ who is her life, shall appeare: for then she also with him shall appeare in glory; for which glory she is called a glorious Church.* And againe, *where-soever I mentioned the Church not having spot or wrinkle, it is not so to be taken, as though now it were, but because it is prepared to be such, when she also shall appeare glorious.* And the same answer will serve for the third place cited out of the *Canticles 4. 7. Tota pulchra es, & macula non est in te*, thou art all faire, there is no spot in thee; unlesse perhaps he speake of the beauty of the Spouse adorned in her justification with the perfect righteousness of Christ; for of her Sanctification, which is but begun in this life, it is not true. But the Papists are without shame, who apply such texts of Scripture to the now Church of Rome.

§. VII. Besides these places of Scripture, *Bellarmino* saith, *many other very weighty arguments might be brought*; but hee hath already produced them in his first booke *De Baptismo, cap. 13.* which when they shall call come to be weighed, will be found light enough. For those places, which speake of the efficacie of Baptisme, in washing, cleansing and taking away our sinnes, prove not, that in justification sinnes are utterly abolished. For in Baptisme is sealed to them that are Baptized, yea, and conferred to the faithfull, the benefits, not onely of justification, but also of sanctification. And therefore as it is the Sacrament of remission of sinne, and the seale ⁿ of that righteousness which is by faith: so it is called the Laver ^o of regeneration, wherein we are Baptized into the similitude ^p of Christ his death and resurrection. And therefore though in Baptisme sinne were wholly taken away, as well in respect of the corruption, as of the guilt: yet it would not follow, that in justification there is a Totall deletion of sinne. But neither in Baptisme

LIB. 2.

१ Scff.5.c.5.

1 Rom. 6. 12.
7. 8. 11. 13. 17.
20. 23. 8. 10.
Heb. 22. 1.

* Rom. 7.8.13.

Concupiscence
a finne.
† Rom. 6:6.
‡ 7:24

¹¹ 1 John 2:4b

* De cuius gra-
tia & statu pec-
cati, lib. 2. ca. 38.

Object. that
concupiscence
without con-
sent is no sinne.

Will

L I B. 2.

* Rom. 7. 7.

† Rom 7. 14:

* Matth. 5. 28.

* De Nuptiis &
Concupisc. lib. 1.
cap. 25.

b Contr. Italian.
lib. 5. cap. 3.
Bellarmine
unanswerable
argument out
of Rom. 5. 19.
c De iustif. l. 2.
c. 7. §. multa.
d Lib. 2. c. 5.
§. 1. 2. l. 4. c. 2.
§. 2. 3. 4.
e Lib. 5. a. 2. §. 1.

will. For it is such, as Saint Paul himselfe had not knowne to be sinne, if the Law had not said, * *Non concupisces*, thou shalt not covet. But such concupiscences, as have the consent of the will, the very Heathen knew to bee sinnes. And the Papists themselves must acknowledge them to be forbidden in the former Commandements, unless they will deny the Law of God to be spirituall, and preferre the *Avrilleur*, corrupt interpretations of the Elders of the Iewes before the exposition of the Lawgiver himselfe, † *Matth. 5.* True therefore is that, which some Writers cite out of † *Augustine*, that Originall sinne is remitted in Baptisme, not that it be not, but that it be not imputed unto sin. Here *Bellarmino* takes on, and saith, that *Luther* first falsified this testimony of *Augustine*, and that all who have followed him, have continued the same fault, though they have beene told of it. A great accusation, if true. *Augustine's* words in answer to an objection, (which the Papists cannot answer) how can originall sinne be transmitted from regenerate parents, if in Baptisme it be wholly taken from them, are these: I answer, saith he, *dimitti concupiscentiam in baptismo, non ut non sit, sed ut in peccatum non imputetur.* Where *Augustine* speaking of the translation of originall sinne, calleth it (as his manner is) *Concupiscence*, in stead whereof, some of our Writers have said *sinne*, both *Augustine* and they meaning nothing else, but originall. Now, that *Augustine* by that which he calleth *Concupiscence*, meant sinne, hereby appeareth; first, he saith it is remitted in Baptisme, and remission is of debts onely, and of sinnes, as debts; secondly, because he saith it is remitted, not that it should not be any longer, but that (though it be a sinne, yet) it should not be imputed unto sinne; for nothing is wont to be imputed unto sin by God, but that which is sinne. Where by the way wee may observe, that in *Augustine's* judgement remission of sinne is not the utter deletion of it, that it be no more, but the not imputing of it. For whereas the Papists for a poore shift and evasion say, that Concupiscence is called sinne, not because it is a sinne, *sed quia ex peccato est, & ad peccatum inclinatur*; this hindereth not its being a sinne, but rather setteth forth the greatnesse of this evill, as having all the respects of evill in it: being both a sinne, and a punishment of sinne, and the cause of all other sinnes, as *Augustine* saith, *b Concupiscentia carnis adversus quam bonus concupiscit Spiritus (sc. in renatis) & peccatum est, & poena peccati, & causa peccati.*

§. X. But howsoever *Bellarmino* letteth passe (as well he might) his other arguments alleaged in his Booke of Baptisme, as impertinent to this present question; yet one of them hee hath thought good not to omit, as being in his conceit c unanswerable; which notwithstanding, I have not onely answered elsewhere d, but also have used it as an invincible argument e to prove justification by imputation of Christs righteousness, viz. the argument taken from the antithesis of Adam to Christ, Rom. 5. 19. which *Bellarmino* here straineth beyond the extent of the antithesis made by the Apostle. In other places *Bellarmino* hath thus argued: As through Adams disobedience we were made sinners, so through Christs obedience wee are made righteous: but through

Adams

Adams disobedience we were made truly sinners, namely by unrighteousness inherent, and not onely ^f by imputation. Therefore through the obedience of Christ we are made truly righteous, namely by righteousness inherent. But here, to serve his present turne, he altereth both the assumption and the conclusion. The assumption; for where before he said, not onely by imputation, here he saith, not by imputation. The conclusion: for first, in stead of concluding, that wee are by the obedience of Christ made inherently just, which we confesse, though not intended by the Apostle in that place; he concludeth, that the obedience of Christ hath truly taken away and wiped out or abolished all our finnes. And secondly, that he hath taken away our finnes *non imputati-
vè, sed verè*, not by imputation, but truly. His former argument I retorted after this manner:

As through *Adams* disobedience wee were made sinners, that is, guilty of death and damnation: so by Christs obedience wee are made just, that is, absolved from that guilt, and accepted as righteous unto eternall life.

But by imputation of *Adams* disobedience we were made sinners. Therefore by imputation of Christs obedience wee are made righteous.

The assumption, that we were made sinners by imputation of *Adams* disobedience, I proved, as by other arguments, so by *Bellarmines* owne confession in other places. Secondly, I have acknowledged it to bee true, that as we are made truly sinners through *Adams* disobedience, not onely by imputation of *Adams* sinne, but also by transfusion of both that privative and positive corruption, which by that disobedience he contracted: so we are made truly just through the obedience of Christ, not onely by imputation of his obedience, but also by infusion of righteousness from him. But though we be truly made just by righteousness inherent yet it followeth not, that we are in this life made perfectly just. Neither doth it follow, that because Christ doth free us from the dominion of sin, we are therefore freed wholly from the being of sinne in us: neither, that if we be freed from sinne by imputation, we are not freed truly. For the Apostle useth these termes promiscuously, remitting of sinne and not imputing of sinne, justifying and imputing righteousness. And as Christ was truly and really made a sacrifice for sinne in our behalfe: so wee are truly and indeed made the righteousness of God in him.

Thus have I proved, that neither remission of sinne is the abolishing of sinne, nor justification all one with sanctification: and that the Papists by confounding justification and sanctification, and of these two making but one, have utterly taken away and abolished out of their Divinity, that great benefit of our justification.



LIB. 2.

Non sola imputations de baptis. 1. c. 13.

2. Cor. 5. 21

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A TREATISE OF IVSTIFICA- TION.

THE THIRD BOOKE:

Concerning Justification or saving Grace.

CAP. I.

*What is meant by the word Grace in the Question
of Iustification.*

§. I.

TH^e second Capitall error of the Papists in the Article of justification, is concerning justifying and saving grace. For when as the holy Ghost would note unto us *αἰτία ἀρχαία* the first moving cause or motive in God, the *principium* or primary cause (which some call *αἰτία ἀρχαία*) of our justification, he saith, that we are justified by the grace of God, *Rom.* 3. 24. *Tit.* 3. 7. that wee are saved by his grace, *Ephes.* 2. 8. meaning thereby the gracious favour of God in Christ, whereby *ἡ χάρις τοῦ θεοῦ* ^a he hath graciously accepted and embraced us in his beloved: They, most absurdly and wickedly, that they may place the matter of their justification, and merit of their salvation in themselves, doe by grace understand the gifts of grace, and namely and especially that of Charity, habitually inherent in us. For so they teach, justifying grace to bee a divine ^b quality inherent in the soule *per modum habitus*, a supernaturall habit infused of God: and that, not really distinct from Charity. And in like manner, what in this kind is said of the Love of God, they understand it commonly, not of Gods Love, where-

Papists by
grace under-
stand the ha-
bits of grace
in us.

Rom. 3. 24.

Tit. 3. 7.

Ephes. 2. 8.

^a *Ephes.* 1. 6.

^b *Catech. Rom.*
§ 38.

*Ballarm. de gra-
tia & lib. arb.*

l. 1. c. 3. & 6.

c Rom. 5. 5. 8. 35.

C A P. 2

The divers
accepcons of
the word
Grace.

Exo. 33. 19. 34. 6.

d Exod. 34. 6.
Psal. 119. 68.

e Psa. 145. 7, 8, 9.

f Psa. 111. 4.
Ien. 4. 2.The Schoole-
mens distin-
ction of Grace.g Lib. 2. dist. 27.
D.

whereby hee loveth us; but of our love, whereby wee love God.

§ I I. For the better understanding of this point, we are to distinguish the divers accepcons of Gods grace. For either it signifieth the favour of God in himselfe, or the gifts of grace in us. The former is the proper signification: for the grace of God, properly understood, is one of Gods attributes; whereby he is signified to be gracious, and is referred to his goodnesse, *Exod. 33. 19. cum 34. 6.* unto which also his love and mercy are referred; but with this distinction. For Gods goodnesse is considered either ^d as hee is good in himselfe, yea goodnesse it selfe; or as hee is good to his creatures, which is his bounty, which, being referred to his creatures, ^e either as having goodnesse communicated to them, is his love; or as being in misery, is his mercy, or as having deserved no good thing at the hands of God, but the contrary is his Grace. The latter signification is unproper and metonymicall, the word *Grace* being taken for the effects of his grace, *viz.* his free and undeserved gifts and benefits proceeding from his grace and favour: which are not properly called the grace and favour of God, but his graces and favours, not ^f *gratia* the grace, but *gratias*, the gifts of grace, *Rom. 11. 28. 1 Cor. 1. 7. 12. 4. 31.* And in both senses it is either more largely taken for any favour or favours of God though common, as both his favour and love in creating, preserving and governing his creatures; and also the fruits thereof, which are his common favours, as the gifts of nature (in which sense *Pelagius* did call *bonum natura*, and namely free-will, the grace of God, and the gifts dispensed by his providence, as his temporall blessings which he graciously bestoweth upon both good and bad, *Matth. 5. 45.* In which respect hee is not onely said to be *channun*, ^f gracious, *Ephes. 22. 27.* and graciously to bestow such gifts, *Gen. 33. 5. 11. Esai. 26. 10.* but also to bee the Saviour of all men, *1 Tim. 4. 10.* yea to save both man and beast, *Psal. 36. 6.* Or else it is used more specially to signifie the peculiar favour and favours of God vouchsafed to his peculiar people, *viz.* the Church, tending to the salvation of it and of the members thereof, which is the usuall accepcons of the word in the Scripture.

§ I I I. This by the Schoolemen is very unfitly distinguished into *gratia gratum faciens*, & *gratia gratis data*: for first, out of this distinction, that, which chiefly and properly is to be called grace, *viz.* the gracious love and favour of God in Christ, is left out. Secondly, whereas by *gratia gratum faciens*, the justifying, and saving grace, they meane grace infused, and namely the habit of Charity, they oppose it to *gratia gratis data*, to grace freely given, as if the grace infused were not also freely given. But they might have learned either from their Master, a better distinction of Grace, though he doe but lightly touch upon it, that Grace is either

gratia gratis { *Dans,*
 Data,

or a better exposition of that distinction,

which they have propounded, according to the Scriptures: that by

What is meant by the word Grace.

99

CAP. I.

by *Gratia gratum faciens* is meant the gracious favour of God in himselfe, whereby he graciously accepteth us in his Beloved; and by *gratia gratis data*, the gifts of grace freely bestowed upon us: for so the Apostle seemeth to distinguish *Rom. 5. 15.* that it is

either ^{χρῆς}, the grace of God in himselfe:
^{δωρεὰ ἢ χρῆς}, or as he speaketh, *Ephes. 3. 7.* ^{δωρεὰ τῆς χρῆς}, the gift of grace in us:

Or as elsewhere, ^{ἡ τῷ θεῷ χρῆς}, the grace of God:
^{χρησµατα}, the gifts of grace.

The former, is the gracious favour of God, and is in God the giver of all good gifts, as the fountaine of all graces: the latter, are the gifts of grace, and are in the receivers as streames derived from that fountaine.

Now these ^{χρησµατα}, or gifts of grace, are either sanctifying graces ^ἡ, tending to the salvation of him who is indued with them, as faith, hope, charity, the feare of God, &c. or edifying ^ἡ graces, which are given for the salvation of others: and those, either ordinary, as the gifts of the ministry; or extraordinary, ^ἡ as the gifts of prophecie, of tongues, of working miracles, which the Schoolemen called *gratias gratis datas*.

§. IV. These ^{χρησµατα}, these gifts of grace, whether you understand those edifying, or those sanctifying graces, may every one of them by a metonymy be called ^{χρῆς}, a grace, or by special relation to some peculiar grace, vouchsafed to some particular person, ^{ἡ χρῆς}, this or that grace, that is, ^{χρησµατα}, this or that gift of grace; yet none of them can absolutely and properly be called the grace of God, or ^{ἡ χρῆς τοῦ θεοῦ ἡ σωτηριῶν}, the saving grace of God or *gratia gratum faciens*; of which this question is understood, to wit, whether this justifying and saving grace of God be inherent in us, as a quality or habit, or be out of us in God, as being one of his attributes. The Papists say, it is inherent in us, *per modum habitus*, after the manner of an habit infused into us; and so is the matter of justification, considered as an action of God, as we conceive of justification; or the forme, as they say, speaking of justification passively, and confounding it with sanctification. But we, though we doe confesse, that in the gifts of saving grace, as faith, hope, charity, &c. concurring in us, our inward or habituall sanctification doth consist: yet we deny them, or any one of them to be either the matter or forme of justification. But contrariwise we constantly affirme, that the justifying and saving grace of God, or, as they speake, *gratia gratum faciens*, is the gracious favour of God in Christ, which is out of us in him, concurring to our justification, neither as the matter nor forme, but as the efficient cause thereof. Against which assertion the accursed ^a Councell of Trent hath denounced *Anathema*, *If any man shall say, that the grace, by which we are justified, is onely the favour of God, let him be accursed.* But first I will produce our proofes; and then answer their objections.

^b *Rom. 11. 18.*

ⁱ *Rom. 12. 6.*
¹ *Tim. 4. 14.*
¹ *Pet. 4. 10.*
<sup>Eph. 4. 7. 11. 12.
^{ἡ 1 Cor. 12. 8,}
^{9, 10, 18.}
 The state of
 the Question.</sup>

¹² *Cor. 8. 6, 7.*
Ephes. 3. 8.

^m *Tit. 2. 11.*

ⁿ *Numb. 24. 9.*
^o *Stiff. 6. can. 11.*
Si quis dixerit
gratiam qua ju-
stificamur esse
solum favo-
rem Dei anathe-
ma sit.

CAP. II.

Our proofes, that by the Grace of God, by which we are justified,
is meant the gracious favour of God
in Christ.

§. I.

1 The use of
the word in the
Scripture.



He Papiſts, for all their curſing, are not able to produce any one pregnant testimony to prove, that the grace, whereby wee are juſtified, is inherent in us. But, that Grace doth ſignifie that favour of God, wee are able out of the New Teſtament to alleage above fifty testimonies, whereof ſome ſhall hereafter be cited. And as for the Old Teſtament, it is evident, that the Hebrew * words which ſignifie the grace of God, and are to be translated by the word *grace*, doe alwaies ſignifie *favour*, and never grace inherent. As, if I have found grace in thy ſight, *Gen. 18. 3.* *Ex. 33. 13. 17.* God gave *Joſeph* grace in the ſight of the keeper, *Gen. 39. 21.* and the people of *Iſrael* grace in the ſight of the Egyptians, *Exod. 3. 21.* In which ſenſe the bleſſed Virgin is ſaid to have found grace with God, *Luk. 1. 30.* and our Saviour to have increaſed in grace with God and man, *Luk. 2. 52.*

* *Chen, chani-
nah Jer. 16. 13.
Tehinnah.
Iſa. 11. 20.
Cheſed Pſal. 40.
11. ſymmach. Pſ.
136. 1. &c.
2 Sam. 16. 17.*

§. II. Secondly, that grace whereby the Lord *χαριτων gratos fecit*, made us gracious or graciously accepted us in his beloved, is *gratia gratum faciens*, that is, the juſtifying and ſaving grace.

2. It is *gratia
gratum faciens*,
becauſe by it
God maketh
us gracious.

By the gracious love and favour of God in Chriſt, which is out of us in him, the Lord *χαριτων* hath made us gracious, or graciously accepted us in his beloved, and not by any gift of grace inherent in us.

Therefore the gracious love and favour of God in Chriſt is *gratia gratum faciens*, that is, the juſtifying and ſaving grace, and not any gift of grace inherent in us.

The propoſition is in it ſelfe evident. The aſſumption is proved out of *Eph. 1.* Bleſſed be God, who hath bleſſed us in Chriſt with all ſpirituall bleſſings——according as he hath elected us in him before the foundation of the world——having predeſtinated us unto the adoption of children——to the praiſe of the glory of his grace, wherein or whereby *χαριτων inſeſid eſt, gratos fecit*, hee hath made us accepted in his beloved, in whom wee have redemption through his blood even forgiveness of finnes, according to the riches of his grace, *verſe 3, 4, 5, 6.* 7. For by or in that grace, to the glorious praiſe whereof the Lord elected us before the foundation of the world, and according to the riches whereof wee are redeemed by Chriſt, the Lord hath graciously accepted

is the gracious favour of God in Christ.

101

C A P. 2.

cepted us in his beloved. But it were very absurd to say, that God hath elected us to the praise of the glory of our Charity, or that wee are redeemed according to the riches of our charity. But we were elected to the praise of the glory of his grace, that is, of his gracious love and bounty in Christ, which grace was given unto us in Christ before all secular times: and according to the riches of this grace he hath redeemed us by Christ. Wherefore *gratia gratum faciens*, the grace, by which wee are justified, is not any gift of grace inherent in us, but the eternall grace and favour of God vouchsafed unto us in Christ, before the foundation of the world, and before all secular times.

b2 Tim. 1.9.

In respect of this grace the faithfull are *αγαπῶμενοι* and *chafidim*.

§. III. In respect of this grace, whereby the Lord *αγαπῶμεν* graciously accepted the blessed Virgin, she is called *αγαπῶμενη* Luk. 1.28. graciously accepted or graced, or as it is expounded *verse 30.* that she had found grace and favour with God. And so may all the elect and faithfull children of God be called *αγαπῶμενοι*: as in many places of the Old Testament they are in the very same sense, called *chafidim* passively understood. Especially, where that word is read with the Affix or Pronoun betokening God, to signifie his *chafidim* the favorites of God: and thus it is read with the Affix of the first Person, when God is the speaker, calling them *Chafidai*, my favourits: or of the second when the speech is directed unto God, and then they are called in the plurall *Chafideica*, thy favourits, *Psal.* 52.9. 79.2. 132.9. 145.10. and in the singular *Chafideca* thy favourite, *Deut.* 33.8. *Psal.* 16.10. 89.19. or of the third person in the singular *Chafido*, his favourite, or *Chafidso*, *Psal.* 4.3. and in the plurall *Chafidaim*, his favourites. *Psal.* 31.24. 85.9. 97.10. 116.15. 149.9. that is, as not onely *Tremellins* and *Iunius*, but also *Arabius* interpret it, *quos benignitate prosequitur*, those whom God doth specially favour, those who have found grace with God; which commonly are translated Saints, and so are all the faithfull usually called, even in the New Testament as the translation of the Hebrew *chafidim*: sanctity not being the cause of Gods favour, which is eternall, but the proper badge and cognizance of those, who are the favorites of God, by which they are knowne.

c *Psal.* 50.5.

d So the 72. and the Latine *sanctum suum*

e *Rom.* 1.7. 8. 27. 12.13.15. 25.31. 16.2.13 1 *Cor.* 6.1. 14. 33. &c.

The grace of Christ, that is, the gracious favour of God in Christ.

And further out of the same place, *Eph.* 1.6. where it is said that by this grace hee hath made us gracious in his beloved: it is plainly proved, that by it is meant the gracious favour of God towards us in Christ, in which respect it is also called the grace of our Lord Iesus Christ. *Aff.* 15.11. So *Rom.* 16.20. 1 *Cor.* 16.23. 2 *Cor.* 13.14. *Gal.* 1.6. 6.18. *Phi.* 4.23. 1 *Thess.* 5.28. 2 *Thess.* 3.18. *Philem.* 25. *Apoc.* 22. 21. and to the same effect it is called the love of Christ, *Rom.* 8.35. that is, as it is expressed *vers.* 39. the love of God which is in Christ. Which places cannot without absurdity bee understood of that grace of God, or of that love of God, which is in us, that is to say of our love of God.

Arg. 3 by the gracious favour of God wee are elected, called, &c.

§. IV. Thirdly, by what grace of God wee are elected, called, redeemed, reconciled, adopted, saved, by the same wee are justified.

K 3

But

CAP. 2.

Rom. 8. 8.

Object. 1. that
the grace of
election is eter-
nall.

De gratia at
lib. arbit. lib. 1.
cap. 2.
Object. 2. of the
grace of sancti-
fication.

Rom. 3. 24.

But by the gracious favour of God, by which hee hath graciously accepted of us in his beloved, and not by any thing in us, we were elected according to the ^{infinite} will to the praise of the glory of his grace, *Eph. 1. 5, 6.* for which cause our election unto life is called the election of grace, *Rom. 11. 5.* By grace wee are effectually called, according to his purpose. For God hath called us with an holy calling, not according to our workes, but according to his owne purpose of grace, which (grace) was given us in Christ Iesus, before all secular times, but is now made manifest by the appearing of our Saviour, *2 Tim. 1. 9.* By his gracious favour in Christ, God hath redeemed us, reconciled us unto himselfe, adopted us, and not by our charity, or any thing in us. And finally, by his gracious favor we are saved through faith, and not of works or of any grace or righteousness inherent in us, that he might shew the exceeding riches of his grace, in his kindnesse towards us through Iesus Christ, *Eph. 2. 7, 8.* Therefore by the gracious favour of God in Christ, and not by any grace inherent in us, the Lord doth justify us: and therefore the sacred fathers of Trent must take home to themselves (according to the censure of the Apostle, *Gal. 1. 8, 9.*) that Anathema, which they denounce against those, who say, that the grace whereby wee are justified is onely the gracious favour of God in Christ.

§. V. Against the proposition if it bee objected, that the grace of election is eternall, but the benefit of vocation and the rest is temporall, and therefore not the same: I answer, that although the benefit of vocation and of the rest be given us in time: yet the grace, by which we are called, justified, and saved, is eternall, *2 Tim. 1. 9.* And therefore *Bellarminus* distinction of grace & into eternall, by which wee were elected; and temporary, by which wee are called, and justified, is idle and to no purpose.

§. VI. If againe it be objected, that by what grace we are sanctified, by the same we are justified: by inherent grace we are sanctified, therefore by inherent grace we are justified: I answer by distinction of the phrase by grace: for if thereby be meant the efficient cause, then I confesse the proposition, to wit, that by what grace we are sanctified, we are also justified. For the same gracious favor of God is the efficient cause as well of our sanctification, as of our justification; and I deny the assumption. But if by that phrase be meant the essentiall cause, that is, the matter or the forme of our sanctification: then I confesse the assumption, and deny the proposition: For by the inherent graces (wherin our habitual sanctification consisteth) we are sanctified: but we are justified not by any grace inherent, but onely by the righteousness of Christ: as I have shewed before, and hereafter shall fully prove in its due place. For wee are justified by the grace, that is, the gracious favour of God in Christ, *gratia* in respect of us, that is, without any cause or desert in us, through the redemption which is in Christ, without the works of the Law, that is, without respect of any obedience performed by us, or righteousness inherent in us, that is prescribed in the Law, which is the perfect rule of all inherent righteousness.

§. VII.

§. VII. If in the third place it be objected, that faith is a grace inherent: but we are justified by faith. Or thus, faith doth justify, faith is a grace inherent, therefore some grace inherent doth justify. I answer againe, by distinction, that faith doth not justify, as it is a grace or quality inherent, or as it is a part of our inherent righteousness; but relatively, as it is the instrument, as hath beene said before, to receive Christ who is our righteousness: neither doth faith properly, but the object thereof, which it apprehendeth, justify. As it is the almes properly, which releeveth the poore man, not the hand which receiveth it. For when we say that a man is justified by faith without workes, or by faith alone, our meaning is, that we are justified by the righteousness of Christ alone, which is apprehended by faith onely, without respect of any righteousness inherent in us, or obedience performed by us.

§. VIII. Fourthly, the justifying and saving grace is expressed many times by other words of like signification to the gracious favour of God, which cannot be drawne to signify our charity, or any grace inherent in us. As appeareth both by such *synonyma*, as are joynt with it in the same places, as grace and love, 2 Cor. 13. 14. Grace and mercie, 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. 2 John 3. and also by paralleling other places, as where it is said, Tit. 2. 11. When the grace of God appeared, the same is expressed thus, chap. 3. 4. When the kindness of God and his love towards man appeared. And where in some places it is said, that wee are justified or saved by his grace, or according to his grace: in others it is said, according to his *indulgentia*, his good will and pleasure, Eph. 1. 5. 9. Phil. 2. 13. according to his mercy, Tit. 3. in which place these four words are used as *synonyma*, signifying the same thing, *gratia*, kindness or bounty, *indulgentia*, love of mankind, *misericordia*, mercy, *gratia*, grace. This grace of God is notably expressed, Eph. 2. 4. 5. 7. 8. by divers words of the like signification. God, who is rich in mercie, for his great love wherewith he loved us, hath when wee were dead in our sinnes quickened us together with Christ (by grace you are saved) that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Iesus Christ: for by grace yee are saved through faith, &c. here is the riches of his mercie, the exceeding riches of his grace, his great love wherewith hee loved us, his bounty towards us in Christ, and all to set forth his saving grace. So in the Old Testament, mercie and grace are used as words of the like signification. Exod. 33. 19. I will bee gracious to whom I will bee gracious, and I will shew mercy to whom I will shew mercy; which text the Apostle rendreth thus, Rom. 9. 15. I will have mercy on whom I will have mercie, and I will have compassion of whom I will have compassion. Exod. 34. 6. where the Lord proclaiming his goodnesse or bounty before *Moses* as hee had promised chap. 33. 19. expresseth it in these termes. The Lord, the Lord God, mercifull, and gracious, slow to anger, abundant in *chesed ve emeth*, in bounty and truth (which in the New Testament are translated grace and truth) keeping mercie for thousands, forgiving iniquity, &c. So Psal. 86. 15. Thou O Lord art a God full of compassion and gracious,

L I B. 3.
Obiect. 3. from
faith.

Gratia gratum
faciens expref-
sed by other
termes which
signifie favour.

1 Rom. 3. 24.
Eph. 2. 8.
Tit. 3. 7.
2 Tim. 1. 9.
Tit. 3. 4. 5. 7.

2 John 1. 14. 17.

LIB. 3.

So Jon. 4. 2.

The fifth argu-
ment because it
is opposed to
workes.

17 *Psal.* 143. 2.
Rom. 3. 18.
Gal. 2. 16.

^m Lib. 7.
Arg 6 because
charity is not
the justifying
grace.

Arg. 7. plaine
testimonies
where grace
signifieth grace

ous, long suffering and plenteous in mercie and truth. Likewise *Psal.* 130. 8. 2 *King.* 13. 3. So also *Psal.* 145. 8, 9. the Lord is gracious and full of compassion, slow to anger, and of great mercy, the Lord is good to all, and his mercies are over all his workes. And in like manner, *Nehem.* 9. 17. thou art a God of condonations, that is, ready to pardon, gracious and mercifull, slow to anger, and of great bounty.

§. I X. Fifthly, if justifying grace were inherent, there would be no such opposition, as the Apostle maketh in the question of justification, betweene grace and workes; as that if wee bee justified by the one, wee cannot be justified by the other: but they might as well stand together, as the first justification of the Papists, which is habituall, consisting in the habits of grace infused, with the second which is actuall consisting in works, or rather the one would infer the other: because we cannot be justified by the one, (I speak of *adulti*) without the other: for if wee bee justified by inherent righteousness, that righteousness must be totall and perfect, and therefore both habituall, and actuall, and both must concur unto justification: for neither without the other is perfect. *Object.* Yea, but the Apostle, when hee saith, that faith doth justifie without workes, hee speaketh of the first justification, unto which workes doe not concur: and when hee opposeth grace to workes; hee meaneth the workes of the Law, done before faith, without grace, by the power of nature. *Ans.* This is all that the Papists have to excuse themselves, that they doe not openly contradict the Apostle, who so often and so peremptorily concludeth, that wee are justified by grace and not by workes, by faith without the workes of the Law. But it is evident, that by the workes of the Law is meant, all that obedience and righteousness, that is prescribed in the Law, which is the perfect rule of all inherent righteousness. And therefore, when the workes of the Law are rejected, all inherent righteousness is excluded from justification. It is also manifest, that the holy Ghost speaketh generally of all men, whether in the state of nature, or in the state of grace; and of all workes, whether going before, or following after faith; inasmuch that the workes which wee have done in righteousness, *Tis.* 3. 5. are excluded; yea the workes of faithfull *Abraham* are denied to have justified him before God. And therefore those who have both faith and workes are justified by faith without workes. But these objections I shall fully satisfie in their due place.

§. X. Sixthly, whereas the Papists say, that justifying grace is the same with charity, I argue thus:

Charity is the fulfilling of the Law in our owne persons:

But wee are not justified by our fulfilling of the Law in our owne persons, *Gal.* 2. 16. 3. 10, 11.

Therefore we are not justified by our charity, and consequently not by grace inherent.

§. XI. Seventhly, that the Apostle by grace in the articles of justification and salvation understood the gracious favour of God in Christ and not inherent grace, appeareth both by his assention, *Rom.* 5. 20. that where

where sinne abounded, Gods grace did much more abound; and by his question, *Rom. 6.1.* shall wee continue in sinne, that grace may abound? for it were a strange conceit, that where sinne aboundeth, inherent righteousness should abound so much the more. And to these we may adde those places which speake of going to the throne of grace that we may obtaine mercie and find grace, *Heb. 4.16.* of the exceeding riches of his grace in his kindness towards us through Iesus Christ, for by grace we are saved, *Eph. 2.7.8.* of the grace of God, and the gift of grace distinguished one from the other, *Rom. 5.15.* of those that beleeve by the grace of God, *Act. 18.27.* of commending men to the grace of God, *Act. 14.26. 15.40.* of the word of his grace, *Act. 14.3. 20.32.* of the Gospell of his grace, *Act. 20.24.* of the grace of our Lord Iesus Christ, who being rich became poore for us, *2 Cor. 8.9.* of our predestination to the praise of the glory of his grace *Eph. 1.5,6.* of the election of grace, *Rom. 11.5.* of the appearing of the grace of God which bringeth salvation, *Tit. 2.11.* of Christ his tasting of death for us by the grace of God, *Heb. 2.9.* of the reward not imputed of grace to him that worketh, *Rom. 4.4.* of turning the grace of God into wantonnesse, *Jud. 4.8c.*

¶ XII. Lastly, so cleare is this truth, which wee deliver according to the scriptures concerning justifying grace, that *Albertus Pighius*, a famous divine among the Papists doth confesse, that what the Schoolemen teach concerning justifying grace, that it is a quality in our soules infused of God, and there remaining after the manner of an habit; and that it is the same in substance with the habit of charity, &c. are meere devises of men, having no warrant in the Scriptures. *Thomas Aquinas* also writing on *Tit. 2.11.* it is to bee knowne, saith he, that grace signifie th mercie—and mercie alwayes was in God: yet, in respect of men, in times past it lay hid—but when Christ the Sonne of God appeared grace appeared—and it may be said that in the Nativity of Christ grace appeared two wayes: the former, because by the greatest grace of God he was given unto us—and upon this grace in the second place followed the instruction of mankind—whereupon he saith, teaching us, &c. Whereunto we may adde, that those few places, which *Bellarmino* alleageth for inherent grace, are by some of their owne writers understood of the gracious favour of God, as we shall shew in the particulars which now we are to examine.

*Arg. 8. the confession of Papists.
n De lib. arbitry.*

LIB. 3.

The calumnia-
tion of the Pa-
pists, that wee
deny inherent
graces, and in-
herent iustice.

a Lib. 1. cap. 3.
et.

b §. Alterum.
His allegation
of Rom. 3. 24.

The place Rom
3 24 maketh
wholly against
the Papists.



CHAP. III.

Bellarmines allegation for grace inherent out of Rom. 3. 24.
proved to make against himselfe.

§. I.



Vt before I propound them, I am to advertise the Reader, that we do not deny, that there are divers graces of sanctification, and those also necessary to salvation, as faith, hope, charity, the feare of God &c. inherent in the soules of the faithfull, as divine qualities, residing there *per modum habitus*. So that Bellarmine in his booke *de gratia & lib. arbitr.* might well have spared his labour, whereby he endeavoreth to prove such grace or graces to bee inherent in the soule; which never any of us denied. But wee deny that *gratia gratum faciens*, or justifying grace is inherent in us. This therefore Bellarmine laboureth to prove, *lib. 2. de iustif. cap. 3.* b unto which in the other place hee doth referre us: alleaging Rom. 3. 24. *Being justified freely by his grace through the redemption which is in Christ Iesus, &c.* Answ. It cannot bee denied, but that the popish cause, in this particular, is very desperate, when for the defence thereof they are able to alleage one onely place, where grace is mentioned; and that such a one, as is a most pregnant testimony to prove free justification by faith onely, without respect of any righteousness or grace inherent in us.

§. II. And this is proved, first, by the context, or coherence of these words, with those which goe before. For thus the Apostle reasoneth:

Those that bee in themselves sinners, and by their sinne obnoxious to the judgement of God, are not justified by righteousness inherent, all which is prescribed in the Law; but of necessity must be justified by a righteousness, which without the Law is revealed in the Gospell, even the righteousness of God, that is, of Christ, who is God, apprehended by faith.

But all men, without exception, both Iewes and Gentiles are in themselves sinners, and by their sinne obnoxious to the judgement of God.

Therefore, seeing all have sinned, and are fallen short of the glory of God, that is, excluded from eternall glory, they are not justified by righteousness inherent which is prescribed in the Law; but they are justified by a righteousness, which without the Law is revealed in the Gospell, to wit, the righteousness of God, that is, of Christ, who is God, appre-

apprehended by faith. And that is it which is said in this text, that those who have sinned, and are fallen short of Gods glory, and from their tittle to heaven, are justified, that is, acquitted from their sinnes, and entituled unto the Kingdome of heaven, freely, without respect of any grace or righteousness in themselves, by the meere gracious favor of God, when they had deserved the contrary, through the redemption that is in Christ Iesus, whom God hath set forth to bee a propitiation through faith in his blood, to declare his righteousness, &c.

To the same purpose the Apostle disputeth, *Gal. 3.* as hereafter wee shall heare.

§ I I I. Secondly, it is proved by the words of the text alleaged: the first wherof is *δικαιοσύνη*, being justified. Now the word *δικαιοσύνη*, as I have proved heretofore, doth never in al the Scriptures signifie to make righteous by infusion of righteousness, and therefore here it is not meant, that wee are justified by grace infused. Neither doth justification import a reall or positive change in the subject, but relative and *ἀπὸ*, as hath beene shewed. And wee must remember, that as it is called, so it is *justificatio impii* ^c the justification of a sinner; not onely because before justification men are sinners, but also because being justified, they still remaine sinners in themselves, though in Christ ^d they are made righteous. And we are to conceive of justification as a continued act of God from our vocation ^e to our glorification, whereby hee doth accept of a beleevving sinner, as righteous in Christ, not onely at his first conversion, but also afterwards, whiles hee beleeveth in Christ: though still in himselfe hee bee a sinner. And to that end doth our Saviour make continuall intercession for us, that the merit of his obedience may bee continually imputed unto us.

As for the Papists, they being in their owne conceit justified, as they all are after they have beene either baptized in their infancie, or absolved when they come to yeares; they are no sinners, neither is there any thing in them ^f which God hateth, or which may properly bee called sinne. But justification being of sinners, and they being no sinners, but saying they have no sinne, and avouching, that hee onely is a just man in whom there is no sinne; hereby it appeareth, that neither are they justified, neither is there any ^h truth in them.

§ I V. The next word is *ἀπὸ*, which is an exclusive particle, excluding the false causes of justification, and signifying, that wee are justified without any desert or worthinesse in our selves, without works, without respect of any righteousness inherent in us: which directly overthroweth the assertion of the Papists, for prooffe whereof this place was alleaged

§ V. The third word is *τὸ ἀντὶ χάριτος*, by his grace: that is, by the gracious favour of God in Christ, which is out of us in him, as hath beene proved, that is, by his love of us, and not by our love of him. Neither is there any show of reason, why it should in this place, above all others signifie as it never doth, an habit of justifying grace inherent in us: especially, if that bee true, which hereafter I shall plainly demonstrate, that

L I B. 3.

Secondly, it is proved by the words of the text.

^c Rom. 4. 5.

^d 2 Cor. 5. 21.

^e Rom. 8. 30.

^f Council, Tred. sess. 5. de peccat. orig. Invenatis nihil odit Deus.

^h 1 Ioh. 1. 8. The second word, *ἀπὸ*, freely.

The third, word, by his grace.

LIB. 3.

k Gratiam Dei
in Christo esse
testatur Aposto-
lus.

1 Peter in
Rom. 3.
Disput. 15.

The fourth
word, thorough
the redemption
that is in Christ.

The fifth word,
by faith.

The sixth is,
the end.

that wee are not justified by that which is inherent. And thus Saint Ambrose expoundeth these words, *gratia Dei gratis; justificati sunt gratis, quia nihil operantes, neque vicem reddentes, sola fide justificati sunt, dono Dei*: they are justified freely, because neither working (before their justification) nor rendering any recompence (after their justification) they are by faith onely justified by the grace, that is, (as he expoundeth it) the gift of God. And on those words by the redemption, which is in Christ Iesu; he testifieth k (saith hee) that the grace of God is in Christ, (but not in us) because by the will of God we were redeemed by Christ. Pererius likewise a learned Iesuit, The name of Grace, saith he, when it is here said, justified freely by his grace, though it may signifie, that supernaturall and divine quality infused into the soule of man, and inherent therein: yet rather it seemeth in this place to signifie *gratuitam Dei bonitatem & benignitatem erga hominem*, the free or gracious goodnesse and bounty of God towards man. Grace therefore doth not signifie, either the matter, or the forme, but the efficient cause of our justification.

§. VI. The fourth word is, *through the redemption that is in Christ Iesus*, whereby is meant Christs whole satisfaction made to the Law, both in respect of the precept, and of the penalty; by which, being as the Papists themselves confesse, imputed unto us, we are redeemed and justified, as being the matter and merit of justification.

§. VII. The fifth word is *by faith*, whereby is noted the instrument, by which we apprehend and receive that satisfaction or righteousness of Christ, by which we are justified; which is indeed out of us in him, but imputed to those that beleve. The righteousness therefore, by which we are justified, is the righteousness of faith, that is, the righteousness of God, or of Christ apprehended by faith.

§. VIII. The sixth and last is the *end*, why God did give his Sonne to be a propitiation for our sinnes; to *shew forth his righteousness for the remission of sinnes, and that hee might bee just, and the justifier of him, which beleeveth in Iesus*. For in the worke of our redemption and justification Gods justice is declared to be such, that he forgiveth no sinnes, but those onely, for which his justice is satisfied by Christ: neither doth he justify any, but those, whom by communication of Christs righteousness unto them, he maketh just. But how should the satisfaction of Christ, that is, his obedience and sufferings being transient, and so long agoe performed, bee communicated unto us for our justification, otherwise but by imputation? And if wee bee justified by imputation of Christs righteousness, then not by inherent grace, or infused righteousness.

C A P. IV.

Bellarmines dispute out of Rom. 3. 24. refuted.

§. I.

Now let us see what *Bellarmino* inferreth upon this place. Here (saith he) all the causes almost of justification are set forth together. The efficient cause is noted in the word *gratis*, freely importing the liberality of God: the formall cause, in the word *Grace*: the meritorious cause, in the word *redemption*: the disposing cause, in the word *faith*: all of them almost depraved or misapplied by *Bellarmino*. For neither is the true efficient cause *απολογισμός*, (which he calleth, *vocabulo nimis diluto*, Gods liberality) signified by the word *gratis*; but the false *απολογισμός*, or meritorious cause is by this word excluded, and the true *απολογισμός*, which is the merit of Christ, included in the word redemption. As if he had said, we are justified *gratis* in respect of us, that is, without any cause or desert in us, without any worthinesse of ours: but not *gratis* in respect of Christ, by whose pretious death and merits we are justified. Neither by *Grace* is meant iustice given and infused of God, which, hee saith, is the formall cause of justification: but the grace of God, as I have shewed, signifieth the gracious favour of God; which is not the formall cause of justification, but the *αίτιον απολογισμού* the efficient or moving cause. Neither is redemption, passively understood, the meritorious cause of our justification: for that, as well as reconciliation or justification it selfe, is the *ἀποτέλεσμα*, the fruit and effect of Christ his death and obedience: which, as they are the matter and meritorious cause of our justification, so also the price and merit of our redemption. How then are we said to be justified through the redemption that is in Christ Iesus? either by a metonymy of the effect for the cause, redemption being put for Christs satisfaction, or paying of a price of ransom for us, by which we were redeemed: or else we are said to be justified by his redemption, as we may be said to be justified by remission of sinnes. For by Christ wee have redemption, that is, remission of sinnes, *Col. 1. 7. Ephes. 1. 14.* and so *Oecumenius* expoundeth these words by the redemption, &c. *τοῖς δὲ δικαιοσύνης διὰ τῆς ἀπολύσεως τοῦ ἁμαρτωλοῦ, ὡς τὸ ἁμαρτωλὸν ἐκρίθη.* But how is he justified? by the forgiveness of sinnes which wee obtaine in Christ Iesu. Neither is faith the disposing cause, as he saith, (for then a man might have a true, lively, justifying faith, and not bee actually justified, which is contrary to the Scriptures, *Act. 13. 39. Ioh. 5. 24. 6. 47.* but the instrumentall cause: which is therefore said

Bellarmines
dispute out of
Rom. 3. 24.
De Iustif. lib. 2.
cap. 5. Alterum.

C A P. 4.

Bellarmino
proofo that
grace Rom.
3. 24. doth not
fignifie the fa-
uour of God.
Firft, from the
word gratis.

^a In Rom. 3.

^b De verbis Apo-
stoli. Sermon. 15.

^c In Rom. 3.

^d καὶ πάλιν οἱ μὴ
δὴν ἔτι ἐστὶν οὐκ ἐ-
σθὴ καὶ πάλιν
πίστις.

^e τὸ πρὸς τὴν μὴ-
νοιαν οὐκ ἐστὶν ὁ λό-
γος
^f Justificari
gratis, est justi-
ficari sine meri-
to, sine operi-
bus. De Iustif.
lib. 1. cap. 21.
His second
reason from
the preposition
per.

to justifie, because the object, which it receiveth, doth justifie: in which sense the same benefits which wee receive from Christ, are ascribed to faith. Now the object of faith being the righteousness of Christ, which is out of us in him; it is evident, that when wee are said to be justified by faith, it is meant, that wee are not justified by righteousness inherent, but by that righteousness which faith doth apprehend.

§ II. Yea, but Bellarmine will prove by divers arguments, that Grace in this place doth not signifie the gracious favour of God: first, because the favour of God was sufficiently signified by the word gratis. For hee that justifieth freely doth is out of good will and liberality: therefore that addition, by grace, doth not signifie the favour it selfe, but some thing else, that is to say, the effect of that favour. I answer, that the Greeke word ^{δωρεῖς} and the Hebrew ^{Chinnam}, is a particle exclusive of any cause, price, worth or desert in us, which may be shewed by many examples. Where it signifieth, first, without cause or desert: As where it is said, they hated me ^{δωρεῖς}, that is, without any cause in me or desert of mine, *Iob. 15. 25. ex Psalm. 35. 19. and vers. 7. where Symmachus readeth δωρεῖς, Psalm. 69. 4. So Ezech. 14. 23. 1 Sam. 19. 5. 25. 31. 1 King. 2. 32. Psalm. 109. 3. 119. 161. Lam. 3. 52. Secondly, freely, without paying any price, as *Exod. 21. 11. Numb. 11. 5. 2 Sam. 24. 24. Esai. 52. 3. 5. Mat. 10. 8. Apoc. 21. 6. 22. 17.* So that this exclusive particle was inserted, not to set downe the true cause of justification, but to exclude the false: that we are justified freely without any cause in us, or desert of ours, or price paid by us, meere by the grace of God, through the redemption which is in Iesus Christ. And thus is the word expounded by all Writers almost, both Old and New, and those as well Papists as Protestants. ^a Ambrose, as you heard, gratis, faith he, *quia nihil operantes, nec vicem reddentes sola fide iustificati sunt dono Dei*: freely, because working nothing, nor making any recompence, they are justified through faith alone, by the gift of God. ^b Augustin, *Prorsus gratis das, gratis salvas, qui nihil invenis unde salves, & multum invenis unde damnes*: Altogether freely thou givest, and freely thou savest, because thou findest nothing for which thou shouldst save, and thou findest much for which thou maist condemne. ^c Oecumenius, *δωρεῖς, ὅτι ἐστὶν ἀπὸ τοῦ χάριτος, καὶ οὐκ ἀπὸ τῆς ἰσχύος*, freely, that is, without any good deeds of thine thou art saved: and ^d againe, as bringing nothing else but faith, and after, because all have sinned, therefore all that beleeve in Christ are justified freely, ^e bringing onely faith to their justification. Hugo Cardinalis; glossa interlin. gratis, i. sine meritis. So Thomas Aquinas, and other Popish Writers; yea, ^f Bellarmine himselfe, to be justified freely is to be justified without merit, without workes. This particle therefore sheweth not by, or for what wee are justified: but by or for what wee are not justified.*

§ III. His second reason: because the preposition per, when it is said, per gratiam, being not a note, as hee saith, of the efficient cause, is not rightly applied to the favour or good will of God, which is the efficient cause, but either to the formall cause, or to the meritorious cause, or to the instrument. For wee could not well say, that God doth justifie us per favorem aut per suam benevolentiam,

volentiam, by his favour or by his goodwill: but wee say well by grace inherent (though not very well by his grace inherent, for that which is inherent is ours, though from him) by the merit of his sonne, by faith, by the sacraments.

First, I answer, that the preposition is not in the originall text, where the Apostle doth not say, *διὰ τῆς χάριτος*, as noting in Bellarmine conceit the formall cause, but *τῇ ἀντι χάριτι*, as noting the antecedent or moving cause, which is *principium actionis*, as is usuall in the like actions, which (the efficient working *per se*) are done *natura, arte, consilio* or *voluntate*, &c. in which wee doe not say, *per naturam, per artem, &c.* And therefore this objection is very frivolous. Secondly, I answer, that *per* in Latine, and *διὰ* in Greeke, are very often applyed to the efficient cause: whereof, even in the New Testament, there are, as I suppose, more examples than there bee leaves: whereof some are attributed to God, as Rom. 11. 36. Gal. 1. 1. Heb. 7. 21. to the Sonne, Ioh. 1. 3. Col. 1. 16. Heb. 1. 6, &c. to the holy Ghost, Rom. 5. 5. 1 Cor. 12. 8, 9. And to omit other examples, which are innumerable, to the attributes of God, which are the prime motive causes of all his actions: as by the will of God, 1 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. Rom. 5. 32. 2 Cor. 8. 5. by the grace of Iesus Christ wee shall bee saved, Act. 15. 11. who beleeved by Grace, Act. 18. 27. called by his grace, Galath. 1. 15. by the tender mercies of our God, Luk. 1. 78.

Thirdly, to Bellarmine in this place denying the preposition *per* to be rightly applyed to the efficient cause, I oppose Bellarmine in the twelfth chapter of the same booke, affirming, that the particle *per* doth signifie the cause efficient, as Pro. 8. *per me Reges regnant*, &c.

His third argument. The good will of God cannot bee in vaine, but all wayes performeth and worketh that good, which hee willeth to any. For whatsoever he willeth that he doth, Psal. 115. 3, &c. Answ. All this is true in respect of his will decreeing any thing, which is absolute, and is called *voluntas beneplaciti*; but not in respect of his will prescribing or requiring any thing, which is conditionall, and is called *voluntas signi*: of which will the Apostle speaketh in the place cited by Bellarmine, 1 Th. 4. 3. *This is the wil of God even your sanctification*. Otherwise, by Bellarmine's argument all men should bee holy, because, as hee saith, God would have them truly just and holy. Therefore, saith he, if justifying grace be the favour and goodwill of God, and God doth not favour nor wish well in vaine, but maketh us holy, and blamelesse, such as he would have us to bee, then it followeth, that to be justified by grace, is not onely to bee reputed just, and not to bee so, but to be truly just, holy, and blamelesse. Answ. This argument doth not prove the particular point, for which it is brought, namely, that by grace is meant grace inherent, and not the gracious favour of God. But if it were ought worth, it would serve to prove the maine question: that although grace did signifie the favour of God, when it is laid, that wee are justified by his grace: yet this place would prove, that wee are also made just by grace inherent. For whom the Lord favoureth and willeth well unto, his benevolence is not in vaine: but to whom hee

g De iustif. l. 2.
cap. 3.
h C. 12.
§. Respondeo
illud: Particu-
lam a. per signi-
ficare causam
efficientem per-
spicuum est.
His third rea-
son not proving
the point.
i Es. 46. 10.

both of the grace of God, and of the gift by grace: and that which is here called the abundance of grace, and *vers. 15.* the abounding grace, is elsewhere called the superabundant riches of his grace, *Ephes. 2. 7.* that is, of his gracious favour: which in the same Chapter to the *Romans, vers. 20.* is said to have superabounded, where sinne did abound: which, without great absurdity, cannot bee understood of grace inherent. Neither is the gift of grace, or of righteousness here mentioned, inherent: but this *χαρισμα*, which came upon us to justification, is opposed to *αδικια* guilt, which came upon all men *αυτην κατακριμεις*, unto condemnation; that is to say, the merit of Christs obedience, opposed to the guilt of Adams fall, as the whole context doth prove. But as wee were made sinners by Adams fall, the guilt thereof being imputed unto us: so we are made righteous by Christs obedience, the merit thereof being imputed unto us.

§. VII. Yea, but it is a gift given by Christ. It is very true, for in and by Christ all grace and favour is vouchsafed unto us: for in him hee hath graciously accepted us. And therefore, as it is called the grace of God, so in many places it is called the grace of Christ; not onely because in and by him it is granted to us, but also, because he doth bestow it. But doth it hereof follow, that this grace is inherent? what spiritual favour or grace tending to salvation hath God vouchsafed unto us, otherwise than in and by Christ? In him he vouchsafed us grace in generall, and in particular the grace of election: for in him wee were chosen, *Ephes. 1. 4.* The grace of vocation, and salvation given us in Christ. *2 Tim. 1. 9.* the grace of adoption, *διεδοται χαρις*, by Iesus Christ, *Ephes. 1. 5.* The grace of reconciliation in and by Christ, *Rom. 5. 1. 11.* *2 Cor. 5. 19.* *Col. 1. 20.* The grace of redemption by Christ, *Rom. 3. 24.* *Ephes. 1. 7.* *Col. 1. 14.* The grace of justification by Christ, *Rom. 5. 9. 17.* *18. 19.* And how is this proved, which no man doubteth of, that grace is given by Christ? because it is said, *Ioh. 1. 17.* *Gratia & veritas per Iesum Christum facta est*, grace and verity was made by Iesus Christ, where, leaving his hold, that it is given; he urgeth, as if he had forgot himselfe, the phrase, *facta est*, is made; for, saith he, it is not well said that the favour and benevolence of God is made.

§. VIII. *Ans.* The word in the Originall is *γεννη*, which doth not alwayes signifie was made, but many times is expressed by the Verbe substantive *fuit*, or *existit*, as *Mark. 1. 4.* *γεννη Ιωαννης βαπτισμα*, *Matth. 11. 26.* *26. 6.* *Iohn 1. 6.* Sometimes by the Verbe *became*, as *Ioh. 1. 14.* *και ο λογος εν σαρκει ενωκεν*, the word became flesh, so *Mark. 1. 17.* *1 Cor. 9. 20. 13. 1.* and sometimes by the Verbe *came*, and that in the sense either of happening, *Rom. 11. 25.* *2 Tim. 3. 11.* or of growing, *Matth. 21. 19.* *1 Tim. 6. 4.* or of being present, *Ioh. 6. 21. 25.* *Act. 21. 17. 35. 27. 7.* Now the sense of the word varying, it is to be fitted to the place, where in it is used, but the sense, that grace and truth was made by Christ, fit- teth not. But either we are to say, *existit*, it was by Christ, as *Falla* and sometimes *Beza* translated *γεννη*, or that it came by him, as our transla- tion readeth, or that it was exhibited or given by Christ, as the law both

Thirdly, a gift given by Christ.

Ephes. 1. 6.

Ephes. 1. 3. 6.

Made by Christ.

Beza, praesita est.

C. A. P. 4.

q. 10. 2.

1. Act. 20. 24. 32.

1. Lib. 6. c. 6. §. 2.

Fourthly, a gift
given by mea-
sure from Christ.

1. Ephes. 4. 8.

1. Tit. 2. 11.

2. Cor. 13. 14.

2. Sup. 11. 24.

morall (shewing sinne and denouncing the curse) opposed to grace, and also ceremoniall (consisting of shadowes and types) opposed to truth, was ^a given by *Moses*. And thus *Bellarmino* himselfe understood this place: for to prove, that grace was given by Christ, he alleaged this text. But though grace and truth were given by Christ, doth it follow, that therefore grace doth signifie grace inherent? or if it did, that, that inherent grace is justifying grace? Howbeit the true meaning of the word, is either according to the proper signification, which is most usu- all, especially when these two *Chased* and *Emeth*, grace and truth goe together: or because grace and truth given by Christ are opposed to the Law given by *Moses*; by grace and truth wee may understand the doctrine of grace and truth. For as the doctrine of grace, that is to say, the Gospell (which is the word of grace ^r and the Gospell of Gods grace) especially, when it is opposed to the Law, is termed grace, *Rom. 6. 14, 15. Gal. 5. 4. Ephes. 3. 2. 1 Pet. 5. 12.* so also the doctrine of salvation by Christ, which is the word of truth, *Ephes. 1. 13. 2 Tim. 2. 15. 1. Iam. 1. 18.* the truth of the Gospell, *Gal. 2. 5. 14.* or the word of the truth of the Gospell, *Col. 1. 5.* is oftentimes called *the truth*, *Iohn 5. 33.* and in many other places, as hereafter ^r shall be shewed.

§. IX. Fourthly, he alleageth that *this grace is given by measure from Christ himselfe, Ephes. 4. 7. To every one of us grace is given according to the measure of the donation of Christ. But the favour of God, saith hee, is not given by measure, nor by Christ. Answ.* This place is not understood of justifying grace, which is the gracious favour of God in Christ, which is out of us in him; but of the severall gifts of grace in us, which by a Metonymy are called graces, but properly *χαρισμα*, (as *Occumenius* upon that place hath well observed, *ἡ χάρις ἡ ἐκ τοῦ Χριστοῦ, καὶ ἡ χάρις ἡ ἐκ τοῦ Θεοῦ*, to every one is given grace, that is, a gift of grace) whether they bee the graces of sanctification, which are the proper fruits of saving grace, or those which by the Schoolemen are called *gratia gratis data*, of which the Apostle seemeth to speake in that place; as hee explaineth himselfe in the verses following, *vers. 8. 11, 12.* In which sense the Apostle *Peter* useth the words *χαρισμα* and *χάρις*, *1 Pet. 4. 10.* As every one hath received *χαρισμα*, a gift of grace, even so minister the same one to another, as good stewards of the manifold grace of God. Of these gifts of grace it is true, which *Bellarmino* saith, that they are given ^r by Christ, and that they are given by measure. But will hee from thence prove, that what grace is either given by Christ, or in measure, is not Gods favour? I had thought, that the saving grace of God, according to his last allegation out of *Iob. 1. 17.* had beene given by Christ, and that it is from the Father, through the Sonne, by the Holy Ghost. And therefore as it is called the grace of ^u God, who is the God of all grace, *1 Pet. 5. 10.* so also the grace of our Lord Iesus Christ^x, and the grace of the holy Spirit who is the Spirit of grace, *Heb. 10. 29.* And I had also thought, that the favour of God (though not that which justifieth) is in divers degrees vouchsafed unto his creatures. God loveth and favour- eth ^x all his creatures, hee is good to all, and his mercies are over all his
workes,

workes, *Psal.* 145. 9. giving all things to all, *Aff.* 17. 25. yet among the bodily creatures he respecteth and favoureth men chiefly, *1 Cor.* 9. 9. *Psal.* 8. 4. *Mat.* 6. 26. 30. *Prov.* 8. 31. for which cause *caritas* (love of mankind) is attributed to him. Among men he favoureth the faithfull more than the rest, *1 Tim.* 4. 10. who are therefore called the favourites of God, as I have shewed before. Among them the Lord especially favoureth Ministers and Magistrates, *Psal.* 105. 15. who are also called the favourites of God, not onely in respect of justifying grace (which is equall in all to whom it is vouchsafed) but also in respect of their functions, and the gifts of grace bestowed on them for the good of others, *Deut.* 33. 8. *2 Chron.* 6. 41. *Psal.* 44. 132. 6. 16. To which purpose *Augustine* saith wel, God loveth all things which he hath made; and among them he loveth more the reasonable creatures; and among them he loveth more amply those, who are the members of his onely begotten Sonne; and much more his onely begotten himselfe, the sonne of his love. And generally, by how much the better any man is than others, it is an evidence, that hee is so much graced and favoured of God: the grace and favour of God being the cause of their goodnesse, and consequently the greater favour of greater goodnesse.

§. X. Fifthly, it is, saith he, compared to essence, which is given by creation, hence it is, that we are said to be created in Christ, *Eph.* 2. 10. and to be a new creature, *Gal.* 6. 15. But that, by which we are called creatures, is inward and inherent in us. *Answ.* That, whereby wee are created anew according to the image of God in true holinesse and righteousnesse, is the grace, not of justification (for wee are created to good workes, which in the same place are opposed to grace and are excluded from justification) but of regeneration and sanctification, which we acknowledge to be inwardly wrought by the holy Spirit in those that are justified by the gracious favour of God through faith. But who would thinke, that the Papists were so blinded with malice, as either to perswade themselves, or to goe about to perswade others, that wee deny the graces of sanctification to bee inherent, and affirme, that wee are sanctified by such a righteousnesse or holinesse, as is without us.

§. XI. Finally, saith he, it is compared to light, *2 Cor.* 6. 14. What fellowship hath light with darkenesse? *Eph.* 5. 8. Ye were sometimes darkenesse, but now you are light in the Lord. *1 Iob.* 2. 9. He that saith, that hee is in the light, and hateth his brother, is in darkenesse. But light doth not make a body lucidum, unlesse it be inherent: neither doth it suffer darkenesse with it. How then can a justified man bee said not onely to be lucidus lightsome, but also light in the Lord, whereas before he was darke, if still the darkenesse of sinne be inherent in him, and the light of grace abide without? *Answ.* Wee are called light in the abstract by a metonymie; either because we are in the light (which is not inherent in us, being either God, or the favor of God, which is the state of grace) or because of that light which is in us: which is the grace not of justification, but of regeneration; and is compared to light, both in respect of the inward illumination of the soule, and also of the externall sanctification of the life shining forth to others, of which our

Saviour

L I B. 3.

2 Tit. 3. 4.

2 Aug. 1. 9. in
Ioan.
*Omnia diligit
Deus quæ fecit:
& inter ea ma-
gis diligit crea-
turas rationales;
& de illis eas am-
plius, quæ
sunt membra
unigeniti sui,
& multo magis
ipsam unige-
nitum suum.*
§. Grace com-
pared to es-
sence.

a Eph. 2. 8. 9.

6. Grace com-
pared to light.

LIB. 3.

Saviour speaketh, *Mat. 5. 16.* Let your light, viz. of your godly conversation, so shine before men, that they seeing your good workes may glorifie your Father that is in heaven. But where he saith, there can be no darkenesse in him that is light, it is as much as if hee should say, that there can be no sinne in him that is sanctified. But he should remember, that God alone is light in whom there is no darkenesse, *1 Iob. 1. 5.* and that in the best of us there is darkenesse, that is, the flesh, even a body of sin and of death, as well as light, that is, the Spirit, *Gal. 5. 17. Rom. 7. 14, 17, 20, 23, 24, 25.* and that hee who saith, hee hath no sinne (which is the case of all justified, yea of all baptized, and of all abolved and absolute Papists) he is a liar, and there is no truth in him. *1 Iob. 1. 8.* And this was his fourth argument containing fixe petite proofes.



CHAP. V.

His fifth argument from *Rom. 5. 5.* answered.

§. I.



Or having no more places where grace is named to proove justifying grace to bee inherent, hee flyeth to *Rom. 5. 5.* where not grace but the love of God is mentioned. That grace, saith he, whereby the Apostle saith wee are justified, is said also to be charity diffused in our hearts by the holy Ghost, which is given unto us. The words are, because the love of God, or Gods love, is effused or powred forth, &c. But here now the question is, first, whether by the love of God in this place is meant the love, whereby God loveth us: or that love whereby wee love God. And secondly, if that love of God whereby wee love him should be meant, how is it proved, that that love of ours is Gods justifying grace? For this latter, though wee constantly deny it, *Bellarmino* goeth not about to prove, but taketh for granted, it being the maine point in question, which cannot be proved out of this, or any other place. As touching the former, our Divines doe hold, that by Gods love in this place is meant that love, whereby God loveth us, and not that whereby wee love God: The Papists hold the contrary, which *Bellarmino* endeavoreth to proove by the testimony of *Augustine* and two weake proofes out of *Rom. 8.*

§. II. The testimony of *Augustine* hee urgeth very sophistically, as if wee had no better proove to oppose to the testimony of Saint *Augustine*, than the authority of our owne writers: or as if we might not differ from *Augustine* in expounding some place of Scriptures, unlesse we will preferre our selves before him, when notwithstanding the Popish writers

De justif. l. 1. c. 3.
§ *Preterea*
gratiam.

His fifth proove
from *Rom. 5. 5.*

a De Spiritu &
litera. c. 32.

August. testi-
mony that here
that love is
meant, whereby
we love God,
opposed by many
testimonies,

ters

ters in expounding the Scriptures differ from *Augustine*, as oft as wee. But to the Testimony of *Augustine*, who saith, that the love, which is said to be shed in our hearts, is not that love whereby God loveth us, but that whereby we love God; we oppose first, the authority of those Writers, who understand this place of the love of God, both actively wherewith he loveth us (which is the same with his saving grace) and also passively, whereby he is loved of us, (which is a notable fruit of his saving grace) or of either of them both indifferently: as *Origen*, *Sedulius*, *Haymo*, *Anselmus*, *Remigius*, *Bruno*, *Thomas Aquinas*, *Dominicus à Soto*, *Pererius Disput. 2. in Rom. 5.* *Cornelius à Lapide*: Secondly, the authority of those, who understand this love to be that, wherewith God loveth us. As of ^b *Ambrose*, who saith, wee have the pledge of Gods love in us by the holy Ghost given unto us — for that the promise is faithfull, the holy Ghost given to the Apostles, and to us, doth prove, and doth confirme our hope, and that he might commend the love of God in us, that because it is impossible that those who are beloved should be deceived, he might make us secure concerning the promise, because both it is God who hath promised, and they are deare to him to whom he hath promised. Of ^c *Chrysostome*, who saith, *ἡ ἀγάπη τοῦ θεοῦ ἡμετέραν ἀντιθέσκειν*, whom *Theophylact* followeth, from that love which God shewed towards us. Of *Oecumenius* *ἡ ἀγάπη τοῦ θεοῦ ἡμετέραν ἀντιθέσκειν*, out of the love of God alone wherewith he loved us: of *Hierome* and likewise of *Primatius*, *Quomodo nos Deus diligit ex hoc cognoscimus*, how God doth love us hereby wee know. To these, from among the Popish Writers we may adde Cardinal ^d *Cajetan*, who saith, the Apostle manifesteth the solid foundation of hope from the love of God towards us: and againe, ^e whereby it appeareth that he setteth forth the love of God towards us, as the chiefe foundation of hope. Cardinal *Tolet*, *charitatem Dei appellat qua diligit nos Deus*, he calleth it the love of God wherewith he loveth us. ^f *Arias Montanus*, that our hope is rooted in that love wherewith God hath loved us. *B. Iustitiam*, who expoundeth the words thus, because that divine charity wherewith God imbraced us is shed into our hearts.

§. III. Thirdly, wee oppose evident reasons from the whole context, that is, not onely from the words of the text it selfe, but also from those, which either goe before, or follow after. For, first touching the words of the Text: By the holy Spirit is meant the Spirit of Adoption, as *Bellarmino* confesseth in his next prooffe, viz. that the Apostle speaking, *Rom. 8. 15. de hoc ipso Spiritu*, of this selfe same Spirit, saith, you have received the Spirit of Adoption; who is then said to shed abroad Gods love in our hearts, when he doth perswade our soules of Gods love towards us in Christ, testifying with our Spirits that wee are the sonnes of God, ^h and making us to cry in our hearts *Abba Father*, with whom being the Spirit of promise, ⁱ and the earnest of our inheritance, so many as beleeve are sealed unto the day of our full redemption. Thus by sealing unto our soules the assurance of Gods love, he is said to shed abroad the love of God in our hearts: Secondly, that love

of

b In locum.

c In locum.

d In locum: solidum spei fundamentum ex Dilectione Dei erga nos manifestat.

e Unde patet, quod primum fundamentum spei explicat dilectionem Dei erga nos.

f Elucid. in.

Rom. 5. 5.

g In locum.

Reasons proving that Gods love to us is meant.

First, from the words of the Text.

h Rom. 8. 15, 16.

Gal. 4. 6.

i Ephes. 1. 13, 14.

4. 30.

2 Cor. 1. 21-5 5.

L I B. 3.

k 1 Ioh. 4. 10.

1 1 Cor. 12.

Secondly, out of
the words pre-
cedent.

of God which he sheddeth abroad in our hearts and sealeth unto us, as the ground whereupon our sound hope, which never maketh ashamed, is founded, is Gods eternall and immutable love; from the assurance whereof sealed unto us by the Holy Ghost our assured hope doth flow. And therefore if we speake, as the Apostle here doth, of such a love of God, as is both the Object of our faith, and the ground of our hope: we must say with Saint ^k Iohn, herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation for our sinnes. For that is it, whereby especially God hath commended this his love towards us, as it is here said, *vers.* 8. and as Saint Iohn also saith in the same place, 1 Ioh. 4. 9. In this was manifested the love of God towards us, because God sent his onely begotten Sonne into the world, that we might live through him. As for us, wee love God, because he loved us first, 1 Ioh. 4. 19. For when we are by the holy Ghost shedding abroad the love of God in our hearts perswaded of Gods love towards us in Christ; then, and never till then our hearts are inflamed to love God againe, and our neighbour for Gods sake. But why is this love of God said to be shed forth in our hearts? (for this some doe urge.) I answer, either in respect of the knowledge and assurance thereof wrought in us by the holy Ghost, as I have said (for therefore the holy Ghost is given unto us, that we might know ^{τὸ ἔνδοξόν τοῦ θεοῦ χαρισθῆναι ἡμῖν}, the things freely given or vouchsafed unto us of God, among which the principall is his love:) or as those of the Church of Rome, who consent with us in this point, do speak; it is said to be effused, either as the cause is said to be effused by the effects, which are the gifts proceeding from Gods love, the chiefe whereof is the Spirit, which is given unto us, even the Spirit of adoption, which as *Chrysostome* saith upon this place, is ^{δίδωται χάρις}, the greatest gift: or as the bounty of a Prince is shed abroad by his Almoner distributing the princes goods: for even so the love and gracious bounty of God is shed abroad in our hearts by the Spirit of grace the dispenser of Gods gifts unto us, 1 Cor. 12. 11.

§. IV. In the words going before the Apostle setteth downe the fruits of justification by faith; first, that being justified by faith we have peace with God through our Lord Iesus Christ; secondly, by him we have through faith accessse into this grace wherein wee stand, or as the Apostle speaketh, *Ephes.* 3. 12. by him we have boldnesse and accessse with confidence through faith in him; thirdly, joy in the holy Ghost, rejoycing in hope of the glory of God. And in these three the kingdome of grace consisteth, *viz.* in righteousnesse, peace, and joy in the holy Ghost, *Rom.* 14. 17. And this joy the Apostle amplifieth, because we glory and rejoyce in hope of glory, not onely when all things goe with us according to our minds, but also in affliction and tribulation. Knowing that affliction being sanctified to them who have peace with God, worketh patience, and patience worketh probation (^{δοκιμασία}) that is, as *Chrysostome* very well expoundeth it, ^{δοκιμὴν καὶ ἐκδοκίμωσιν}, it maketh him approved who is tryed: for by patient bearing of afflictions, which are ^{δοκιμασίαι}, tryals, a man is by experience found to bee ^{δοκιμὸς}, that is, a found

found and upright Christian, as Saint *James* ^m saith, and when hee is so found, hee shall receive the Crowne of life. And therefore hath cause to hope, as Saint *Paul* here saith, that probation worketh hope, and the hope of him that is *simulus* maketh not ashamed: whereas contrariwise the hope of the hypocrite maketh him ashamed, but what is the ground of all this? how come wee to have this peace, this confidence, this joy, this undaunted hope? Can wee have it by the bare assent of faith without application or desire thereof, which is the onely faith which the Papiſts acknowledge? Can wee have it by our owne charity, when wee cannot know, as the Papiſts teach, that we have charity? Nothing lesse, but the ground and foundation of all our peace and comfort is this, because the spirit of God, teaching those that beleeve to apply the promises of the Gospell to themselves (which cannot be done without special faith) the love of God is shed forth into their hearts: that is, by the Spirit of adoption sealing those that do beleeve, they are perswaded, & in some measure assured of the eternall love of God towards them in Christ, upon which doe follow peace of conscience, accessse with confidence and joy in the holy Ghost. I conclude with *Chrysostome*, ⁿ *1. 120*, saith hee, the Apostle having said, that hope maketh not ashamed, hee ascribeth all this not to our good workes, but to the love of God; not that whereby wee love him, for that is our chiefe *κατ' ἑαυτοὺς* (good works) but that whereby he loveth us.

§. V. Now let us come to the words which follow, which as *Cornelius à Lapide* confesseth, *Valde favent*, doe very much favour our exposition: wherein the Apostle sheweth, how this love of God, whereon our hope, &c. is grounded, is both manifested and assured unto us. It is manifested by this, *verse 6.* that when wee were of no strength, yea dead in our sinnes, the Son of God dyed for us: for so saith the Apostle, *Eph. 2. 4, 5.* God who is rich in mercie, for his great love, wherewith he loved us, even when wee were dead in our sinnes, hath quickened us together with Christ, by whose grace wee are saved: which wonderfully setteth forth the love of God towards us: for scarcely as it is *verse 7.* for a righteous man will one dye. And greater love no man hath than this, that a man lay downe his life for his friend, *Ioh. 15. 13.* But God (saith the Apostle *verse 8.*) commendeth his love towards us (even that love mentioned *verse 5.*) in that, whiles wee were yet sinners, and by our sinnes his enemies, Christ dyed for us. It is assured, by an argument from the lesse to the greater. For if when we were sinners we were redeemed and justified by the blood of Christ, much more being justified, wee shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled wee shall bee saved by his life. I conclude therefore, that notwithstanding the testimony of *Augustine*, (which as himselfe ^p confesseth deserveth no credit further than it is warranted by the authority of Gods word, or sound reason) by the love of God in this place is meant Gods love towards us. I come to his two other arguments.

§. VI. The former, (which is a very weake one) is by paralleling that

L I B. 3.
^m *Iam. 1. 12.*

ⁿ *Chrys. in locum*

Thirdly, from
the words that
follow.

^p *Rom. 5. 9, 10.*

^p *Vid. diatrib.
de Antichristo
par. 2. ad de-
monstr. 1.*

His former
prooffe out of
Rom. 8. 15.

Bellarmine's prooffe for inherent grace disproved.

L I B. 3.

^a Lib. diff. 17.
^b De gratia &
 lib. arb. l. 1. c. 8.

that place with *Rom. 8.15.* For, saith hee, the same Apostle speaking of the same spirit given unto us, saith, You have received the Spirit of adoption of sonnes, by which we cry Abba Father. Now, saith hee, wee cry Abba Father by that charity, whereby we love God, not by that whereby he loveth us. Which reason, if it bee reduced into a syllogisme, will not conclude his assertion, but the erroneous opinion of Lombard^a the master of sentences, which Bellarmine^b himselfe elsewhere confuteth, namely, that the charity whereby wee love God, is the holy Ghost.

That whereby wee cry in our hearts Abba Father is the holy Ghost.

By that charity wherewith wee love God we cry in our hearts Abba Father :

Therefore that Charity wherewith wee love God is the holy Ghost.

This conclusion Bellarmine knoweth to bee false. Therefore either the proposition is false, or the assumption : for it is impossible, that a false conclusion should bee inferred from true premisses in a formall syllogisme, as this is. But the proposition is the Apostles, both *Rom. 8.15.* and *Gal. 4.6.* therefore the assumption is false. Neither is charity that fruit of the holy Ghost, whereby the Spirit of adoption causeth us to cry Abba Father, but faith. For although by charity wee may bee declared or knowne to bee the sonnes of God : yet wee become the sonnes of God, not by charity, but by faith, *Iob. 1.12.* *Gal. 3.26.* And consequently not by charity, but by faith wrought in us by the Spirit of adoption, testifying with our Spirits that wee are the sonnes of God, the said Spirit maketh us to cry in our hearts, Abba Father.

His second
 prooffe out of
Rom. 8.10.

§. VII. His second prooffe is out of *Rom. 8.10.* where it is said, *that by justifying grace we doe live. The body indeed is dead by reason of sinne, Spiritus autem vivit propter justificationem,* as the vulgar Latine readeth: but the Spirit liveth because of justification. But wee cannot well be said to live by the externall favour of God, seeing nothing is more inward than life. *Ans.* In this argument nothing is sound, for first it proveth not the point for which it is brought, viz. that by the love of God, *Rom. 5.5.* is meant our love of God. Neither is it said, *Rom. 8.10.* that wee live by justifying grace, for neither is justifying grace mentioned, but *justitia*, justice; neither is it said, that we live by it, (though it bee true that by justifying faith we live) but that the Spirit is life *propter justificationem*, for or by reason of righteousness. And further it is well said, that our Spirit liveth the spirituall and eternall life by the gracious favour of God, which is out of us in him, by which wee are saved : as also for and by reason of the righteousness and merits of Christ, which also are out of us in him. Neither doth it follow, that because life is inward, that therefore it *propter quod* for which or by reason whereof wee doe live, should also be inward.

The true meaning of the
 place.

§. VIII. But to let passe his impertinent allegation of this place, and to explaine the true meaning thereof : which is to set downe in this verse and that which followeth two priviledges of those in whom Christ dwelleth

dwelleth by his Spirit, the one in respect of the soule, *vers. 10.* that howsoever by reason of sinne the body is dead, that is, mortall or subject to death: yet the soule is life, that is, designed unto life, by reason of righteousness. The other, in respect of the body, *vers. 11.* that if Christ dwell in us by his Spirit; then hee which raised up Christ from the dead, shall also by the same Spirit quicken, that is, raise up unto life eternall our mortall bodies. Now, as our bodie is dead, that is, subject to death by reason of *Adams* sinne, in whom, as the roote, all sinned: so our soule is life, or intituled to life, by reason of Christs righteousness; in whom, as our head, wee satisfied the justice of God: The sinne of the first *Adam*, and the righteousness of the second, being both communicated unto us by imputation. And this is all that *Beellarmino* hath alleaged to prove that justifying grace is inherent: all which is as good as nothing.



C A P. VI.

The use of the word Grace in the writings of the Fathers.

§. I.



HAVING shewed how the word *grace* is used in the Scriptures, something is to be added concerning the use thereof in the writings of the Fathers, whose authority the Papists are wont to object against us. Howbeit as in the Scriptures, so also in the Fathers, there are two principall significations of the word *Grace*: the one, proper, signifying the gracious favour of God in Christ, by which they acknowledge us to be elected, called, justified and saved. The other, metonymicall, signifying the gift of grace, and namely the grace of regeneration or sanctification, which in the Scriptures is called the *Spirit*, opposed to the *flesh*, and the new Man, or new creature, which is renewed, and as it were recreated according to the Image of God in true holinesse and righteousness.

Of this grace of sanctification there is more frequent mention in the Fathers, who wrote against the Pelagians than of the other. Because the Pelagians acknowledging the grace of God in forgiving sinnes, which is indeed the justifying and saving grace: they had not the like occasion to insist upon the declaration and prooffe thereof, as they had of the other, which the Pelagians denied.

§. II. Of whose errors in this point there were foure degrees. For first, they acknowledge no other inward grace of God but *bonum*

M

natura

The word grace used most frequently for the grace of sanctification, because that was oppugned by the Pelagians.

Foure degrees of the error of the Pelagians.

L I B. 3.

natura, the possibility of nature and the power of free-will: which because it is freely given of God without any precedent merits of ours, they acknowledged to bee Gods grace. In the second place they acknowledged the grace, that is, the gracious favour of God in forgiving sinnes: but the inward vertue, avoid sinnes and to walke in obedience, they ascribed to the power of nature. Thirdly, for our direction and instruction, how and what sinnes to avoid, and how and what duties to performe; they acknowledged Gods grace in teaching and instructing us by his word and by his law. Fourthly, they acknowledged, after a sort, the helpe of grace for the more easie performance of their duties; but they denied the necessity thereof, because without grace they being directed by the word, were able of themselves, though not so easily, to fulfill the Law.

a C. 3.

§. III. These three latter degrees are condemned by so many decrees of the Councell of Milevis, among which this is one, a denouncing Anathema against such, as shall say, that the grace of God, whereby wee are justified through our Lord Iesus Christ, doth availle onely to remission of sinnes, which are already committed, and not for a helpe that we may not commit them: unto which rightly understood we doe subscribe, acknowledging, that by the same grace of God, by which we were elected, redeemed, called, reconciled, adopted, justified, wee are also sanctified: For wee professe that our blessed Saviour was given unto us of God, ^b not onely to bee our justification and redemption, but also to be our Sanctification. And we doe acknowledge, that in the Covenant of grace ^c the Lord hath not onely promised remission of sinnes to those that beleve in Christ; but hee hath also sworne, ^d that he will give us, being redeemed and having remission of sinne, to worship him in holinesse and righteousness before him all the daies of our life. And therefore we do also willingly subscribe to those sentences of *Augustine* which *Gratian* hath transcribed into the third part of his decree. ^e No man taketh away sinnes but Christ alone, who is the Lambe of God taking away the sinnes of the world—Now he taketh them away both by forgiving those that are already committed (among which originall sinne is contained) and also by helping that they bee not committed, and by bringing us unto life where they cannot bee committed at all. And againe, ^f the grace which by our Lord Iesus Christ is given, is neither the knowledge of the divine Law, neither nature, nor remission of sinnes alone: but it selfe also causeth, that the Law be fulfilled, that nature be freed, that sinne raigne not. And this, I presume, is as much as can truly bee alleaged out of the Fathers: For seeing they doe hold, as wee shall hereafter shew, justification by faith onely; it cannot bee imagined, that they held justification, properly understood, by inherent graces, unlesse wee can imagine, that they thought there is no inherent grace but faith onely.

b I Cor. I. 30.

c Ier. 31. 33, 34.

d Luk. I. 73, 74, 75.

e De consecr.
dist. 4. c. 141. Ne-
mo. ex August.
de peccat. merit.
& remiss. l. 1.
cap. 23.

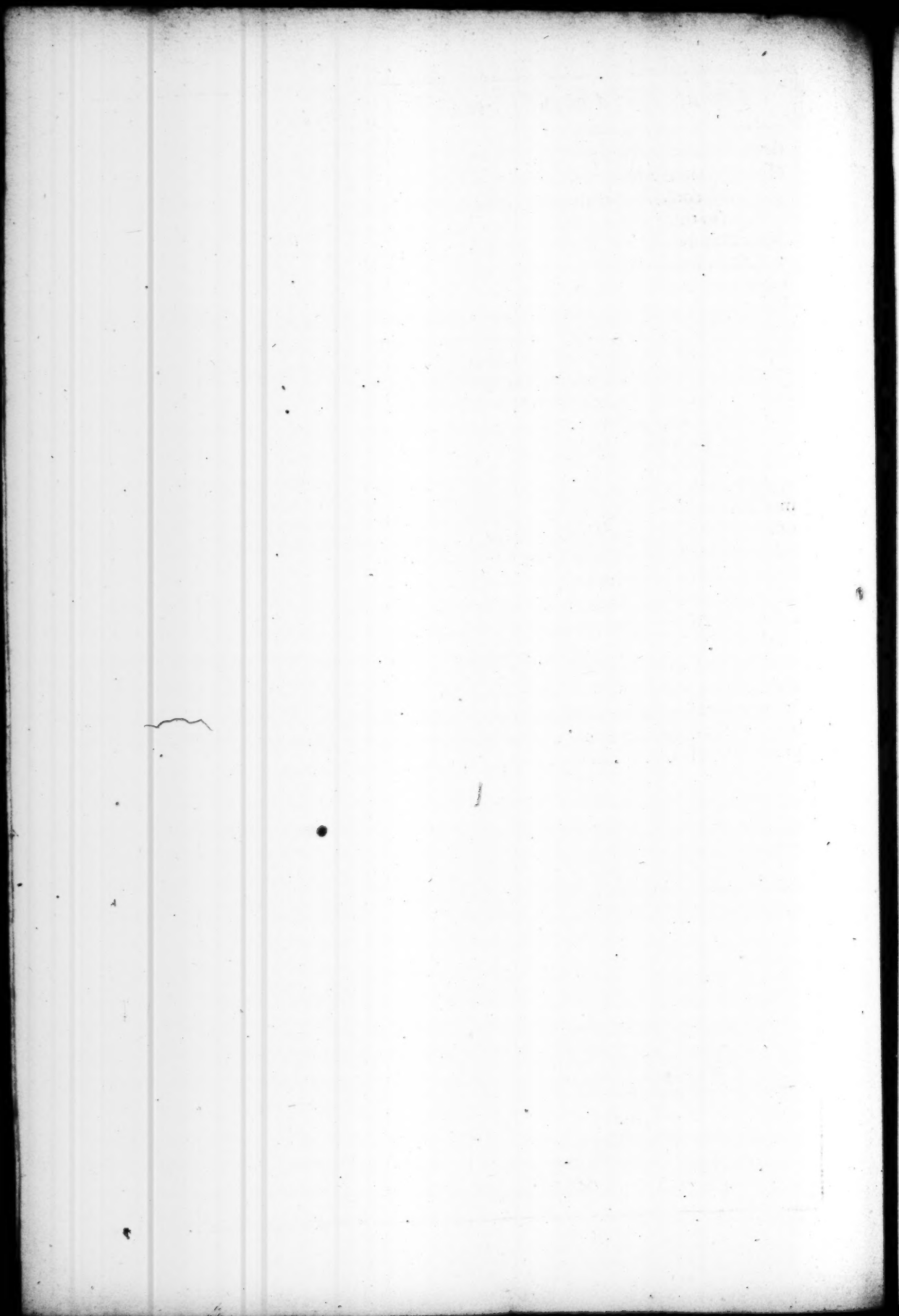
f De consecr.
dist. 4. c. 45.
Gratia. ex Au-
gust.
De gratia &
lib. arb. ad Va-
lentini. c. 14.

The use of the
word grace in
the Schoole-
men and latter
writers.

§. IV. But howsoever the Fathers may be excused, who opposing the errors of the Pelagians, which oppugned the sanctifying grace, did much insist upon the declaration, the prooffe, and the amplification thereof,

thereof, oftner speaking of this gift of grace, which was oppugned, than of the gracious favour of God in forgiving of sinnes, which the Pelagians did confesse: yet the backsliding posterity cannot bee excused, and that in three respects. For first, they leave out altogether the proper signification of grace, which is most frequent in the holy Scriptures, as if there were no other grace to bee acknowledged, but that which is inherent. Secondly, they take away that grace of remission, which the Pelagians did confesse, and in the roome thereof they have brought in an utter deletion or abolition of sinne, caused by the infusion of grace. Thirdly, that grace which they would seeme so much to magnifie, is not much better acknowledged by them, than it was by the Pelagians. For first they doe not acknowledge it to be a quickning and reviving grace to them that are dead: but an healing grace to the sicke, and a helping grace to the weake. And by how much they extoll the power of nature, and lessen the foulness of originall sinne: so much they extenuate the benefit of grace, and are as well as the Pelagians, worthily termed the enemies of Gods grace: Secondly, there seemeth to be little or no difference betweene the Pelagians *bonum Natura*, which they acknowledged to bee Gods grace, and that sufficient grace, which the Papists hold to be common to all. Thirdly, neither is there any great difference betweene them in respect of that grace whereby men are called. For the Pelagians acknowledged the great grace of God in revealing his will unto us, and in directing us what to doe and what to beleeve; and withall confessed, that God doth worke in us to will by revealing his will to us. And what doe the Papists acknowldge more? but that God having called us by his word, and moved us to turne unto him, it is in the power of our free-will either to accept Gods effectuall grace, or to refuse it. But this belongeth to another controversie.

*August. Epist.
105.*





A TREATISE OF IVSTIFICA- TION.

THE FOVRTH BOOKE: *Of the Matter of Justification.*

CAP. I.

*The state of the question concerning the matter of justification,
is being the principall point in controversie.*

§. I.



H a third Capitall error of the Papists in the question of justification, is concerning that righteousness whereby we are justified: where, for prevention of Popish calumniation, I must desire the Reader to remember three things: First, that the controversie is not concerning our Sanctification, but concerning our Iustification: For wee confesse, that our habituall sanctification consisteth in our righteousness inherent; and actuall, in our new obedience. Secondly, that the question is not of our justification before men, but before God. For we acknowledge, that we are justified, that is, declared and knowne to be just, not onely by profession of the faith, but also by good workes, as Saint *James* teacheth. Thirdly, that wee doe not deny, that there is a righteousness in the faithfull, as *Bellarmino* falsely chargeth us. For we professe, that there is no faithfull or justified man, in whom there is not inherent righteousness, more or lesse, according to the measure of grace received. And further we professe, that this righteousness which we have from God, and is inherent in us, is graciously both accepted of him, and rewarded by him; but wee

M 3

deny,

The state of
the Question.

^a *Iam. 2. 14. 24.*

C A P. I.

deny, that any man is justified by it. This question therefore is concerning the matter of justification. For whereas justification, considered as an action of God is his making or constituting a man righteous, either by Christs righteousness imputed (as wee teach according to the Scriptures) or by righteousness infused as the Papists hold: It is therefore apparent, that as according to our Doctrine, the righteousness of Christ is the matter, and the imputation thereof the forme of justification: so according to their doctrine, inherent righteousness should be the matter of justification, and the infusion of it, the forme. But howsoever wee differ in respect of logicall termes in setting downe the state of this controversie, because they against reason make inherent righteousness the forme of justification: yet the true state of the controversie betweene them and us is this, whether wee bee justified before God by Christs righteousness, which is out of us in him, imputed to us: or by that righteousness, which being infused of God is inherent in us: whether it bee the righteousness of God, as the Apostle calleth it, that is, of Christ who is God, inherent in him; or a righteousness from God inherent in us: we hold the former; the Papists the latter.

This, the principall point.

§. II. Now this is the principall point of difference betweene them and us in this whole controversie, and that in two respects: First, because the righteousness of God whereby wee are justified, is the principall matter contained or revealed in the Gospell, *Rom. 1. 16, 17*. For which cause wee, who maintaine justification by that righteousness of God which is taught in the Gospell, which the Papists oppugne, are worthily called the professours of the Gospell, whereof the Papists are professed enemies. Secondly, because upon this all the other points of difference doe depend. For if wee were justified by righteousness inherent, then it would follow. First, that to justifie were to make just by infusion of righteousness inherent. Secondly, that wee are justified by the grace of God, or rather graces inherent in us. Thirdly, that the forme of justification were infusion of righteousness. Fourthly, that faith doth justifie as a part of inherent and habituall righteousness; and therefore also that it doth not justifie alone. Fifthly, that workes justifie as our actuall righteousness. But on the contrary, if wee bee justified by that righteousness, which is not inherent in us, but out of us in Christ: then it followeth, first, that to justifie doth not signifie making righteous by justice inherent. Secondly, that we are not justified by inherent grace, but by the gracious favour of God accepting us in Christ. Thirdly, that wee are not justified by infusion, but by imputation of righteousness. Fourthly, that faith doth not justifie as a part of inherent righteousness, but as the hand to receive Christ, who is our righteousness. Fifthly, that workes doe not justifie as causes to worke, but as fruits and signes to declare and manifest our justification.

The other points prove this.

§. III. And as the proove of this inferreth the rest: so the rest being proved, are so many proofes of this. For first, if to justifie doe never in the Scriptures signifie to make righteous by infusion of righteousness, then wee are not justified by inherent righteousness; neither

is

is justification by inherent righteousness, that justification which the Scriptures teach. Secondly, if wee beenot justified by grace inherent then not by habituall or inherent righteousness, if by the gracious favour of God freely without respect of any cause of justification in us, then not by workes or inherent righteousness. Thirdly, it by imputation of Christs righteousness, then not by infusion of inherent justice. Fourthly, if by faith as it is the hand to receive Christs righteousness, then not by righteousness inherent. Fifthly, it not by workes as any cause, then not by inherent righteousness. But the two first I have fully and clearly proved already; the first in the second booke; and the second, in the third. And the rest I shall by the grace of God demonstrate in their due place.

§. IV. That, which hath already beene said, both here, and^b heretofore, together with that which shall hereafter bee produced to prove the other three points remaining to bee proved, might bee a sufficient demonstration of this point. But because the prooffe of this point, being the principall, doth prove all the rest, as I have shewed; therefore I will not onely bring a supply of divers arguments, by disproving the popish assertion, and proving our owne, but also answer the cavills and objections of the Papists. And first, I will prove our assertion and disprove theirs joyntly and together: and then severally I will disprove their assertion, viz. that wee are justified by righteousness inherent in our selves; and prove ours, to wit, that wee are justified by the righteousness of Christ, which is out of us in him.

L I B. 4.

^b Lib. 1. c. 3. & 4.
and lib. 2. c. 3.
This point to
be proved, in
the affirmative
part, and in the
negative, first
joyntly, and
then severally.



CHAP. II.

*That we are justified by Christs righteousness, and not by that
which is inherent in us, proved joyntly by three arguments.*

§. I.



First therefore, That righteousness whereby we are justified is Gods righteousness, and not ours;
The righteousness of Christ, which is out of us in him, is Gods righteousness, that which is inherent in us, is ours:

Therefore wee are justified by the righteousness of Christ, which is out of us in him, and not by that which is inherent in our selves.

The former part of the proposition is proved out of *Rom. 1. 17.* and

3. 2 1. Thus:

The righteousness, which there is said to be revealed in the Gospel, is that righteousness, by which wee are justified. This proposition is confessed of all.

*Arg. 1. we are
justified by
Gods righte-
ousnesse, and
not by ours.*

The

That we are justified by Christs righteousness,

L I B. 4.
Rom. 1. 17.

The righteousness of God is that righteousness, which is revealed in the Gospell. *Rom. 1. 17.* In the Gospell is revealed the righteousness of God from faith to faith, as it is written, the just by faith shall live, *Rom. 3. 21.* The righteousness of God is without the Law manifested (*viz.* in the Gospell) even the righteousness of God, which is by faith of Iesus Christ, unto all and upon all that beleeve:

Therefore the righteousness of God is that righteousness by which wee are justified.

The whole proposition in both the parts is proved out of *Rom. 10. 3.* where it is not onely signified, that wee are justified by Gods righteousness and not by our owne; but there is also such an opposition made betwixt Gods righteousness and ours in the point of justification; that whosoever seeke to be justified by their owne righteousness, cannot be justified by the righteousness of God. Wherefore *Paul*, in the question of his owne justification, renounceth his owne righteousness, desiring to bee found in Christ, not having his owne righteousness, which is of the Law (as all inherent righteousness is) but that which is through the faith of Christ, the righteousness which is of God by faith; *Phil. 3. 9.*

§. 2. The assumption in respect of the former part, *viz.* that the righteousness of Christ is Gods righteousness, is easily proved: first, because Christ is God, who as *Jeremy* prophecied, should be called *Iehovah* our righteousness, *Ier. 23. 6.* Now his righteousness is called Gods righteousness, as hath beene said, not because it is the righteousness of the Godhead; but because it is the righteousness of him that is God. For as the blood of Christ, by which we are redeemed, is Gods blood, *Act. 20. 28.* so the righteousness of Christ, by which we are justified, is the righteousness of God, and is so called, *2 Cor. 5. 21. Rom. 1. 17. 3. 21. 10. 3.* and most plainly, *2 Pet. 1. 1.* where it is called the righteousness of God and our Saviour Iesus Christ; which is an excellent testimony to prove Deity of our Saviour, like to that, *Tit. 2. 13.* for it is not said of God, and of our Saviour, as noting two persons^a, but of God and our Saviour, as betokening one. Secondly, because it is that very righteousness of God whereof the Apostle speaketh in the places even^b now mentioned, where it is so called, neither because it is the essentiall righteousness of God, as I have shewed before against *Oslander*; nor because it is a righteousness in us from God, for that is perfectly described in the Law, as this is not, *Rom. 3. 21.* and because that (as I shall shew in the prooofe of the second part of the assumption) is not called Gods, but ours: but because it is the righteousness of that person who is God: which, that wee should not thinke to bee any thing in us, is called sometimes his blood, *Rom. 5. 9.* sometimes his obedience^c, that is, both his passive and active righteousness, by imputation whereof those that truly beleeve are made the righteousness of^d God, not in themselves, but in Christ: even as hee by imputation of our sinnes, was made sinne for us.

§. III. 3. Because divers of the Fathers, to whose judgment some of the

The righteousness of Christ is Gods righteousness.
Ier. 23. 6.

2 Pet. 1. 1.

a Not ὁ θεὸς καὶ ὁ υἱὸς, but ὁ θεὸς καὶ ὁ υἱὸς ὁ σωτὴρ.
b *Rom. 1. 17.*
3. 21. 10. 3.
2 Cor. 5. 21.
2 Pet. 1. 1.

c *Rom. 5. 19.*

d 2 Cor. 5. 21.

The Fathers by the righteousness of God, understand Christ and his righteousness.

the popish Doctors subscribe, by the righteousness of God mentioned in the first, third, and tenth chapters to the Romanes, understand Christ and his righteousness. *Origen in Rom. 3.* therefore this righteousness of God, *qua est Christus*, which is Christ, is manifested without the Law, and so in *Rom. 10. 3.* *Ambrose in Rom. 10. 3.* Not knowing the justice of God, that is (as hee expoundeth) *ignorantes hunc esse Christum*; the Jewes being ignorant that this is the Christ, whom God had promised, said, another was to be expected, preferring their owne righteousness, which they had by the Law, before him who is the righteousness of God by faith; *iustitia n. ipse est*, for hee himselfe is the righteousness: which words wee finde also in *Sedulius in Rom. 10. 3.* *Anselmus in Ro. 10. 3.* they are not subject *iustitia Dei, id est, Christo*, to the righteousness of God, that is, to Christ. *Remigius in Ro. 10. 3.* *Ignorantes Dei iustitiam, non qua ipse iustus est essentialiter, sed Christum, &c.* They being ignorant of the justice of God, not that whereby he is just essentially, but Christ—they would not submit their neckes *iustitia Dei, id est, Christo*, to the justice of God, that is, to Christ, and in *Rom. 3. 21.* *possumus ipsam iustitiam Dei Patris, id est, Filium intelligere*, we may understand the very righteousness of God the Father, that is to say, the Sonne from whom and by whom we are justified—*ipse Christus iustitia nostra*, Christ himselfe our righteousness hath testimony from the Law and the Prophets Some to the same purpose understand the righteousness of faith. *Theophilact in Ro. 10. 3.* and *Oecumenius* likewise, *ἐκ ποσούτου οὗ ἐστὶν ἡ πίστις τοῦ θεοῦ*, the faith in Christ hee calleth the righteousness of God. *Anselmus in Roman. 1. 17.* the righteousness of God is revealed in the Gospel, that is, the righteousness of faith, which was covered in the Law, for the righteousness of God is that, by which hee freely justifieth a sinner (through faith without the workes of the Law, *Sedulius in Rom. 1. 17.* the righteousness of God) because it was just, that as *Abraham* beleevng was justified by faith onely, so all others imitating his faith should be saved. *Augustine* (speaking of those words, *Rom. 3. 21.* (the righteousness of God is manifested) hee did not say (saith hee) & the righteousness of man, or, the righteousness of our owne will, but the righteousness of God; not whereby God himselfe is just, *sed qua induit hominem*, but wherewith hee endueth a man (which is a metaphore taken from garments) when he justifieth a sinner: where, if *Augustine* had by righteousness understood inherent, he should have bene confuted out of the very place, which saith this righteousness is revealed without the Law: which cannot be verified of inherent righteousness. And againe, & this is the righteousness of God, *qua testamento veteri velata, in novo revelata*, which having bene covered in the Old Testament (which cannot be said of righteousness inherent, for all that righteousness which is from God in us, whether it bee habituall consisting in the habit of charity, or actuall which is obedience, is exactly, prescribed in the Law, which is the perfect rule of all inherent righteousness) is discovered in the New: which is therefore called the righteousness of God, because by imparting it he maketh men righteous.

LIB. 4.
e Salmero. B.
Iustinian.

De Spiritu &
littera, cap. 9.

2 Ibid. cap. 11.

L I B. 4.
The exposition
of *Theodore*,
and the con-
fession of Pa-
pists.
* in *Rom.* 1. 17.
i in *Rom.* 1.
Disput. 7.

* *Quod de Deo,
tum quia est Deo
personaliter, tū
quia est apud di-
vinum tribunal
vera iustitia, ad
differentiam ju-
sticiarum no-
strarum, quia
apud divinum
tribunal sunt
velut pannus
menstruati.*
c. 6.

The righteou-
nesse inherent
is ours.

§. IV. But most agreeable to the words and meaning of the Apo-
stle is the exposition of *Theodore*, as it is related by Cardinall ^h *Tolet*,
and ⁱ *Pererius* the Iesuite. That by the righteousness of God is meant
the righteousness of Christ, who is both God and man, which he per-
formed for the redemption of Mankinde, thereby fully satisfying the
justice of God for us. I conclude with *Pererius*, and Cardinall *Cajetan*.
The justice of God is a justice satisfactory to God for the sinnes of
Mankinde by the death (I adde, and obedience) of Christ. And this is
called the justice of God, the justice of faith, or the justice which is by
faith, *Rom.* 10. 6. *Cajetan* in *Rom.* 10. 3. The justice of God is a justice
of satisfaction to God for mankinde by the death of Christ: and in
2 Cor. 5. 21. the righteousness of God in Christ is the merit of Christ
sufficient even to satisfy for us, and to justify us—which is called
Gods ^k both because it is the righteousness of God personally, and al-
so because before the tribunall of God it is true righteousness, differ-
ring from our righteousness, which before the judgement seate of
God are as the cloth of a menstruous woman: when therefore the me-
rit of Christ is communicated unto us, then are we made the righteou-
nesse of God in Christ, because wee are made just not by our owne
righteousnesse, but by the righteousness of God communicated unto
us in Christ: for we are made just before God, by the merit, by the sa-
tisfaction, by the reconciliation made by Christ: and againe in *Rom.*
3. 24. The redemption wrought by Christ, is Gods righteousness, not
ours, because Iesus Christ himselfe is true God.

This righteousness of Christ, which is called the righteousness of
God, by which we are justified, the Papists (even *Bellarmino* himselfe)
sometimes confesse to be a plenary satisfaction to God, and by him im-
puted to them that beleeve: and that this righteousness of Christ is
the meritorious cause of our justification, and that by the merit of
Christs righteousness we are justified: and yet they cannot abide to
heare, that it is the matter of justification: when as wee by the matter
of justification understand nothing, but that righteousness, which is
imputed to justification. Now it is certaine, that the righteousness of
Christ, neither active nor passive, which were transient, nor the merit
thereof, can otherwise be communicated to us, but by imputation. Even
as the actuall transgression of *Adam*, and the guilt thereof, were by
imputation communicated to us. Neither could inherent righteouf-
nesse bee merited for us unto our sanctification, unlesse his righteouf-
nesse it selfe and the merit thereof were first imputed to us unto ju-
stification: no more than the actuall sinne of *Adam* could have infected
us with originall corruption, if his sinne and the guilt thereof had not
first bene imputed to us.

§. V. The second part of the assumption was, that the righteouf-
nesse inherent in us, is *our* righteousness: which, one would thinke
should need no prooffe. For though we receive it from God, as wee
doe all other good things which wee have, yet it, as well as all other
good things, even our daily bread, which we have received from God,

is

By Christs righteousness, not by ours we are justified.

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¹ *Matth. 6.11.*

is to be called ours. All good things which we have, are Gods gifts, and yet they are not called his, but ours. As our bodies, our soules, our life, our liberty, our learning, our wisdom, our charity, our temperance, our piety, &c. and so our righteousness. The Papists, and some others doe teach, that, that righteousness is called Gods righteousness, which wee shall have from God; and that ours, which wee have from our selves, and by the strength of nature: whereto I answer, first, there can bee no righteousness, which is not the gift of God, from ^m whom all gifts doe come. Neither is it credible, that the Jewes, who were instructed in Gods word, should ever looke to bee justified by a righteousness not received from God. The Pharisee himselfe, who trusted unto his owne righteousness, and thought, as the Apostle speaketh of the Jewes, ⁿ to be justified by his owne righteousness, acknowledged it to be the gift of God, and therefore thanked him for it. And hereunto *Bellarmino* elsewhere accordeth, endeavouring by the example of the Pharisee (who trusted in himselfe, as being righteous) to prove that men are not justified by speciall faith, or by affiance in Gods speciall mercie. And lest any should object, that hee trusted to a righteousness which he had of himselfe, hee addeth: Neither can it bee said, that the Pharisee had faith or affiance of Gods benevolence by reason of his owne merits, as though hee beleaved that he had his righteousness from himselfe. *Nam agebat gratias Deo de sua iustitia, proinde à Deo eam se habere credebat*: for he gave God thanks for his righteousness, and therefore beleaved that he had it from God. Secondly, the righteousness of God, by which wee are justified, is without the Law revealed in the Gospell: but all that righteousness which is from God within us, is fully and perfectly described in the Law.

§. VI. Thirdly, as the severall parts of inherent righteousness, though received from God, as being his gifts of grace, are notwithstanding called ours, as our faith, *Matth. 9. 2. 22. Rom. 1. 8. Hab. 2. 4. 1am. 1. 3.* Our charity, *2 Cor. 8. 8. 24. 1 Cor. 16. 24. Philem. 1. and 7.* Our hope, *Phil. 1. 20. 1 Thess. 2. 19.* Our good workes, *Mat. 5. 16. Apoc. 2. 2.* Our patience, *Luk. 21. 19. 2 Thess. 1. 4. Apoc. 2. 2. 3. 10. 13. 10.* So righteousness inherent is in very many places of Scripture called ours, whereof I will quote some, *Gen. 30. 33. 1 Sam. 26. 23. 2 Sam. 22. 21, 25. 1 King. 8. 32. Iob 33. 26. Psalm. 7. 8. 18. 20, 24. 35. 27. 112. 3, 9. Prov. 11. 5, 6. Eccl. 7. 16. Esa. 5. 23. 64. 6. Ezech. in his 3. 4. 18. and 33. chapters, foureteene times. Matth. 5. 20. and 6. 1. according to the Latine, 2 Cor. 9. 9, 10. but there are two which are most remarkable, *Psalm. 4. 1.* where *David* thus calleth upon the Lord, *O God of my righteousness*, that is, saith *Bellarmino*, *p à quo est omnis mea iustitia*, acknowledging all his righteousness to bee from God, and yet calleth it his owne righteousness. *Esa. 54. 17.* *their righteousness is from me*, saith the Lord, from God, but yet theirs. If it bee objected out of *Augustine*, that it is called the righteousness of God, *non quia iustus est, sed qua nos iustos facit*, not whereby hee is just, but whereby hee maketh us just. I answer, that Christs righteousness both habituall and actuall,*

both

^m *Jam. 1. 17.*

ⁿ *Rom. 10. 3.*

^o *De iustific. l. i. c. 8.*

The severall parts of righteousness inherent are called ours.

^p in *Psalm. 4.*

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both active and passive is such, for it is not that whereby God, that is the Godhead is just, but that whereby hee maketh us just.

Fourthly, whereas the Papists will needs have the righteousness of God, by which wee are justified, and which is the principall matter taught in the Gospell to be inherent in us, though from God: they confound Gods righteousness and ours, and thereby confound the Law and the Gospell, and by confounding them abolish the righteousness of God: as before, by confounding justification with sanctification they abolished the benefit of justification, and evacuate the Gospell, or at least with the false Apostles, *Gal. 1.* teach another Gospell whiles they teach another righteousness whereby to bee justified, than the righteousness of God: which whosoever doth, though hee were an Apostle, though an Angel from heaven, ⁹ he ought to be held accursed.

§. VII. Our second argument: That is the matter of our justification before God, by which wee being sinners in our selves (for that justification, which the Scriptures teach, is the justification ^r of a sinner) doe stand righteous before God; which wee being sinners may oppose to the judgement of God, why he should not condemne us; which wee being sinners may interpose betwixt Gods justice and us; and which we may plead as a full satisfaction to God for us. Such is the righteousness of Christ: for being sinners in our selves, yet believing in Christ, we are in him accepted and constituted righteous. The righteousness of Christ is that, which we being sinners in our selves may oppose to Gods judgement, or interpose betwixt Gods justice and us, which wee may plead as a full satisfaction made in our behalfe. For though by our sins wee have deserved to bee condemned, and to be excluded from heaven: yet if wee believe in Christ, his sufferings are accepted in our behalfe to free us from hell, and his obedience to entitle us unto heaven. In him we have borne the penalty, in him wee have fulfilled the ^r Law. Such is not ours: for being sinners in our selves wee cannot stand before God as righteous by justice inherent, neither can wee oppose it to Gods judgement, or interpose it betwixt Gods justice and our sinnes, or plead it as a full satisfaction. But the best of us must pray with *David*, ^u Enter not into judgement with thy servant O Lord, for no flesh shall bee righteous in thy sight, namely, if thou enter into judgement with him: and againe, ^{*} if thou Lord shalt marke iniquity, O Lord who shall stand, but there is forgiveness with thee that thou mayst be feared. *Augustine* on those words, ^{*} *Quis sustinebit? Non dixit, ego non sustinebo, sed, quis sustinebit? vidit n. propè totam vitam humanam circumlatari peccatis suis, accusari omnes conscientias cogitationibus suis, non inveniri cor castum præsument de sua justitia. Si ergo cor castum non potest inveniri, quod præsumat de sua justitia, præsumat omnium cor de misericordia Dei, & dicat Deo, Si iniquitates observaveris Domine, Domine quis sustinebit? quæ a. spes est? quoniam apud te propitiatio est: & quæ est ista propitiatio, nisi sacrificium? & quod est sacrificium, nisi quod pro nobis oblatum est? Sanguis innocens fusus delevit omnia peccata nocentium— Ergo est apud te propitiatio. Nam si non esset apud te propitiatio, si judex solum esse velles,*

⁹ *Gal. 1. 8.*
Our second
argument. By
Christs righte-
ousnesse we
stand righteous
before God, and
not by righte-
ousnesse inhe-
rent.

^{*} *Rom. 4. 5.*
5. 8. 10.

[†] *2 Cor. 5. 21.*
Rom. 5. 19.

^{*} *Rom. 10. 4.*

^u *Psal. 143. 2.*

^{*} *Psal. 130. 3. 4.*

^{*} *August. in*
Psal. 119.

We are Justified by Christs righteousness, and not ours.

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velles, & misericors esse nolles, observares omnes iniquitates nostras, & quarecas, eas, quis sustineret? — quis staret in iudicio tuo? Spes ergo una est, quoniam est apud te propitiatio. Againe, ⁷ *Augustine* and some others doe use to joyne in coherence the 8. and 9. verses of the 20. Chapter of the *Proverbs*: when the righteous King shall sit on his throne, who can say my heart is cleane? wee deny not that there is a righteousness inherent in the faithfull, that it is accepted of God in Christ, that it is graciously rewarded; but we deny that we are justified thereby. This is not it, in which wee can stand in judgement before the righteous King sitting on his throne.

§. VII. Our third argument: By that righteousness of man, which onely is perfect, wee are justified, and not by that which is imperfect.

The righteousness of Christ, which is out of us in him, is the onely righteousness of man which is perfect, and all our inherent righteousness in this life is imperfect.

Therefore wee are justified by the righteousness of Christ, which is out of us in him, and not by any righteousness inherent in our selves.

The proposition needeth no prooffe; for that justice, which is not perfect, cannot stand in judgement before God, and is so farre from justifying, that it selfe is sinfull, every imperfection and defect being ^a *iniquitas*, a transgression of the Law, and consequently a sinne. So long, saith *Augustine*², as charity may be increased, assuredly that, which is lesse than it ought to be, is vicious: and againe ^a more plainly, *peccatum est, cum charitas minor est quam debet*, it a sinne when charity is lesse than it ought to be. I doe not say, that the habit of grace, as faith or charity, or a worke of grace, as prayer, or almes giving is a sinne, and much lesse a mortall sinne, as our adversaries charge us: but I say, that the imperfection or defect of the habit or the worke is a sinne: and in respect thereof neither the habit, nor the worke, though good, is purely and perfectly good, but sinfull and stained ^b with the flesh: which staine to them, who are in Christ Iesus, is veniall, and it notwithstanding, both the habit and the worke of grace are *cum venia*, with favour and indulgence through the merits and intercession of our Saviour in him accepted: the want and imperfection being by his perfect righteousness and obedience covered. That the righteousness of Christ is perfect, is also manifest: And that it is the onely righteousness of man which in this life is perfect, is evidently proved, because all the righteousness of all meere and mortall men is imperfect. And that I prove by these reasons:

§. I X. First, no sinners have perfect righteousness inherent in them.

All mortall men are sinners.

Therefore no mortall man hath perfect righteousness inherent in him.

The proposition is manifest: for whiles men bee sinners, they cannot

N

not

⁷ *Contr. Crescon. lib. 4. Prov. 20. 8. 9.*

The third argument because Christs righteousness is perfect, and not ours.

² *Epist. 29. ad Hieron. quamdiu augetur potest charitas, profectus illud quod minus est ex virtute est.*
^a *Lib. de perf. iustis. ad. 15.*

^b *Eccl. 64. 5.*

The righteousness of all mortall men is imperfect; first, because all are sinners.

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2

3

not be perfectly righteous. The assumption, viz. that all men are sinners, it is proved by the common experience of all men in all ages. Secondly, it is grounded upon most plaine and undeniable testimonies of holy Scriptures, which have concluded all men whatsoever under sinne. *Gal. 3. 22. Rom. 3. 23. 1 King. 8. 46. Eccl. 7. 20.* Thirdly, it is a confessed and received truth: which therefore the Apostle in his Enthymeme, *Gal. 3. 10.* taketh for granted. For thus the Apostle argueth;

Every one that is a transgressour of the Law, is accursed, therefore

All men whatsoever, even those, who seeke by their obedience of the Law to be justified, are accursed. If any man should deny the consequence of this Enthymeme, it is to bee made good by adding the assumption (which the Apostle left out as a thing presupposed and taken for granted) thus,

c Gal. 3. 10.

Whosoever is a transgressour of the Law, is by the Law accursed; which the Apostle expresseth in these termes, *c* Curled is every one that continueth not in all the things which are written in the booke of the Law to doe them.

But all men without exception, even those which seeke to be justified by the Law, are transgressours of the Law: Never any man continued in all the things which are written in the booke of the Law to doe them, that is, never any meere and morall man hath so abstained from all evill forbidden, as that he hath also done the things commanded, that he hath done all, that hee hath ever continued in doing all. Thus *Chrysostome* understandeth the Apostle to argue. No man is justified by the Law, *omnes igitur qui per legem iustitiam querunt, maledicti sunt*, for all have sinned and are under the curse; and saith, that the Apostle by testimony proveth *omnes enim in peccatis constituti sunt*, that no man hath fulfilled the Law: and *Oecumenius* likewise in *Gal. 3.* that the Apostle proveth, that even those who seeke to be justified by the Law are under the Curse, why? *quia in lege non est* *omnis enim transgressor*, because no man, saith he, fulfilleth the Law.

4

d Psal. 32. 6.

e De oratione dominica.

5

Therefore all men without exception, even those which seeke to be justified by the Law, are by the Law accursed: which conclusion is of no force if it bee not granted, that all men are transgressours of the Law. Fourthly, all they who are to pray to God for the forgiveness of their sinnes, are sinners: But all, even the best of men are to pray to God for the forgiveness of their sinnes. *4 Pro hac* (that is, for remission of sinnes) *orabit ad te omnis sanctus*, every godly man shall pray unto thee. Our Saviour taught his owne Apostles and all other Christians, to pray daily for remission of sinne. Every one saith *Cyprian* *e* is taught *peccare se quotidie, dum quotidie per peccatis iubetur orare*, that he sinneth daily, seeing he is commanded to pray daily for his sinnes. Therefore all, even the best of us are sinners: Fifthly, whosoever doth that evill which he would not, and doth not that good which hee would, is a sinner, both in respect of commission and omission: but such is the condition of the best, even of the Apostle himselfe, *Rom. 7.*

15. 19. for so he saith, *vers. 25.* *auvris iye*, I my selfe.

Sixthly, whosoever hath sinne is a sinner; All men have sinne: and that I prove thus;

Whosoever is a liar himselfe, and maketh God a liar, that saith he hath no sinne, he undoubtedly is a sinner.

But every man, though he were as holy as the beloved Apostle and Evangelist Saint *Iohn*, is a liar himselfe, and maketh God a liar, that saith he hath no sinne: for if wee (saith he, including himselfe) say we have no sinne, wee deceive our selves, and the truth is not in us, *1 Iohn 1. 8.* if we say that we have not sinned we make him a liar, and his word is not in us, *vers. 10.* Therefore every man, though hee be as holy as Saint *Iohn* himselfe, is a sinner.

Seventhly, whosoever is free from sinne is also free from death:

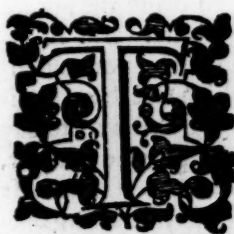
No mortall man is free from death: Therefore no mortall man is free from sinne.



C H A P. I I I.

The question concerning the imperfection of inherent righteousness further discussed.

§. I.



O contradiet this argument, that we are not justified by righteousness inherent, because it is imperfect; *Bellarmino* indeavoureth to prove that it is perfect both in respect of habituall, and actual righteousness. But in both hee useth to dispute Sophistically: in the first, because some men have beene indued with perfect righteousness: in the second, because some good works of

the just are purely and perfectly good. For though both these assertions were true, as they are not, yet would they not conclude justification by inherent righteousness. For first, as touching the persons, the question is not, whether some choice men in some part of their life, after they have beene good and long proficient, doe attaine to some perfection; but whether they, and all others, when they are first justified, are endued with perfect justice: for if they be not then endued with perfect inherent righteousness, they are not justified by it. Now justification by habituall righteousness, which they call their first justification, is *incipientium*, of incipients: and themselves distinguish Christians into three ranks, that some are incipients, some proficient, some perfect. But incipients are such as be infants and babes, either in respect of age, when being baptized in their infancie, are, as they teach, justified; or in respect of religion, being new converts. But to imagine, that either in-

Bellarmino proves that inherent righteousness is perfect.

De Iustif. l. 2. c. 7.
§ *Terio*, *fidem*,
spem, & *chari-*
tatem in hac
vita posse esse
perfectam.

L I B. 4.

^a Heb. 5. 12.¹ Cor. 3. 2.^b De Justif. l. 2.

cap. 14. §. 18.

Spondeo.

Bellarmine's argument for habituall righte-
ousnesse, be-
cause the works
of God are perfect.^c Ephes. 3. 10.^d 1 Pet. 1. 23.^e Gal. 4. 19.^f 1 Pet. 2. 1.^g 2 Cor. 4. 16.^h Phil. 3. 15.ⁱ Rom. 8. 23.^k Phil. 3. 12, 13,
14, 15.Bellarmine's arg-
ument for
actuall righte-
ousnesse.

phants, which have not so much as the use of reason, nor are as yet capable of the habits of Faith, Hope, and Charity, and much lesse are able to produce the Acts, to Beleeve, to Hope, to Love, or new converts, who are like Babes to bee fed ^a with Milke, are indued with perfect righteousnesse, is a great absurdity.

§. II. Yea but, saith ^b Bellarmine, the workes of God are perfect, *Dent.* 32. 4. habituall righteousnesse is the worke of God, therefore it is perfect. *Answ.* The workes of God are either immediate, and such as hee worketh at once; or else mediate, which hee worketh by degrees. The former are perfect at the first, according to their kinde: as were the workes of creation. The latter are not perfect at the first, but by degrees are brought to perfection: as the worke of procreation or carnall generation, and of Spirituall Re-creation or Regeneration. *Adam* was the immediate Worke of GOD created at once: and therefore perfect in his kinde at the first. *Seth* also was the Worke of GOD, not immediate by creation, but mediate by Procreation, being first begotten by his parents and conceived, then formed in the wombe, then borne, then growing from age to age, untill hee came to bee a perfect man. So it is in the Spirituall Re-creation. For wee are the workmanship of Gods created ^c unto good workes: but we are not perfect Christians at the first. For we are first begotten by the incorruptible ^d seed of Gods Word, receiving, as it were, the seeds of Gods graces at the first, being but as Embryons in the wombe untill Christ ^e bee formed in us. And when wee are borne anew, wee are at the first but as new borne Babes, who are to desire the sincere ^f milke of the worke, that we may grow thereby: and afterwards stronger meats, that wee may grow more and more: and then, not contenting our selves with that measure of growth, which wee have attained unto, must still strive towards perfection, being from day ^g to day renewed in the inner man untill we come to be adult, growne men, or, as the Apostle speaketh, ^h *perfecti*; and when we are such, (because alwayes in this life we are in our ~~verum~~, or growing age, receiving onely the first ⁱ fruits of the Spirit) wee must imitate the Apostle *Paul*; who, though he farre excelled the most perfect among us, acknowledged, that he had not attained ^k to perfection, but did strive towards it: exhorting all others, who are perfect, that is, *adulti* or growne men, to be of his minde; that is, that they should acknowledging their imperfection still more and more strive towards perfection.

§. III. As touching actuall righteousnesse, hee dealeth also Sophistically: for first, where hee should prove, that the workes of the faithfull are perfect, or purely and absolutely good, he proveth that they are truly good, and not sinnes: but especially, when he should prove, that all the workes of the faithfull or righteous, are purely and perfectly good; he proveth, that some are. As though a man who is not onely guilty of many sinnes, and infected with manifold corruptions and infirmities, but also in respect of his former sinnes obnoxious to damnation; could bee justified by some good workes among many not good.

good. But this is a most erroneous conceit of the Papists, who hold, that every good worke, proceeding from charity, doth absolutely deserve heaven; even as well as any evil worke committed against charity deserveth hell. As though by one act of charity the whole Law were fulfilled, as well as by one act committed against charity the whole Law is broken. Hee that transgresseth one Commandement, though it be but once, is guilty of all. But hee doth not fulfill the Law, and much lesse can be justified by his obedience, whose obedience is not totall, perfect, and perpetuall. It is true, that a faithfull man may be justified, that is, declared and approved to be just by some one or more good workes, as *Abraham* by offering his sonne *Isaac*, and *Rahab* by her entertaining and delivering of the *Espies*; but no man can be justified before God by his works, who is guilty of any sinne. For if *Paul* who was not conscious to himselfe of any sinne, was not thereby justified: how can he that is guilty of any, or rather many sinnes be justified? For who-soever is justified before God is blessed, but cursed is every one that continueth not in all the things, which are written in the booke of the Law, to doe them.

§. IV. But if it shall evidently appeare, that none of the workes of the faithfull are purely and perfectly good, how farre then are the Papists from proving justification by workes. And this I will prove by divers arguments, which I will also maintaine against the cavils of the Papists. And first out of *Esa. 64. 6.* We are all as an uncleane person, or thing, all our righteousnesses are as a menstruous cloth. Where the Church doth freely confesse her selfe and all her members to bee uncleane, and all their righteousnesses, that is, all their most righteous workes, to bee as polluted clouts: which, though it be a most pregnant testimony, wherein wee have just cause to triumph; yet *Bellarmino* saith it is *imperinent*, and that for three reasons: First, because without doubt the Prophet speaketh not of just men, but of notorious sinners, for whose sinnes the City of *Ierusalem* and people of the *Iewes* was to be delivered into the hands of the King of *Babylon*. And that the prophet speaketh in the person of such wicked men, he endeavoureth also to prove by three arguments: First, because he a little before had said, because thou art angry and wee have sinned, that is, as *Cyrrill* expoundeth it, because thou art angry, thou hast forsaken us. But neither is God angry with the just, neither doth hee forsake them. I answer no lesse confidently, but upon better grounds, that without doubt the prophet speaketh in the person of the Church, and namely of the faithfull, who living after the desolation of *Ierusalem* in the captivity of *Babylon*, should bewaile their owne sinnes and of the whole people of the *Iewes*, which had drawne upon them those fearefull judgements. For these words are part of that prayer of the Church of the *Iewes*, which from the seventh verse of the 63. chapter is continued to the end of the 64. And in token of this continuation, the latter part of the last verse of the former chapter in the hebrew, is the beginning of this chapter in the Greeke, Latine, and other translations. Now in the former chapter, the same persons, which here confesse their

1 Iam 2. 10.

m Gal 3. 10.

n Iam 2. 21, 25.

o 1 Cor. 4. 4.

p Rom. 4. 6.

q Gal. 3. 10.

Reasons proving that the workes of the faithfull are not purely and perfectly good. and first, *Esa. 64. 6.*

r De iustifl. 4. c. 20. §. Quarto.

L I B. 4.

ſinnes, after they had magnified Gods mercies towards them, *verſe 7.* &c. doe ſay unto God, *verſe 16.* doubtleſſe thou art our Father, though *Abraham* be ignorant of us, and *Iſrael* know us not: thou O Lord art our Father and our Redeemer. And in this chapter, as they bewaile in this verſe their ſinneſfulneſſe with aggravation: ſo they deſire the Lord (whom they call their Father) not to remember their iniquities, becauſe they are his people, *verſe 8. 9.* profeſſing their hope of ſalvation, *verſe 5.* which is not the manner of notorious and impenitent ſinners, but of thoſe that are penitent, and faithfull. And further, that which *Eſay* here foretelleth, is accordingly performed: Firſt, by *Daniel*, *chap. 9.* from the fourth verſe to the twentieth, who in like manner in the name and behalfe of the deſolate Church of the Iewes, prayeth unto God, confeſſing his owne ſinnes and of the people of *Iſrael*, as he ſpeaketh, *verſe 20.* Secondly, by the Church in captivity, which ſend the like prayer written by *Baruch* to the prieſt and people, who then were at *Ieruſalem*. *Baruch 1.* from the 15. verſe of the firſt chapter to the end of the third.

§. V. This then is the confeſſion of the Church, which according to *Tertullians* rule, is to bee extended unto the faithfull in all times: and ſo it is underſtood by *Origen* who ſaith, that no man may glory of his owne righteouſneſſe, ſeeing here it is ſaid, that all our righteouſneſſe is as the cloth of a menſtruous woman: by *Hierome*, wee ſhall bee ſaved onely by thy mercie, who of our ſelves are uncleane. And what righteouſneſſe ſoever wee ſeeme to have, is compared to a cloth of a menſtruous woman. By *Auguſtine*, * all our righteouſneſſe compared with divine juſtice is accounted like the cloth of a menſtruous woman, as the Prophet *Eſay* ſaith, &c. and again, * whatſoever an uncleane perſon toucheth ſhall bee uncleane: but all wee are as the cloth of a menſtruous woman, comming from a corrupt maſſe and uncleane, we beare in our foreheads the ſpot of our uncleanneſſe, which wee cannot conceale, at leaſt from thee, who ſeeſt all things. By *Bernard* in divers places: Firſt, for * our humble righteouſneſſe, if wee have any, is perhaps right but not pure: unleſſe peradventure wee beleewe our ſelves to be better than our forefathers, who no leſſe truly than humbly ſaid, all our righteouſneſſe is like the cloth of a menſtruous woman: for how can there be pure juſtice, where as yet fault cannot bee wanting. And againe, y what can all our righteouſneſſe bee before God? ſhall it not, according to the Prophet, be reputed as the cloth of a menſtruous woman? and all our righteouſneſſe, if it bee ſtraitly judged, wil' it not be found unjuſt and defective? What then will become of our ſinnes, ſeeing our righteouſneſſe cannot anſwere for it ſelfe? wherefore crying earneſtly with the Prophet, Enter not into judgement with thy ſervant O Lord, let us in all humility have recourſe to mercie, which alone can ſave our ſoules. Thirdly, * if I ſhall bee juſt, I will not liſt up my head, for all my righteouſneſſes before him are as the cloth of a menſtruous woman. Fourthly, * it is perfect and ſecure glorying, when wee feare all our workes, as bleſſed *Iob* teſtifieth of himſelfe, and when wee acknowledge with the prophet *Eſay*, that all our righteouſneſſes are to bee reputed no other, than the

That in *Eſa. 64.*
6 to be the
confeſſion of
the faithfull
proved by te-
ſtimonies.
* in *Rom 3. lib. 3.*
* in *locum.*

* De tempore
ſerm. 43.

* *Tom. 9. ſo' 107.*
c. 28.

* De verbis
Eſaie. Noſtra
m. (ſi qua eſt) hu-
milis iuſtitia
reſta forſitan,
ſed non pura,
&c.
Plu ſeſſo omni-
um Sanctorum
ſerm. 1.

* De verbis
Origenis.
* De verbis, *Apo-*
ſtoli, 1. Cor. 13.

the cloth of a menstruous woman. Fifthly, ^b surely if all our righteousnesses being viewed at the light of truth shall bee found like a menstruous cloth, what then shall our unrighteousnesses bee found to bee? And to the like purpose I might alleage *Dionys. Carthus.* in *Psal.* 142. *Gerson.* tom. 3. de *Consolat.* lib. 4. prof. 1. & tom. 4. tr. de *sign.* *Cajetan.* in 2 *Cor.* 5. 21. *Iacob. Clit.* in *Canonem apud Cassandrum consult.* art. 6. *Stella* in *Luk.* 17. *Ferus* in *Matth.* lib. 3. cap. 20. *Andreas Vega opuscul.* de *justif.* c. qu. 1. *propos.* 4. *Adrianus de Traiect.* ^d, afterwards Pope in *quartum* sentent. *Quasi pannus menstruatus sunt omnes iustitiae nostra: jugiter igitur super pannum bonae vitae, quem iustitiae operibus teximus, stillamus saniem diversorum criminum;* all our righteousnesses are like the cloath of a menstruous woman: wherefore continually upon the cloth of a good life, which we weave by the works of righteousness, we drop the filthy matter of divers crimes.

§. VI. But let us briefly examine *Bellarmines* proofes, where to omit *Cyrill*, who understandeth the place contrary to *Bellarmines* conceipt, of the wicked Iewes, who, alter they had crucified Christ, persisted in their infidelity: his first reason is from the words going before, ^c because God is not angry with the just, nor forsaketh them, but according to our doctrine (forsoo^h) hee covereth their sinnes, and imputeth them not. I answer, first, that when the children of God doe sinne, God is angry, as the Prophet here saith; behold, when wee sinne thou art angry God was angry with *Moses*, *Exod.* 4. 14. *Deut.* 1. 37. with *Aaron*, *Deut.* 9. 20. with *David*, 2 *Sam.* 11. 27. *Psal.* 38. 3. 88. 16. with *Salomon*, 1 *King.* 11. 9. with his people, *Psal.* 85. 4, 5. *Esa.* 47. 6. with the sheepe of his pasture, *Psal.* 74. 1. with his faithfull servants, *Esa.* 12. 1. Secondly, that by their sinnes they provoke Gods judgements, the fruits of his anger: from which they are so farre from being exempted, that judgement beginneth at the house of God. Thirdly, that if they meet ^h not the Lord in his judgments, and doe not judge themselves, then are they sure to be judged of the Lord. For though he doth not hate them, nor execute upon them the fruits of his eternall anger: yet he is angry with his children when they sin, (for to sin against him is to offend him) and for their sins he doth many times judge and correct them: but our comfort is, when we are judged, we are chastized ⁱ of the Lord, that wee should not be condemned with the world. Fourthly, that they are patiently to beare the anger of God, because they have deserved it, *Lam.* 3. 39. *Mic.* 7. 9. I will beare the indignation of the Lord, because I have sinned against him. And as touching Gods forsaking of his Children (whereof notwithstanding there is no mention in this place) it is certaine, that although he doth never utterly or finally forsake his children, *Psal.* 37. 25. 28. *Heb.* 13. 5. *Psal.* 89. 33. 2 *Cor.* 4. 9. yet sometimes they are subject to spirituall and temporall desertions for a time, wherein God is said to hide his face from them, as it is here said, *vers.* 7. see *Deut.* 31. 17, 18. *Iob* 13. 24. *Psal.* 22. 1. 88. 14. 2 *Chron.* 32. 31. *Esa.* 8. 17. 54. 8. *Ier.* 39. 24. 29. *Iud.* 6. 13. *Psal.* 77. 7. *Esa.* 49. 14. and 62. 4. Howbeit that

CAP. 3.
^b De decic. Ecclesie, *Serm.* 5.

^c Pag. 25.
^d Apud *Cassand.* Consult. art. 6.

Answer to *Bellarmines* prooffe first, from the words going before.

^e V. 5.

1 Cor. 11. 29, 30.

1 Pet. 4. 17.

^h *Am.* 4. 12.

1 Cor. 11. 30, 31.
Psal. 32. 4.

ⁱ *1 Cor.* 11. 32.

LIB. 4.

His second
proofe from the
words follow-
ing.

Psal. 109. 4.

His third
proofe from
the words of
the text.* Moral lib. 9.
cap. 28.1 Ibid. in sum-
mario.m De Iustificat.
Viri sancti
quanto magis in
sanctitate pro-
ficiunt, tanto mi-
nus se complacent.

that is verified of them, which the Lord professeth to his Church by his Prophet *Esaï. c. 44. 7, 8.* for a small moment have I forsaken thee, but in great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindenesse will I have mercie on thee, saith the Lord thy redeemer.

§. VII. His second proofe is from the words following, *vers. 7.* And there is none that calleth upon thy name, nor standeth up to take hold of thee. *But the just doe call upon God: therefore the prophet doth not speake in the person of the just.* *Answ.* Ordinarily the godly doe give themselves to prayer: though sometimes, when they are left unto themselves, they doe neglect it. But as ordinarily they doe not neglect this duty; so when they have neglected it, their manner is, as in this place, to complaine of the neglect thereof. For according to this prophecie, *Daniel* and the remnant of *Iuda* which were in captivity, in whom it was fulfilled, use the very same complaint in their prayer, *Dan. 9. 13. Baruch 2. 8.*

§. VIII. His third proofe is out of the words themselves: where the righteousness of them that make this prayer is compared to a menstruous cloth, and therefore, saith he, *he speaketh not in the person of the just whose good works in the Scriptures are highly commended.* *Answ.* It is not likely, that the hypocrits, who use to trust in their owne righteousness, and to boast of it, would complaine of the defectiveness thereof. But howsoever the godly, though weak indevors of the faithfull are graciously accepted of God in Christ, and freely rewarded; yet the children of God, when they are humbled under the hand of God, or doe summon and present themselves before the judgement seat of the Lord, or in their soules doe exercise judgement according to the testimony of their owne conscience; they doe use to judge and condemne themselves, and to speake as basely of themselves and of their works, as the faithfull doe in this place, wee are as an uncleane person (that is, as a Leper, who according to the Law was to cry out, *I am uncleane, I am uncleane, Levit. 13. 45.*) and all our best actions are stained with the flesh like a polluted cloth, or as *Dan. cap. 9.* and the remnant of *Iuda, Baruch c. 1. 2, 3.* in whom this prophecie was fulfilled; who speake most basely of themselves, and of their actions. Yea, the more godly a man is, the more sensible he is of his corruption, and the more ready with aggravation to confesse it. *Quanto, saith Gregory, * ad Deum verius per bona opera surgimus, tanto subtilius vita nostra sordes agnoscimus,* by how much more truly wee arise to God by good works, by so much the more exquisitely wee acknowledge the pollutions of our life: and againe, ^lwith how great cleanness forever holy men doe shine, notwithstanding by reason of this body, wherein they are, which is corrupted, they judge themselves abominable, and by reason of the filth of concupiscences, without which they are not, they repute themselves uncleane: and to the like purpose *Cardinall m Cons.* Godly men, saith he, by how much the more they profit in godlinesse, by so much the lesse they please themselves: Especially, when they are summoned, or doe summon themselves

to

to appeare before God, as every one ought to doe, who would be justified, either before God, or in the Court of his owne Conscience. *Iob* the most holy and righteous in his time, when hee stood before God, abhorred^a himselfe, repenting in dust and ashes. The holy Prophet *Esaies*, when in a vision hee beheld God sitting on a throne attended by the Seraphin proclaiming Holy^o, Holy, Holy, the Lord God of hosts; exclaimeth, Woe is me, I am undone, for I am a man of polluted lips and dwell in the midst of a people of unclean lippes, *Esa.* 6. 5. The faithfull are ^P *argui*, beggars in spirit, who acknowledging that there is nothing in them whereby they might hope to bee justified or saved; as beggars, rely wholly upon the mercies of God and merits of Christ, renouncing their own merits, and in the question of justification detesting them as polluted clouts, as dung, & as losse, and acknowledging themselves in themselves, to be wretched sinners: for as *Herome* * saith, *Tunc ergo iusti sumus quando nos peccatores fatemur*, then are wee just when wee confesse our selves to be sinners. But the pharisaicall Papist, if he be once justified, as by their doctrine all are, for a time at the least, who either are baptized or absolved; hee must thinke that in him there is no sinne, nothing that God can justly hate. And therefore farre bee it from him to make such a confession as this, or to cry out with the Apostle, Wretched man that I am, who shal deliver me from this body of death? *Rom.* 7. 24.

§. IX. His second reason to prove this allegation to bee imperitent is this: *Because although Esay should speake of all, that is, of that whole people: yet hee doth not speake of all, at all times, but onely of the people of the Iewes at that time, who for their extreme wickednesse were deliuered into captivity, as appeareth by the words following, verse 10. Zion is a wilderness, Ierusalem a desolation, the Temple burnt, &c.* *Ans.* These words doe prove that the Prophet in this place doth not speake in the person of the wicked Iewes that lived in his time before the desolation of Ierusalem, but of the remnant of the faithfull and penitent Iewes, who being in captivity bewaile their sinnes, and lament the desolation of the Temple and City. And therefore what is said of them, may be extended to the faithfull in all times, being, as these were, humbled before God for their sinnes, as penitent suppliants.

§. X. His third reason, because the Prophet speaking onely of the wicked of that time, meaneth not all their workes, as though all were sinnes (for then Bellarmine must confesse that the best workes of the unregenerate are but *splendida peccata*) but such as they accounted to bee their righteousness, as their sacrifice, and new-moones, and other ceremoniall observations wherein they placed their righteousness, which, because they were not done with a good intention, nor as they ought, are worthily compared (but not by them) to a menstruous cloth, and are rejected by God, *Esa.* 1. 11. *Ans.* Here Bellarmine taketh for granted, that the Prophet speaketh of the workes of the wicked onely of that time, which I have disproved. Or if hee had spoken of the wicked, it were more probable either that they should place their righteousness in morall workes, if they had any, rather than in cere-

CAP. 3.

^a *Iob* 42. 5, 6.

^o *Esa.* 6. 3, 5.

^P *Mat.* 5. 3.

^q *Phil.* 3. 8, 9.
^{*} *Advers. Peleg. dial.* 1.

His second reason that this testimony of *Esay* is imperitent.

His third reason.

L I B. 4.

Our second reason that the worke of the faithful are not purely and perfectly good, because there is in them a mixture of sin. proved first out of Exod. 28. 36. 38.

† Jer. 23. 6.

Secondly, out of Eccl. 7. 10. *Quis fecerit bonum & non peccavit.*

ceremoniall, or if they placed the top of their righteousness (as hypocrites many times doe) in ceremoniall observations, that they would compare those things, which they so highly esteemed, to menstruous clouts. But hee speaketh of all the persons, All wee, and therefore including the righteous, if there were any at all among them, as some there were both before the captivity and in it, and of all their righteousnesses, and therefore not of their ceremonials onely, but also of their morals. Neither might they performe the chiefe of their ceremonials during their captivity being in a forraine land.

§. X I. Secondly, that the good workes of the faithfull in this life are not purely and perfectly good, I prove, because in all our best actions there is a mixture of evill, either by the absence or defect of some good thing which ought to be therein, or by the presence of some fault or corruption, which ought not to be in them. And this I prove: first, out of Exod. 28. 36. 38. where the high Priest, who was the figure of Christ, is appointed to weare on his forehead a plate of pure gold, which is also called an holy coronet, Exod. 29. 6. Levit. 8. 9. engraven with this inscription, Holiness of the Lord; and so the 72. translate it, *ⲁⲓⲓⲁⲣⲏⲥ ⲕⲣⲱⲛⲏⲥ*, of the Lord, that is, of Christ, who is the Lord our righteousness. The end wherefore he was to weare it, was, that Aaron might beare the iniquity of the holy things which the children of Israel should hallow, in all their holy gifts. And it was alwaies to be on his forehead, that they (the holy gifts) might be accepted before the Lord: where we are plainly taught, that in all our best actions and holy services which wee performe to God, there is iniquity, which must be taken away by the holiness and righteousness of Christ imputed unto us, otherwise they cannot in themselves be accepted of God.

§. X I I. Secondly, out of Eccl. 7. 10. There is not a just man upon the earth, that doth good, and sinneth not; that is, who in doing good sinneth not. For if the meaning were onely thus, as Bellarmine would have it, that none are so just, but that sometimes they sinne, according to that, 1 King. 8. 46. those words, that doth good were superfluous: for there is no just man that doth not good. But his meaning is, that there is no just man upon earth, who doing good sinneth not, that is, which doth good so purely and perfectly, as that hee doth not sinne therein. For to the perfecting of a good worke many things must concur, the want of any wherof is a sinne. The truth of this doth best appeare in the particulars; Prayer is a good worke, and so is the hearing of the word, &c. but there is no man doth so pray, or so heare the word, but that when hee hath done, he hath just cause to pray unto God to forgive his defects and defaults, both in the one and the other. And in this sense Lusher did truly hold, that *justus in omni opere homo peccat*, that a just man sinneth in every good worke. Not that the worke in respect of its kind, or *per se*, is a sinne, as if wee said that prayer, &c. is a sinne, but *per accidens*, because in that good worke, there happeneth a defect, which defect is a sinne, not mortall to them who are in Christ, but veniall. And thus Augustine also seemeth to understand this place. For speaking of the imperfection

The imperfection of inherēt righteousness, proved.

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perfection of charity in this life, hee saith, ' that so long as it may be increased *perfectio illud quod minus est quam debet, ex vitio est, ex quo vitio non est iustus in terra qui faciat bonum & non peccet*; assuredly that which is lesse than it ought to be, is out of vice; by reason of which vice there is not a just man upon earth, who doth good and sinneth not, by reason of which vice no living man shall bee justified before God: and in another place, more plainly, hee saith, "*peccatum est cum charitas minor est quam esse debet*, it is a sinne when charity is lesse than it ought to be.

§. XIII. Thirdly, such as is the tree, such is the fruit. The tree is corrupt in part: For even in the best there is the Old man and the New, the flesh and the Spirit, betwixt^e which there is a perpetuall conflict, so that wee cannot doe the things wee would, and much lesse as we would, & but all, even our best actions are stained with the flesh: which is such a law in us, that when wee would doe good, evill is present with us.

§. XIV. Fourthly, actions absolutely good may stand in judgement before God. But our workes cannot stand in judgement. The best of us have need to pray with him, who had lesse neede than wee: Enter not into judgement with thy servant O Lord. If thou Lord shouldest marke what is amisse, even in our best actions, who should be able to stand? *Noli ergo intrare mecum in iudicium Domine Deus meus*: wherefore enter not into judgement with me O Lord my God: *Quantumlibet rectus mihi videar, producis in de thesauro tuo regulam, coarctas me ad eam, & pravius invenior*. For though I seeme to my self never so right, thou bringest forth of thy treasury a rule, thou examinest mee by it, and I am found wicked. This which *David*, and *Augustine* expounding him, speake in respect of the person, may bee applyed to his best actions; as namely to his prayer, unto which more specially *David* in both places doth seeme to have relation. Lord heare my prayer, &c. and enter not into judgement with thy servant. Lord heare my voice, &c. if thou shouldest marke what is amisse, who should stand? For though my prayer (may the best of us say) seeme to my selfe never so godly, yet thou hast a rule, according to which if thou shouldest exactly examine my prayer, it would bee found sinnefull. Alas, Lord, I doe not pray with that humility in respect of mine unworthinesse, nor with that feeling of my want, nor with that reverence of thy great and glorious Majesty, nor with that attention of minde, nor with that devotion and fervencie of Spirit, nor with that assurance of faith, &c. that I ought to doe. Therefore I come unto thee, not in any conceit of mine owne righteousness, or of the worthinesse of my prayer; but I come unto thee in the name and mediation of Christ, appealing from thy tribunall of justice to the throne of thy grace, desiring and beleevyng, that the incense of my prayers, being perfumed with the odours of his merits, may and shall bee acceptable unto thee.

§. XV. But if any popish pharisee doth thinke, that hee needeth not thus to pray, I shall desire his Conscience thus to speake unto him: Doeſt thou thinke, that for the worthinesse of thy prayer thou shalt bee heard, and that if the Lord should enter into judgement with thee ac-

CAP. 3.
Epistola. 29.

De perfecti-
onibus iustitiae ad. 15.

Thirdly, such
as is the tree
such is the fruit
Gal. 5. 17.

Rom. 7. 18, 19, 21

Actions purely
good may stand
in judgement.
Psal. 143. 2.
Psal. 130. 3.

August. in
Psa. 142.

Appeale to the
conscience of
the Papista.

LIB. 4.

* *Matth. 6. 7.** *Matth. 6. 7.** *Matth. 21. 22.*
* *Mark 11. 24.*
* *Lam. 1. 6, 7.*Testimonies of
Fathers.
* *In Psal. 142.** *In Psal. 118.*
* *Serm. 20.*

according to his exact rule, he could finde no fault with thy prayer? Alas, besides those blemishes and imperfections even now mentioned, whereof the most godly have just cause to complaine: thou directest thy prayer not to God alone, but to Saints and Angels, and so committest horrible idolatry: and when thou dost direct thy prayer unto God, thou dost conceive of him under some bodily shape, whereby thou doest circumscribe him, and make him finite, and so no God, but an idoll of thine owne braine. Thou doest not come unto God, in the name and mediation of Christ alone, who is the onely mediator betwixt God and man, but in the mediation of many others, by whose merits and intercession thou hopest and desirest to be heard. Thou cravest not the helpe of the Holy Ghost the Spirit of grace and supplication, whose helpe thou findest not thy selfe to need for such a prayer as thou doest make. Thy prayer is but a formall recitall of a certaine taske of words, uttered for the most part without understanding, without feeling, without devotion, without faith. Thou, if unlearned, as the most are, thou prayest in an unknowne language, speaking like a Parrat thou knowest not what, thy prayer is a meere lip-labour, thou hopest by the multitude of thy words, and the often repetitions of thy Ave-maries, thy Pater-nosters and thy Creeds, most ridiculously and odiously reiterated upon thy Beads by most superstitious * Battology. And notwithstanding all this, wilt thou bee so wickedly impudent, as to obtrude thy orisons unto God, not only as an acceptable service, wherewith, though he should enter into judgement with thee, he could finde no fault, but also impetratory of thy desires, satisfactory for thy sinnes, and meritorious of eternall life? Nay, I assure thee, that thy prayer to God with the opinion of satisfaction and merit, though it were otherwise well qualified (as it is farre from it, there being nothing almost performed in it which is required in prayer) it were abominable in the sight of God: what shall I say more? The acceptable and effectuell prayer is the prayer of faith, *Iam. 5. 16.* whereby a man doth specially beleve, * that his requests are or shall bee granted to him, as namely for remission of sinnes and eternall life: but thou (I speake to the best and most learned of the Papists) thou I say dost scorne and detest this speciall faith, and so thy prayer, wanting faith, besides all other the abominations thereof, is turned into sinne.

§. XVI. So in like manner in respect of the rest of our actions, though seeming laudable unto us; wee must pray, that the Lord will not enter into judgement with us. To which purpose manifold testimonies of the Fathers might be alleaged. These few may serve, * *Hilarie* what living man can bee justified in the sight of God? In whom there is a mixture of anger, of sorrow, of concupiscence, of ignorance, of forgetfulness, of casualty, of necessity happening either through the nature of the body, or the motion of the soule alwaies wavering.

Ambrose, hee that thinketh hee hath gold hath lead, and hee who thinketh himselfe to have the graine of Wheat, hath chaffe which may bee burnt.

* *Augustine*

The imperfection of inherent righteousness proved.

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Augustine², woe to the very laudable life of men, if mercie being removed thou dost examine it. Gregory in many places of his Morals, lib. 5. c. 7. *quia saepe ipsa iustitia nostra ad examen divinae iustitiae deducta, iniustitia est. & sordet in districtione iudicis, quod in iustificatione fulget operantis*, lib. 5. cap. 18. *ipsa nostra perfectio culpā non caret, nisi hanc severus iudex in subtili lance examinis misericorditer penset*, Lib. 9. cap. 1. *Sancti viri omne meritum vitium est, si ab aeterno arbitrio districtè iudicetur*, Lib. 9. cap. 2. *omne virtutis nostra meritum esse vitium*, lib. 9. c. 11. *Si remota pietate discutitur, in illo examine etiam iustorum vita succumbit*, & cap. 14. on those words of Iob. *Si habuero quippiam iustum, non respondebo*, he saith, *ut enim saepe diximus omnis humana iustitia iniustitia esse convincitur, si districtè iudicetur, proce ergo post iustitiam indiget ut qua succumbere discussa poterat, ex sola iudicis pietate convalescat*, lib. 1. cap. 27. *Si remota pietate discutitur, opus nostrum poena dignum est, quod remunerari praemiis prestolamur*, & cap. 28. *quousque poena corruptionis astringimur, quamlibet rectis operibus infudemus, veram mundiciem nequaquam apprehendimus, sed imitamur*, lib. 27. cap. 15. *Sciunt Sancti, quia omnis humana iustitia iniustitia est, si divinitus districtè iudicetur*: and in the conclusion of his worke, lib. 35. cap. 26. wherein as hee professeth that hee sought chiefly to please God, so hee confesseth, that this intention was accompanied with other worse intentions and sinister respects as seeking to please men, and affecting their praise: whereupon hee inferreth, *Si autem de his divinitus, districtè discutimur, quis inter ista remansit solus securus: quando & mala nostra pura mala sunt, & bona, quae nos habere credimus, pura bona esse nequaquam possunt*: the evill things, saith he, which we have, are purely and meere evill, but the good things which we suppose our selves to have, are not, nor can in any wise be purely good, and so said

^a Bernard, *Nostre siqua est humilis iustitia, recta forsitan, sed non pura*: whence it followeth necessarily that none of the workes of the faithfull are pure, and consequently that their very best workes are impure.

This which hath been said may suffice to a conscience not cauterized; neither shall I need to say any more in this needlesse argument. For though it should bee granted that some of the workes of the faithfull were purely good, (as they are not) yet so long as any of their workes are sinfull, as in many things we faile^b all, in so much that the righteous (as Bellarmine himselfe doth cite the place) doth fall^c seven times a day, they cannot be justified by their workes, but are by the sentence of the Law in themselves accursed: because they doe not continue in all the things which are written in the booke of the Law to doe them: and because the breach of any one commandment maketh them guilty of all. I conclude against the Papists as^d Epiphanius did censure the Catharists, these men professing themselves pure, by this supposition make themselves unpure, for whosoever pronounceth himselfe to be pure, therein he doth utterly condemne himselfe to be impure.

CAP. 3.

² Confess. l. 9. c. 13. *ut etiam laudabili vitae hominum si remota misericordia discutias eam.*

^a De verb. Esaiæ serm. 5.

^b Iam. 3. 2.

^c Psal. 34. 16.

^d Heres. 59. *ut si in iustis singulis rebus, et in cunctis iustis rebus, et in cunctis*

CAP. IV.

Bellarmine's arguments answered.

§. I.

His first testi-
mony, Job 1. 22.



His was our third argument taken from the imperfection of our obedience and righteousness, which I have defended against Bellarmine's cavils: before I proceed to the fourth, I hold it needfull to answer his arguments in propounding whereof hee falleth short of his projects: as I noted before, for hee that would prove that men are justified by their workes; had need to prove, that all the workes of all the faithfull, are purely and perfectly good, which is impossible to bee proved: but hee neither concludeth of all workes nor of all the faithfull, And yet it is most certaine, that if the faithfull be justified by their workes, then all the workes of all the faithfull are purely and perfectly good. His proofes are of three sorts: authority of Scriptures, Testimonies of Fathers, and other reasons. Out of the Scripture he citeth eight testimonies. ^a The first out of Job 1. 22. *In all these things Iob sinned not with his lips: And that we may not answer with some of the Rabbins, that though he sinned not with his lips, yet hee might sinne in his heart: hee telleth us, that in the next Chapter, ^b God giveb him this testimonie, that still he retained his innocency; and therefore sinned neither in his tongue, nor in his heart. Again, whereas Satan sought by so many temptations, that Iob should sinne, and God on the other side permitted all those temptations, that the patience and vertue of that holy man should bee manifested; if Iob should have sinned, God should after a sort have beene overcome by the devill: wherefore it is certaine, that that worke of Iob's patience was not stained with any sinne; and that the Lutherans, which say the contrary, take part with the devill against God.*

^a De Iustif. lib. 4.
cap. 15.
Non peccavit
Iob labiis suis.
^b Job 2. 3.

Answer to his
allegation out
of Job 1. 22.

§. II. *Ans.* Those temptations were permitted by God, as tryals of Iob, not perfection, but integrity. For that is Gods end, that they who are *simples*, sound and upright may be knowne, 1 Cor. 11. 19. and this end was atchieved, Cap. 2. vers. 3. for still Iob retained his integrity. But Satans intention was to prove him to be an hypocrite, and to move him not onely to fall, but to fall away from God, and to blaspheme him to his face and so much hee undertooke both Cap. 1. 11. and Cap. 2. 5. howbeit hee failed in his enterprize. And so much is signified in both the places alleged by Bellarmine: that Iob was so farre, either from blaspheming God to his face, which Satan undertooke he should, that he offended not with his lippes, nor charged God foolishly; or, from being discovered to be an hypocrite, that by Gods owne testimony he retained

retained his integrity, as that word signifieth which *c Bellarmine*, according to the vulgar Latine, calleth innocencie. But *Iob* though hee were upright and sincere, yet he was not perfect, nor without sinne; as appeareth by his manifold imperfections, which afterwards he discovered *Cap. 3. &c.* and also by his free confession of his sinfulness, *Cap. 9. 20. 33.* and lastly by his feare and jealousy, which hee had over his best actions lest he had sinned in them: for as *a Gregory* writing on those words of *Iob*, *Verebar omnia opera mea*, *c* understandeth it to be an humble confession, as if he had said, *quæ aperte egerim video, sed quid in his lateus pertulerim, ignoro*, what overtly I performed, I see: but what covertly I suffered therein, I know not. But here may be objected, which *Bellarmino* in the next Chapter alleageth out of the said *f Gregory*, *Bonarum mentium est, ibi etiam aliquo modo culpam agnoscere, ubi culpa non est*, it is the property of good minds even there to acknowledge a fault, where no fault is, wherto I answer, that *Gregory* speaketh in regard of humane infirmities which were laid upon man after his fall, (and namely of the monthly infirmity of women) which though they bee not inflicted upon a man for his personall offences: yet it is the property of good minds to esteeme them as laid upon them for their sinnes. Thus *Iob*, though his afflictions were not inflicted upon him, as corrections for his sinnes, but as tryals of his vertue; yet he imputeth them to his sinnes, *Iob 13 26.*

§. III. In the second place he allegeth diverse testimonies out of the Psalmes wherein *David* pleadeth his owne innocencie, and appealeth unto God to be judged according to his owne righteousness *Psalm. 7. 4. 9. 16. 1, 2, 3. 18. 21. 26. 1. 119. 121.* *Ans.* In some of these places *David* pleadeth the justice of his particular cause against his adversaries, not the absolute innocencie of his person. The rest are to be understood of his uprightness and integrity. For otherwise, no man was more forward to confesse and to deplore his manifold sinnes, than *David* was: none more ready to implore Gods mercy, none more fearefull that God should enter into strict judgement with him.

§. IV. His third testimony is *Matth. 6. 22.* If thine eye be single, the whole body shall bee lightsome: where *Bellarmino*, without any probability, by the body understandeth a good worke, and by the single eye, a right intention: for who knoweth not, that many times workes are done with good intentions that are not good. This place in *Matth* is diversly expounded, and may bee applied to many purposes. But the proper true meaning may be gathered out of the coherence, as I have shewed elsewhere *g* for in the latter part of that Chapter our Saviour sheweth, both what in our judgements wee should esteeme our chiefe good, *vers. 19. &c.* and consequently, what in our afflictions and endeavours wee should chiefly desire and labour for, *vers. 25. &c. 33.* As touching the former, he exhorteth us not to lay up our treasure upon earth, but in heaven: that is, that we should place our happinesse, not in earthly, but in heavenly things. For where our treasure is, there will our heart bee also. That is, whatsoever wee esteeme our chiefe good,

C A P. 4.
c Tummab.

d Moral, lib. 9.
e. 2 26.
e Iob 9. 28.

f Epist. ad August. resp. 10.

Two allegations
out of the
Psalmes, answered.

His third testimony
Matth.
6. 22.

g Serm. in Matth.
6. 33.

L I P. 4.

upon that our hearts and affections will be set. This judgement, concerning our chiefe good, is by our Saviour compared to the eye; whereunto, whether it be right or wrong, the whole corps or courfe of our conversation, which he compareth to the body, will be futable. If we repose our happineffe in heaven, our conversation will bee religious and heavenly, but if we place our paradise on earth, our conversation will be answerable. As for example, if pleasure be our chiefe good, our conversation will be voluptuous; if profit, it will bee covetous; if honour, it will be ambitious. Such therefore as our judgement is concerning happineffe, such will be our desires, our endeavours, and in a word, such will bee our whole conversation. But as his allegation is to no purpose, so his conclusion is besides the question, as if wee held that good workes were in their owne nature mortall finnes: when notwithstanding wee acknowledge them to be good, *per se*, and in their kinde; as namely prayer, and almes-giving, but sinfull by accident, as being stained with the flesh.

His fourth Testimonie 1 Cor. 3. 12.

§. V. His fourth testimonie is, 1 Cor. 3. 12. If any man build upon this foundation, gold, silver, stones of price, &c. where he supposeth by gold and silver good workes are understood, &c. *Answ.* If they were, they might be good, and yet not purely good. Even as a wedge of gold or of silver, is truly called gold or silver, though there bee some drosse therein. But the Apostle speaketh not of workes, but of doctrines: for he comparing himselfe and other preachers of the Gospell to builders, saith, that he, as a master-builder had laid the foundation, whereon others did build, either sound and profitable doctrines, which he compareth to gold and silver, &c. or unsound and unprofitable, compared to hay and stubble.

His fifth Testimonie 1am. 3. 2.

§. VI. His fifth testimonie is, 1am. 3. 2. In many things we offend all; *Why I pray;* saith he, *doth he not say, in all things wee offend all: for if all the works of the righteous be finnes, then not onely in many things, but in all we offend.* But Saint Iames knew what to say, for in the second chapter hee had distinguished good workes from finnes. If you performe the royall Law according to the Scriptures, thou shalt love thy neighbour as thy selfe, you doe well: but if you accept persons, you commit sinne, and are reproved of the Law as transgressours. *Answ.* The advise of Saint Iames in this place is, that wee should not bee many Masters, that is, Censurers of our brethren; knowing, that by censuring and judging of others wee shall receive the greater judgement, according to Matth. 7. 1. Rom. 2. 1. For he that will take upon him to censure other mens offences, had need to be free from offence. But we, saith Saints IAMES, *οτι ολοι υμεις αμαρτανται, οτι ολοι* that is, *all of us*, we all of us offend many wayes, we are subject to manifold finnes and corruptions. For the Apostle doth not speake of the singular individuall acts, but of the divers sorts of sinne. As finnes against God, our neighbour, or our selves: finnes of omission, and commission: finnes in deed, in thought, and in word: which last kinde being the fault of Censurers, is as hee noteth in the next words, most hard to bee refrained: when as the Apostle therefore speaking of all, and including

ding himselfe, though hee were worthily called *Iames the just*, saith, that many wayes wee offend all; hee signifieth, that even the best of us are subject to manifold corruptions, causing us many wayes to offend according to the severall kinds thereof: which is a manifest evidence, that wee, being sinners, cannot bee justified by inherent righteousness, especially, if that bee added, that as wee sinne many wayes according to the severall kinds of sinne; so in our good workes, which are good in their kind, as in prayer, almes giving, &c. wee offend by reason of the flesh, which polluteth all our best actions. But howsoever wee say, that our righteousnesses are stained with the flesh: yet wee distinguish them from our unrighteousnesses, and with Saint *Iames* we distinguish good workes from sinnes; things commanded from things forbidden; things according to their kind good, but by accident sinnefull, from things which according to their kind are absolutely evill.

§. VII. His sixth testimony is from those places which exhort us not to sinne, as *Psalm. 4. 4. Esa. 1. 16. Iohn 5. 14. 2 Pet. 1. 10. 1 Iohn 2. 1. For to what purpose serve these exhortations or admonitions, if in every good worke wee cannot but sinne.*

Ans. These exhortations doe not shew, what wee are able to doe, but what wee ought to doe. Neither are they to no purpose, for first, they restraime men and especially the children of God from many particular sinnes. Secondly, though they exhort us to those things, which in this corrupt estate wee are not able perfectly to performe, as generally to abstaine from all manner of sin, and to avoid all imperfections and defects, which are incident unto our best actions; yet they are to very good purpose. For they serve to discover unto us our imperfections, and to shew that perfection wherunto we ought to aspire; to move us not to performe our duties perfunctorily, but to walke ^{24. 25.} accurately, making conscience of all our waies; to admonish us not to rely upon our owne righteousness, which is so imperfect; but to bewaile our imperfections, and to crave pardon; to teach us what need wee have of the imputation of Christs righteousness, and of his intercession for us: and lastly, to move us with an upright endeavour to keepe all Gods Commandements with our whole heart, and to strive towards that perfection which in this life wee cannot attaine unto, which if wee doe, our labour shall not bee vaine in the Lord. For the Lord in his children accepteth of the will¹ for the deed, and of their upright endeavours for perfect performance. So long therefore as we are upright before God, our imperfections ought not too much to discourage us; knowing, that his grace¹ is sufficient for us, and that his strength is made perfect in our weakenesse.

§. VIII. His seventh testimony is taken from those places which teach that the workes of the righteous doe please God, *Mat. 3. 4. Sap. 9. 1. 2 Act. 10. 35. 1 Pet. 2. 5. Phil. 4. 18. But nothing can please God, but that which is truly good and pure from all vice, as Calvin himselfe confesseth, Iust. 1. 3. c. 12. §. 1.*

Ans. As God hath made two covenants with men, the one of works

Sixthly, from those places which exhort us not to sinne.

^b Eph. 5. 15.

¹ 1 Cor. 15. 58.

² 2 Cor. 8. 12.

¹ 2 Cor. 12. 9.

Seventhly, from those places which testify that the workes of just men doe please God.

L I B. 4.

m 1 Pet. 2. 5.

Testimony 8.
from those pla-
ces which call
the workes of
the faithfull
good workes.

the other of grace : so himfelfe may bee confidered, either as a fevere judge, judging according to the Law, which is the covenant of workes, beholding men as they are in themfelves : or, as a mercifull father in Chrift, dealing with us according to the covenant of Grace, beholding us in his beloved. As he is a Iudge judging according to the Law, no obedience can fatisfie or pleafe him, but that which is pure and perfect, as *Calvin* truly faith. As hee is the father of the faithfull in Chrift, judging according to the covenant of Grace, he dealeth with us as a loving father with his children, *Malach. 3. 17. Psalm. 103. 13.* accepting the upright, though weake and imperfect endeavours of his children, in lieu of perfect performance. Hence in the Scriptures to be upright, or, to walke with God, is to pleafe God, *Gen. 5. 24. cum Heb. 11. 5.* and they, who are upright are his delight, *Pro. 11. 20.* Not, that either they, or, their actions are perfect, or accepted of God in and for themfelves, as being pure from finne ; but that being covered with the righteoufneffe of Chrift, they are accepted ^m in him : and not onely accepted, but alfo graciously rewarded. Then belike faith *Bellarmino*, the righteoufneffe of Chrift is imputed not onely to the finners themfelves, but to their finnes alfo making them an acceptable facrifice to God. *Anfw.* Wee fpeake not of the finnes of the faithfull, as hee maliciously cavilleth, as if we made no difference betwixt their good workes and their finnes ; but of their good workes, which, though imperfect and ftained with the flefh, the Lord accepteth in Chrift, as truly good, not imputing to the faithfull their wants, but covering them with the perfect obedience of Chrift.

§. I X. His eighth testimony is from those places which absolutely call the workes of the righteous, good workes, as *Mat. 5. 16. 1 Tim 6. 17. Tit. 3. 8. Eph. 2. 10.*

Anfw. where he faith that the workes of the faithfull are called absolutely good workes, there is an ambiguity to bee cleared. For though the Scriptures absolutely call the workes of the righteous good workes: yet they doe not fay that they are absolutely good. All good workes and vertues being confidered in the abstract, as they are in themfelves according to their kinde, and as they are prefcribed in the word of God, are absolutely good : but confidered, as it were in the concrete, as they bee in us, or, performed by us, mixed with imperfections, and ftained with the flefh, they are not absolutely, purely, and perfectly good. Prayer in it felfe, and as it is prefcribed in the word of God, is a worke absolutely good : but as it is performed by us, it may bee truly good, if performed in truth, and with an upright heart ; but it is not absolutely and purely good, by reason of thofe imperfections which concurre therewith. So faith and love, and all other graces confidered in the abstract, are absolutely good, but confidered as they bee in us, they are truly, but not purely and absolutely good by reason of the imperfections and defects which alwayes accompany them,

But faith *Bellarmino* out of *Dionysius Areopagita*, that *nothing is to be called evil, in which there is any defect : but it is not to be called good, unleffe it be entirely and wholly good :* which is true according to the rigour of the Law,

Law, from which our Saviour Christ hath freed the faithfull: and in that fence all the good workes of the Papists themselves, even their prayers in which they so much trust, are sins. Or, if they deny any defect to be in their prayers, or other their supposed good works, they speake lyes in hypocrisie, having cauterized consciences. But here againe let the Reader observe the desperate doctrine of the Papists; who as they account no man justified in whom there is any sinne, so they teach all workes to bee absolutely sinnes, in which is any defect: whereupon the accusation which they falsely lay to our charge, will bee verified of them, viz. that all the best workes of the faithfull are sinnes. For wee deny them to bee sinnes though they have some defects; but they affirme them absolutely to bee sinnes, if there be any defect in them, as undoubtedly there alwayes is, as I have already proved.

§. X. These were his testimonies of holy Scriptures: in the next place hee produceth other witnesses, viz. *Ambrose, Hierome, Augustine, Gregory and Bernard*: who testifie nothing against our assertion, but against the malicious misconceit of the Papists, who conceive, or, at least report of us, that wee put no difference betwixt good workes and sins. From which wee are so farre, that wee willingly subscribe to that conclusion, which hee would prove out of the fathers, and is the title of his chapter, *Opera bona non esse peccata, sed verè bona, that good workes are not sinnes, but truly good.*

§. XI. Now follow his reasons; which if they served to prove no more, than the same question, which againe, is propounded to bee proved, wee would not gaine say. But his first reason is brought to prove, that the good workes of the righteous are no way vitiated, corrupted, or defiled: and consequently that they are not onely truly, but also purely good. For if they were contaminated, saith hee, that would arise, either from our inbred concupiscence, or from the defect of love towards God, or from the mixture of veniall sinnes concurring with them. But from none of these. For neither is that concupiscence a sinne in the regenerate, nor is the want of the love of God a sinne in them, nor veniall sinnes such sinnes, as are contrary to the Law of God, or unto charity.

Thus, for the confirmation of one error *Bellarmino* broacheth three more. But if concupiscence bee a sinne, if the want of Gods love bee a sinne, if those, which the Papists call veniall sinnes, bee sinnes indeede: then must it bee confessed, that the good workes which are stayned with the flesh, which proceed from a defective love of God and our brethren that are mixed with divers imperfections and corruptions, are not purely good.

§. XII. As for concupiscence of the flesh, which remaineth in the regenerate, it hath possessed and defiled all the parts and faculties of the soule, which as they are in the regenerate partly spirit, so they are also partly flesh. And these two are opposit one to the other, the Spirit lusting against the Flesh, and the Flesh lusting against the Spirit. So that though Will be present with us, that wee cannot doe what we would and much lesse after what manner wee would, that is, with our whole

1 Tim. 4.2.

De iustif. l. 4. c. 26
Testimonies of
Fathers.

De iustif. l. 4. c. 17
Reasons, first
the workes of
the iust are not
contaminated.

Not with con-
cupiscence.

Concupiscence
in the regenerate
is a sinne.

• Rom. 7. 18.
Gal. 5. 17.

soules,

L I B. 4.

p Rom. 7. 7.

Secondly, nor
with want of
charity.

¶ Epist. 29. illud
quod minus est
quàm debet ex-
vicio est.

¶ De perfecti in-
bie. resp. adul.
Peccatum est, vel
cum non est cha-
ritas quæ esse
debet vel minor
est quàm debet,
sive hoc volunt a-
te vitari possit
sive non possit.
Thirdly, nor
with veniall
finnes.

His second rea-
son, from sixe
absurdities
which he put-
teth upon us.

soules, with our whole mind, heart, and affections. For what good wee minde or will as wee are Spirit, the same wee will as wee are Flesh. This concupiscence the Apostle had not knowne ^P to bee a sinne, had not the Law said, *non concupisces*, that is, thou shalt have none evill concupiscence, neither habituall nor actuall. Neither is it onely a sinne, as the Apostle oftentimes doth cal it, but also it is the mother-sinne, *Iam. 1. 13 Rom. 7. 17.* which taking occasion by the Law, to produce ill concupiscences therein forbidden, is convinced, not onely to bee a sinne, but exceedingly sinnefull, *Rom. 7. 13.* But of this I have spoken before, and proved by the testimony of *Augustine*, that concupiscence against which the good Spirit lusteth, (*viz.* in the regenerate, for in the unregenerate the Spirit is not) is both a sinne, and the cause of sin, and a punishment sinne.

§. XII. And as touching the second: the summe of the Law is, that we should love God with all our heart, and with all our soule, &c. but where is any defect of love, there God is not loved with all the heart, &c. it being legally understood: and therefore every defect is an aberration from the Law, and consequently a sinne. I have also proved out of *Augustine*, [¶] that it is a fault where love is lesse than it ought to bee, from which fault it is, that there is not a righteous man upon earth which doth good, and sinneth not. For which also though wee bee never so good proficients, wee must of necessity say, forgive us our debts. Therefore every defect is a debt, that is, a sinne, whereunto wee may adde that of the same *Augustine*. It is a sinne, either when there is not charity where it ought to bee, or is lesse than it ought to bee, whether this may or may not bee avoided by the Will.

§. XIV. And as to the third: If those, which the Papists call veniall finnes bee not contrary to the Law, then they are not forbidden in the Law: and without doubt they are not commanded therein. Now if neither they bee commanded nor forbidden, then they are things indifferent: but that is absurd: yea but (saith hee) *veniall finnes hinder not justice, And the Scripture absolutely calleth some men just and perfect, notwithstanding their veniall finnes.* I answered, they hinder not imputative justice, nor evangelicall perfection which is uprightness: for to them that beleeve and repent they are not imputed. Neither can it be denied, but that the most upright men have their imperfections, infirmities and slipes, which though in themselves and according to the Law are mortall finnes (for if they should not bee forgiven, they would, as *Bellarmino* himsele confesseth, exclude men from heaven:) yet to them that are in Christ Iesus they become veniall by the mercie of God, through the merits and intercession of Christ.

§. XV. His second reason is taken from divers absurdities, which hee conceiveth doe follow upon our assertion: when as indeed they follow not upon our doctrine, but upon his malicious misconceiving and misreport thereof; as if wee held, that all, even the best workes of the righteous are mortall finnes. But wee acknowledge, that the good workes of men regenerate are truly good, and so to bee called, notwithstanding

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standing the imperfection thereof. Onely wee deny them to be purely good: wherein we have the consent of holy Scriptures and of the ancient Fathers, some whereof I before alleaged, to whom I added *Gregory* and *Bernard*. *Gregory* in the conclusion of his Moralls saith thus, *Mala nostra pura mala sunt, & bona quæ nos habere credimus, pura bona esse nequaquam possunt*: Our evill things are purely evill, and the good things which we suppose our selves to have, can by no meanes bee purely good. *Bernard*, Our lowly justice (if we have any,) is perhaps true, but not pure. Vnlesse peradventure wee beleewe our selves to bee better than our forefathers, who said no lesse truly, than humbly, all our righteousnesses are as it were the cloth of a menstruous woman; wee doe not say, that the good workes of the faithfull are sins, and much lesse mortall sins: For we hold, that the sins of the faithfull become to them venial. But this we say with *Salomon*, " that there is not a righteous man upon earth that doth good and sinneth not, which in effect is the same with that assertion of *Luther*, *lastus in omni opere homo peccat*.

§. XVI. Now let us examine the absurdities, which hee absurdly, upon his owne malicious misconceit, objecteth against us. In all which it is supposed, that wee call the good workes of the righteous sinnes, yea mortall sinnes. The first: if all the workes of the faithfull bee sinnes, then the worke of faith, whereby we are justified, and that prayer whereby we begge remission of sinne, should be sinnes.

Ans. The worke of faith and the act of prayer are good, but not purely and perfectly good. Neither are we justified by the worthinesse or by the worke of our faith, but by the Object which it doth receive; nor obtaine our desires by the merit of our prayer, but by the mediation and intercession of Christ our Saviour. Our faith is such, that wee have need alwayes to pray, Lord increase our faith, Lord I beleewe, help mine unbeliefe: and our prayer such, that when wee have performed it in the best manner we can, wee have neede to pray, that the wants and imperfections of our prayer may bee forgiven us.

§. XVII. The second: If all the works of the righteous be sinnes, with what face could the Apostle say, * that he knew nothing by himselfe? And what boldnesse was that, for his good workes, that is, for his mortall sinnes, to expect * a Crowne of righteousness? *Ans.* Though the Apostle had no doubt sometimes offended after his conversion; yet he was not conscious to himselfe in particular of any actual sinne or crime committed by him: for as the Psalmist saith, *who can understand his errors?* No man, saith *Basil*, * is *anacritus*, free from sinne but God; for of those many things wherein we offend, the most wee understand not: for which cause the Apostle saith, *I know nothing by my selfe, but in that I am not justified:* *οτι εγω ουδεν εμαυτον, η ε ονομα* that is, in many things I offend, and doe not perceive whence also the Prophet saith, *who understandeth his trespasses?* But though hee was not conscious to himselfe of his slippes and oversights; yet hee was not ignorant of his owne * corruptious and infirmities: against which when hee had prayed to God, hee received this answer; *My grace is sufficient for thee, and in weaknesse my power is made perfect.*

Neither

Moral. 135.
c. 26.
De verbis
Esaiæ serm. 5. re-
ctæ for *sanctus*
in *pura*.

u *Ecc* 7. 20.

The second absurditie that then the worke of faith, and of prayer were a sinne.

Second absurd.

* 1 *Cor.* 4. 4.

* 2 *Tim.* 4. 8.

γ *Psal.* 19. 13.

* *Sanctus* dona-
mus.

* *Rom.* 7. 14.

b a *Cor.* 12. 9.

L I B. 4.

*c Degradia &
lib. arbis, in fine.*
The third ab-
surdity.

d 2 Cor. 4. 16.

e Gal. 5. 17.

The fourth ab-
surdity.

Neither did the Apostle expect the reward for the merit of his works, but for the truth and fidelity of God, who is just in keeping his promise made to the upright, though imperfect indeavers of his servants. And therefore the reward, whereby God doth crowne his owne gifts in us, is called a crowne of righteousness, not of ours, but of Gods righteousness, as *c Bernard* saith.

§. XVIII. The third: *If all the works of the righteous were mortall finnes, then God himselfe should sinne mortally, because it is God that worketh in us, when we doe any good works, Phil. 1. and 2.* *Ans.* If all good workes were absolutely finnes, yea mortall finnes, as they maliciously charge us to hold: then indeed, God, who is the author of them, might perhaps bee said, though not to sinne, and much lesse to sinne mortally (for he is not subject to the precept of the Law and much lesse to the curse of it) yet to be the author of sinne. But wee hold, that the good works of the faithfull are truly good, though not purely good: and that what goodnesse is in them is the worke of God, and what impurity is in them, it is from the flesh, which staineth the workes of grace in us. Neither are the defects of the secondary causes to be imputed to the first cause. That which God worketh in us, no doubt is good, but this good worke hee hath but begun in us, as in the place by him quoted, *Philippians 1. 6.* for our in regeneration wee are not wholly renewed, and at once, for then wee should bee wholly spirit and no flesh. Neither doth the leaven of grace season the whole lump at once, but the inward ^d man is renewed day by day: And what is not yet renewed is a remainer of the old man, and what is not Spirit, is flesh. Now betweene these two there is a perpetuall conflict, *c* the spirit lusting against the flesh, and the flesh lusting against the Spirit. So that a man regenerate cannot with full consent of will doe either good or evil, there being a reluctation of the Spirit against the evil, which the flesh affecteth; and a reluctation of the flesh against that good, which is willed by the Spirit. By reason of this conflict it comes to passe, that as the finnes of the faithfull are finnes of infirmity more or lesse, and not willfull finnes committed of meere malice: so the good works of the faithfull are not purely good, but stained with the flesh.

§. XIX. The 4. that our assertion is greatly injurious to our Redeemer, who as the Apostle saith, gave himselfe for us, that he might redeem us from all iniquity, & might purge unto himselfe an acceptable people, zealous of good works: For neither should he truly have redeemed us from any iniquity, nor truly cleansed his people, nor made them zealous of works truly good, but of mortall finnes, namely if all their good works be mortall finnes, (which we utterly deny)

But I answer, Our Saviour Christ gave himselfe for us, both that he might justify us by redeeming us from all iniquity, and also that hee might sanctifie, or as the Apostle speaketh, that hee might purifie unto himselfe a peculiar people, zealous or studious of good works. The iniquity from which he redeemeth us, is not onely of those transgressions, which are absolutely finnes, but also of those imperfect and defective workes, which wee endeavour to performe in obedience to God. And herein

herein, as I have said, the high Priest was a notable type of our Saviour Christ, who did weare in the forefront of his Miter a plate of gold, in which was ingraven this inscription ^f*Holineſſe of the Lord*, meaning of ^gIehovah our righteousneſſe, which he was appointed to weare, that he might beare the iniquity of the holy things, which the Children of Iſraell ſhould hallow in all their holy gifts, that notwithstanding the iniquity of them they might be accepted before the Lord, by imputation of his holineſſe, who is Iehovah our righteousneſſe. And the like is to be ſaid of the incenſe ^hof the Saints upon earth, that is, of their prayers, and all other their good works: which have need to bee perfumed with the odours of Christs ſacrifice, that ſo being defective in themſelves, they may be accepted ^kof God in Chriſt. As for our ſanctification, it is true, that Chriſt gave himſelfe to ſanctifie us. But this ſanctification is but begun, and in part in this life, and is to be perfected in the life to come. So ſaith the Apoſtle, ^l*Ephes. 5.* that Chriſt loved his Church and gave himſelfe for it, that hee might ſanctifie and cleaſe it with the waſhing of water by the word, that he might preſent it to himſelfe (*viz.* at the mariage of the Lambe) a glorious Church, not having ſpor or wrinkle or any ſuch thing, but that it ſhould be holy and without blemiſh: which laſt words, as I have ſhewed out of *Auguſtine*, are to bee underſtood not of the Church militant on earth, but of the Church triumphant in heaven. The workes, which we are to be ſtudious of, are workes not onely truly, but alſo, as much as is poſſible, purely good. For though wee cannot in this life attaine to full purity and perfection: yet we muſt aſpire towards it, affecting and deſiring to perſorme good workes in a better manner and meaſure, than wee can indeed attaine unto. Howbeit we muſt ſay with the ^mApoſtle to will is preſent with me, but how to perſorme that which is good, I finde not, for the good that I would, I doe not, but the evill which I would not, that I doe, and leſt it ſhould bee ſaid, that the Apoſtle ſpeaketh all theſe things in the perſon of a carnall man, he concludeth thus: ſo then ⁿ*1 Cor. 10.* even I my ſelfe, with the minde, that is, the Spirit ſerve the Law of God, but with the fleſh the Law of ſinne.

§. XX. The fifth, *If all good workes are mortall finnes, then ſome mortall finnes are good workes: and then we may conclude thus. All good workes are to be done: ſome mortall finnes are good workes; therefore ſome mortall finnes are to be done. Againe, no mortall finne is to bee done; all good workes are mortall finnes; therefore no good worke is to bee done. Concluſions worthy of the Lutherans, that ſome mortall finnes are to bee done, and that no good worke is to be done. Anſw.* we deny good workes to bee mortall finnes, though in every good worke the moſt righteous doe finne. The worke it ſelfe is good, though the defect or imperfection, which goeth with it, is evill. The good worke therefore is to bee done: the defect we are to ſtrive and to pray againſt, and to crave pardon for it. To which deprecation we are to expect this anſwere or the like, My ^a grace is ſufficient for thee, and in thy weakenefſe my power is perfected. Againe, wee muſt diſtinguiſh betwixt workes, which are finnes abſolutely and per
ſe:

^f*Exod. 28. 36. 38.*

^g*1 Cor. 13. 6.*

^h*Apo. 8. 3. 4.*

ⁱ*Ephes. 5. 2.*

^k*1 Pet. 2. 5.*

^l*Ephes. 5. 25, 26, 27.*

^m*Rom. 7. 18.*

The fifth abſurditie.

ⁿ*2 Cor. 12. 9.*

L I B. 4.

The sixth absurdity.

se: and those which are onely by accident. For those which are good *per se*, are to be performed as well as we can, because commanded, knowing that God will accept of our upright though weake indeavour.

§. X X I. The sixth and the last, *who seeth not, that these words*, good workes are mortall finnes, *imply a contradiction, for they shall be good and not good, &c.*

Answ. We doe not affirme that good workes are mortall finnes, neither doe we deny them to be truly good. Onely we deny them to bee purely and perfectly good. And we acknowledge the impurity and imperfection concurring with them to bee a sinne: and consequently, that the good workes of the faithfull are good *per se*, as being commanded, as being the fruits of the Spirit, and of faith working by love; but sinfull *per accidens*, as being stained with the flesh, yea, but saith Bellarmine, *Bonum non existit nisi ex integra causa, malum vero ex quolibet vitio*: that is, *that is not to bee accounted a good worke whereunto all things doe not concur which are requisite, but that is evill wherein there is any defect*: therefore if there be any defect or imperfection to bee found in any worke, that worke is not to be accounted good but evill. *Answ.* that rule of *Dionysius*, is true, according to the rigour of the Law, which they call *τὸ ἀπὸ τοῦ νόμου*, from which our Saviour hath delivered us; but it is not true according to the covenant of grace, wherein the Lord accepteth the sincere and upright indevours of his children, though defective and imperfect, for perfect performance, their wants being not imputed unto them, but covered with the robe of Christs perfect righteousness. As therefore their persons, though in themselves sinners, are in Christ accepted as righteous; so their actions, though in themselves defective, are acceptable in Christ. Here therefore wee may justly retort both the accusation it selfe, and all these absurdities upon the Papists, who by necessary consequence are proved to hold, that all the workes of the righteous are simply evill and so absolutely to be called finnes.

Those works wherein is found any defect or imperfection are not good, but absolutely they are to bee called finnes, as the Papists teach:

But in all even the best works of the righteous there is to be found some defect, imperfection, or blemish, as being stained with the flesh. This assumption is plainly taught in the holy Scriptures as I have proved heretofore:

Therefore all, even the best actions of the righteous, are absolutely to be called finnes, as the Papists teach.

Here then let all men againe take notice of the Popish pharisaisme, or pharisaicall hypocrisie of Papists, with whom no man is just or justified, in whom is any sinne: no action good, but simply evill, in which is any defect: and yet *their* persons are just, and *their* actions not onely good, but also meritorious, and that *ex candigno*, and that *ratione operis*, of eternall life.



CHAP. V.

Our fourth Argument, that the righteousness by which wee are justified, satisfieth the Law : so doth Christs righteousness, so doth not that, which is inherent in us.

§. I.



Ow I returne to our owne proofes. The fourth argument therefore to prove joyntly that we are justified by Christs righteousness and not by ours, may be this.

By that righteousness alone and by no other we are justified by which the Law is fully satisfied ; By the righteousness of Christ alone the Law is fully satisfied, and not by any righteousness inherent in us or performed by us :

Therefore wee are justified by the righteousness of Christ alone, and not by any righteousness inherent in us, or performed by us.

For the prooffe of the proposition, three things are to be acknowledged : first, that whosoever is justified is made just, by some righteousness : for as I have shewed heretofore, to thinke that a man should be justified without justice, is as absurd, as to imagine a man to be clothed without apparell : secondly, that all true righteousness is a conformity to the law of God, which is the perfect rule of righteousness, inso-much as what is not conformable to the Law, is ~~iniquity~~ that is iniquity and sinne : thirdly, that there can be no justification without the Law be fulfilled, either by our selves, or by another for us. For our Saviour, when he came to justifie us and save us, protested, that hee came not to breake the Law but to fulfill it : and professeth that not one jot or tittle of the Law should passe unfulfilled, *Matth. 5. 17, 18.* Saint *Paul* likewise avoucheth, that by the doctrine of justification by faith, the Law is not made void, but established, *Rom. 3. 31.* The proposition therefore is undenyable. The assumption hath two parts : the former, affirmative, that by the righteousness of Christ the Law is fully satisfied : the other, negative, that by any righteousness inherent in us, or performed by us, the Law neither is, nor can be fully satisfied. For the clearing of the assumption in both the parts, wee are to understand, that to the full satisfying of the Law, since the fall of *Adam* two things are required, the one, in respect of the penalty, unto the suffering whereof sinne hath made us debtours : the other, in respect of the precept,

P

to

The fourth argument we are justified only by that righteousness which fully satisfieth the Law of God.

L I B. 4.

The righteousness of Christ hath fully satisfied the Law for us.

^a 1 John 3. 16.
^b Phil. 2. 6, 7, 8.
^c 1 John 1. 14.
^d 1 John 5. 20.
^e Tit. 2. 13.
^f Rom. 9. 5.

to the doing wherof the Law doth bind us. The former, to free us from hell and damnation; the other to entitle us to heaven and salvation: according to the sanction of the Law, If thou dost not that which is commanded, thou art accursed: if thou doest it, thou shalt be saved. In respect of the former, the Law cannot be satisfied in the behalf of him, who hath once transgressed it, but by eternal punishment, or, that which is equivalent: in respect of the latter, it is not satisfied, but by a totall, perfect and perpetuall obedience.

§. II. Now our Saviour Christ hath fully satisfied the Law for all them that truly beleve in him, in both respects. For hee hath superabundantly satisfied the penalty of the Law for us by his sufferings and by his death: and he hath perfectly fulfilled the Law for us, by performing all righteousness, in obeying his Father in all things, even unto death: and by them both he hath justified us, freeing us from hell by his sufferings and entitling of us unto heaven by his obedience. And therefore the holy Ghost affirmeth that wee are justified by his blood, *Rom. 5. 9.* and by his obedience *verse 19.* For his sufferings were the sufferings of God; in which respect, they who put him to death, are said to have killed the Author of life, *Act. 3. 15.* and to have crucified the Lord of glory, *1 Cor. 2. 8.* and for the same cause, the blood, by which we are redeemed, is called the blood of God, *Act. 20. 28.* or, which is all one, the blood of the Sonne of God. *1 John 17.* His obedience likewise was the obedience of God. For Iesus Christ the word, that is, the second person in Trinity, being in the forme of God ^a God coequall with his Father, for our sakes became flesh, ^b that is, abased himselfe to become man, which before hee was not, but not ceasing to bee that, which hee was before, namely the true ^c and the great ^d God, God ^e above all blessed for evermore; in our nature (being perfect God, and perfect man) hee farther humbled himselfe and became obedient untill death, even to the death of the crosse. And therefore the righteousness of Christ, both habituall inherent in his person, and that which was performed by him, both active, and passive being the righteousness of God as it is often called, *Rom. cap. 1. 3. 10.* the righteousness of God and our Saviour, *2 Pet. 1. 1.* who was given to us of God to be our righteousness *1 Cor. 1. 30.* that wee beleaving in him might bee the righteousness of God in him, *2 Cor. 5. 21* is therefore called *Iehovah* our righteousness, *Ier. 23. 6.* I say his passive righteousness being the righteousness of God the blood of God, it is a price of infinite value, and superabundantly sufficient to satisfy for the sinnes, not onely of the faithfull, but of all the world, and not onely of this one world, but of more, if there were more. And this habituall and actuall righteousness being the righteousness and obedience of God, is of infinite and all-sufficient merit to entitle all those, that beleve in him, were they never so many, to the kingdome of heaven. These things if the Papists should deny, It would deny them to be Christians. The former part therefore of the assumption is of undoubted truth.

§. III. Come wee then to the other part. Is there any righteousness

ousnesse inherent in us, or performed by us, that can fully satisfie the Law? Nothing lesse. For first in respect of the penalty which is due unto us for our sinnes, wee cannot possibly satisfie it, but by enduring everlasting torment; which though wee should endure for a million of millions of yeares; yet wee could not bee said to have satisfied the Law which cannot be satisfied, but by endlesse punishment, or, that which is equivalent, but there is nothing equivalent but the precious death and sufferings of the eternall Son of God, who gave himself to be ²⁷⁷⁰⁷⁷⁷ a full price of ranome countervailing, in respect of the dignity of his person, the eternall pains of hel, which all the elect should have suffered. Therefore there is no possibility for us to escape hell the just guerdon of our sinnes, unlesse the Lord impute our sias to our Saviour Christ, and his sufferings to us, accepting them in our behalse, as if we had sustained them in our owne persons. For although wee should for the time to come performe a totall and perfect obedience to the Law, yet that would not free us from the punishment already deserved by us. ⁸ But the Law must be satisfied, both in respect of the penalty to be borne, and in respect of perpetuall and perfect obedience to bee performed through out our whole life. Neither may we thinke by the payment of one debt to satisfie another. The obedience, which wee hope to performe for the time to come, though it were totall and perfect, is a debt and duty which wee owe unto God, *Luk. 17. 10.* and therefore cannot discharge us of the penalty, which is another debt, which wee owe for our sinnes past: for wee were sinners from the wombe, ^h yea, in the wombe: and to the guilt of *Adams* transgression in whom wee sinned, and to that originall corruption, which we have received from him, for which though wee had no other sinnes, wee were worthily subject to eternall damnation; wee have added in the former part of our life innumerable personall transgressions, all deserving death and damnation, which if wee be not delivered therefrom, by the death and merits of Christ, wee must make account to suffer in our owne persons: neither can our future intended obedience satisfie for our sinnes, as *Bellarmino* confesseth. God is just: in forgiving sinnes, neither doth he forgive any sinne, for which his justice is not fully satisfied.

§. IV. Neither can our righteousness satisfie the Law in respect of the precept, by fulfilling it: for whosoever hath not continued in all the things, which are written in the booke of the Law to doe them, but hath at any time transgressed the Law, hee hath not fulfilled it. Therefore it is most certaine, that, we cannot satisfie the Law in respect of the precept, because wee have already broken it, and by our breach of it have made our selves subject to the curse of the Law, so farre are we from being justified by it. Neither are wee able by our obedience to satisfie the Law for the time to come.

§. V. Against this branch of our argument which by us is added ^{in expositioe pugnans} as over meature. *Bellarmino* taketh exception; alleaging, that the faithfull and regenerate are able to fulfill the Law, and entreth into a large dispute to prove that the Law is possible: which disputati-

C A P. 5.
Our righteousness cannot satisfie the Law neither in respect of the penalty.

¹ *Tim. 2. 6.*

⁸ *Marcus Erem. de bis quid ex operibus se iustificari putantes. sent. 42. Si quo cumque, bona natura nostra habet, quotidie jacere deluimus, quid reliquum pro actibus vitiiis Deorescribemus & sent. 43. quantum virtutis augmentum bodie fecerimus, preterita negligentia argumentum est, non compensatio.*
h P sal. 51. 5.

¹ *Rom. 3. 26.*

Not in respect of the precept.

Bellarmino allegat, that the Law may be fulfilled.
¹ *De iustific. l. 4. c. 11, &c.*

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6. & 7.

on I have fully examined in his due place, and confuted. Here let the Reader take notice, that *Beſſarmine* diſputeth ſophiſtically in diuerſe reſpects, for firſt hee will needs be *actor*, when indeed hee is *reus*; and that hee might get the better end of the ſtaffe pretendeth to confute our errors: when indeed he laboureth to defend his owne. Secondly, hee answereth but a piece of our argument, and ſuch a piece as might be ſpared, as being added *manifæ loco*, by way of advantage: for thus we reaſon, no man can ſatisfie the Law becauſe hee hath already broken it: yea hee is ſo farre from ſatisfying the Law, in reſpect of the time paſt, that for the time to come hee is not able to fullfill it. Thirdly, where hee ſhould prove, that all thoſe, who are to bee juſtified, doe fullfill the Law for elſe how ſhould they by fullfilling of the Law be juſtified, all, that he endeavourerh to prove, is, that it is poſſible for them that are already juſtified to fullfill it, diſputing, as wee ſay, *a poſſe ad eſſe*. Fourthly, where hee ſhould prove, that all who are juſtified doe fullfill the Law, for elſe how ſhould they be juſtified by fullfilling it, hee endeavourerh to prove that ſome rare men have fullfilled it not caring what becomes of the reſt. Fifthly, where hee arguerh, that if men ſhall fullfill the Law, they ſhall be juſtified; his conſequence doth not hold in reſpect of them, who at any time heretofore have broken it (as all meere men without exception have done) though they ſhould perfectly fullfill the Law for the time to come. Sixthly, he would prove, that ſome doe fullfill the Law, and yet cannot deny, but that even thoſe ſome doe ſinne many times, yea ſeven times a day, and that they have need daily to pray for the forgivenesse of their finnes: and therefore faileth in the prooſe of that alſo, as I have made manifeſt in answering¹ his arguments.

1 Lib. 7. cap.
6. & 7.
Sixe reaſons,
that men are
not able to ful-
fill the Law.
Firſt, becauſe
all are tranſ-
greſſours.

§. VI. Now to make good this part of our reaſon, I will not content my ſelfe to have answered elſewhere all his objections againſt it, but I will here alſo briefly propound ſome of our arguments to prove, that wee (I meane all mortall men) neither doe, nor can by our righteouſneſſe and obedience fullfill, and ſo even in that reſpect cannot ſatisfie the Law. And firſt I prove it by this moſt plaine reaſon.

No tranſgreſſours of the Law doe fullfill it.

All men without exception of any but Chriſt, are tranſgreſſours of the Law, not onely the unregenerate, but the regenerate alſo:

Therefore no man whatſoever (Chriſt excepted) doth fullfill it.

The propoſition needeth no prooſe, the aſſumption I have proved before,^m and every mans Conſcience giveth teſtimony to it for himſelf.

Or thus:

Whoſoever is a fullfiller of the Law is without ſinne.

No mortall man is or can bee without ſinne.

Therefore no mortall man is or can bee a fullfiller of the Law.

§. VII. Secondly, If any man could fullfill the Law, he might bee juſtified thereby, *Rom. 2. 13. Gal. 3. 12.*

But

^m Lib. 4. cap. 2.
§. 6.

No man doth fulfill the Law.

161

C A P. 5.

But no man whatsoever can be justified by the Law, *Gal. 2. 16.*
3. 10, 11. *Rom. 3. 20.*

Therefore no man can fulfill it.

§. VIII. Thirdly, Those who cannot fulfill the first commandment of the two, and the last of the ten, cannot fulfill the whole Law.

But no mortall man is able to fulfill the first and last commandments.

Therefore no mortall man is able to fulfill the whole Law.

The first, which is the great commandment, injoyneth us to love the Lord our God with all our soules, &c. which, being legally understood, no mortall man is able to fulfill. For

whosoever are in all the parts and faculties of the soule, partly flesh and but partly Spirit, they cannot love God with all their soules.

The most regenerate in this life are partly flesh, and but partly Spirit in all the parts and faculties of the soule.

Therefore the most regenerate in this life cannot love God with all their soules, that phrase being legally understood.

The last commandment forbiddeth all evill concupiscence: whether habituell, with which all men generally are infected, or actuall, from which none are free, and those not such as are joyned with consent of the wil, which are passions of lust, for those are forbidden in the former commandments; but such as goe before consent, which are called *concupiscencie*, with which all men without exception doe abound. Neither is the commandment, thou shalt not consent to lust, but thou shalt not lust, that is, thou shalt have no evill concupiscence, which as *Augustine* saith ought not to be bridled onely but not to be: for hee that hath concupiscences, though he doth not goe after them, doth not fulfill the Law, thou shalt not cover.

§. IX. Fourthly, by the testimony of Saint *Peter*, *Act. 15. 10.* that the observation of the Law is not to be imposed upon Christians as necessary to justification, as being a yoke, which neither the Apostles, nor their forefathers the Patriarches and Prophets were able to beare: but that we are to be justified and saved by the grace of God through a lively faith, which purifieth the heart. *Bellarmino* answereth, that the Apostle speaketh of the ceremoniall Law, which wee do not altogether deny. But from hence wee argue, as from the lesse. If the ceremoniall Law were an unsupportable yoke, how much more the morall? For the ceremoniall Law, in it selfe considered, was not unsupportable, nor required any thing exceeding the power of man. For not onely the godly did performe it, but hypocrites also; who many times were more precise in observing the ceremonies, than the godly themselves: but as it was an appendice of the Law morall: As for example: Circumcision, in it selfe (though the most painefull ceremony) might well bee borne. But as by it men were made debtors ^P to the whole Law, in such sort as they could not be justified, but were under the curse, if they did not observe the whole Law, it was a yoke unsupportable. For in that sense

P 3

*n De perfect.
iustitie.
o Concupiscencia
non frangit sed
omnino esse non
debet. De Nupt.
& concup. l. 1. c.
29. Multum bo-
ni facit qui facit
quod scriptum
est, post concupi-
scencias tuas
non eas; sed non
proficit, quia non
implet quod
scriptum est, non
concupiscas.*

^p *Gal. 5. 3.*

the

L I B. 4.
9 Gal. 5. 2.

1 Act. 15. 5.

1 Act. 15. 7, 8, 9.

the Apostle speaketh, when he protesteth to the Galathians, that if they were circumcised ⁹ Christ should profit them nothing. And in that sense, as it seemeth, it was urged by the beleeving ¹ Pharisees: that it was needfull, that the disciples, meaning all the Christians of that time, as well Gentiles, as Iewes, should bee circumcised, and so required to keepe the Law; otherwise they could not be justified nor saved. And to that purpose tendeth Saint *Peters* ¹speech, That it was not needfull to require the beleeving Gentiles to be circumcised; seeing it was well knowne, that the Gentiles were first called by his ministry, had truly beleeved, and had received the holy Ghost, who had purified their hearts by a lively faith, by which without circumcision or other observations of the Law they were justified, as well as the beleeving Iewes: the Iewes also themselves expecting to bee justified and saved by the grace of the Lord Iesus Christ, even as the Gentiles were, without the workes of the Law, as *Paul* also reasoneth, *Gal.* 2. 15, 16.

§. X. Fifthly, by the testimony of Saint *Paul*, and his experience in himselfe, *Rom.* 7. 18. &c. From whence I reason thus: whosoever are not able to performe that which is good, though by the grace of God they are willing to performe it, they are not able to fulfill the Law. But the faithfull and regenerate are not able to performe that which is good, though by the grace of God they be willing thereunto. Therefore they are not able to fulfill the Law.

The assumption is proved from the example of Saint *Paul*, as it were an argument from the greater. For if Saint *Paul* himselfe, who in sanctity farre excelled any man now living, did not finde in himselfe ability to performe that which was good, but was so hindered by the flesh, that the good, which he would, he did not: how sholl those, who are farre inferiour unto him, bee able to doe it? being the common condition of all the regenerate, that by reason of the reluctance of the flesh, they cannot doe those things they would, *Gal.* 5. 17.

§. XI. Sixthly, the Apostle *Rom.* 8. 3. doth acknowledge ^{in vltimo} the impossibility of the Law, namely to justifie us. The reason whereof is not any defect in the Law it selfe, but our impotencie to fulfill it by reason of the flesh: for if it were possible for us to fulfill the Law, it were possible to the Law to justifie us: but it is not possible to the Law to justifie us by reason of the flesh, and therefore by reason of the flesh it is not possible for us to fulfill the Law, whiles the flesh remaineth in us, as it alwayes doth remaine even untill death. To these arguments, if you shall adde the testimonies of the Fathers, which in handling the sixth question I doe plentifully alleage ¹, you will acknowledge, that besides the authority of Scriptures, and evidence of reason, we have the consent of antiquity, that no mortall man is able to fulfill the Law of God.

1 Lib. 7. c. 6.

CAP. VI.

Our fifth argument, containing foure branches: By that wee are justified, by which we are absolved, redeemed, reconciled, and for which wee shall be saved.

§. I.



The fifth argument. By what righteousness wee are justified, by it wee are absolved from our sinnes, redeemed from our iniquities, reconciled unto God, and for it we shall bee saved: And againe by what righteousness wee are absolved, redeemed, reconciled, and for which wee shall be saved, by it we are justified.

By that righteousness which is inherent in our selves, wee are not absolved from our sinnes, nor redeemed from our iniquities, nor reconciled unto God, nor for it shall bee saved: But by the righteousness of Christ, which is out of us in him, wee are absolved from our sinnes, redeemed from our iniquities, &c.

Therefore we are not justified by that righteousness which is inherent in our selves, but by that righteousness which is out of us in Christ.

The proposition in both the parts thereof containeth foure branches. The first, by what righteousness we are justified, wee are by it absolved from our sinnes: and a *converso*, by what righteousness we are absolved from our sinnes, by that we are justified. This is proved from the signification of the word *justifie*, as being a judiciall word opposed to condemnation, which I have at large proved before ^a. For this doth invincibly demonstrate, that by what wee are justified, by that wee are acquitted and absolved: and by what wee are absolved, by that we are justified. But more specially it may bee proved out of *Al.* 13. 38, 39. where, as I have shewed before, not onely the word justification and remission of sinnes are promiscuously used, but the phrale also of being justified from sinne signifieth plainly to be absolved from sinne: where also the maine question it selfe is concluded. Bee it knowne unto you saith *S. Paul* to his brethren the Iewes who feared ^b God, that through Iesus Christ is preached unto you forgiveness of sinnes. And by him all that beleeve are justified from all those things (meaning sinnes) from which yee could not be justified by the Law of *Moses*. From our sinnes therefore we are justified or, absolved by the righteousness of Christ apprehended by faith, from which we could out be acquitted by any obedience, which we could performe to the Law.

§. II. But

The fifth containing foure branches which are so many arguments doubled.

The first branch by what righteousness we are justified, by that we are absolved, &c.

^a Lib. 2.

Al. 13. 38, 39.

^b *Al.* 13. 16, 26.

L I P. 4.
Calvin's allega-
tion of *Act. 13.*
§ 8 39 defend-
ed against
Bellarmine's ca-
vils *De iustif. l. 2*
c. 12. institut. 3.
c. 11. § 3.

§. II. But of this place we are further to speake in defence of *Calvin's* allegation thereof against *Bellarmino's* cavils. *Calvin*, proving that God doth justifie us, when hee absolveth us from our sinnes, and accepteth of us in Christ, alleageth this place. Through this man, that is, Christ, is preached unto you remission of sinnes, and by him all that beleeve are justified from all things from which ye could not be justified by the Law of *Moses*. You see, saith *Calvin*, that justification is here set after remission of sinnes by way of interpretation: you see plainly, that it is taken for absolution: you see, that it is denied to the workes of the Law: you see, it is meerely the benefit of Christ: you see, that it is received by faith: and finally you see, that there is a satisfaction interposed, where hee saith, that through Christ wee are justified from our sinnes.

Bellarmino pretending to answer this argument, relateth it thus, as if *Calvin* had said; First, By this man, that is, by Christ we are justified, and not by any vertues or qualities of ours: Secondly, is preached, that signifyeth, that the very preaching or declaring of the promise, if it be apprehended by faith, doth justifie, for so the *Apostle* presently expoundeth himselfe, by him every one that beleeveth is justified. Thirdly, forgiveness of sinnes: that signifyeth that justification consisteth in nothing else, but in remission of sinnes wherefore the inward renovation is not the other part of justification: for that renovation is not so much justification, as an effect thereof. And lastly, these words, from which ye could not be justified by the Law of *Moses*, doe signifie, that justification doth not consist in the observation of the Law, but onely, as hath bene said, in remission of sinnes for or through the righteousness of Christ imputed. Thus, as you see, hee maketh *Calvin* speake what hee pleaseth. But because the things, which he inforceth in *Calvin's* name upon this place, be for the most part our assertions, it shall not bee amisse to weigh the answeres which he maketh to them.

First, per hunc,
by this man.

And first, where it is said *per hunc*, by this man, hee saith, this doth not exclude our vertues or qualities infused of God. For by Christ wee are justified as the efficient, which is signified by the preposition *per*: by vertues and qualities infused, as the formall cause. Now if Christ or his righteousness be the efficient cause, then it cannot be the formall cause; for the forme is the effect of the efficient; nor can the same thing be the cause and effect of the same thing. Neither may they say as they are wont, that this is a mystery of faith, that reason cannot attaine unto. For mysteries though they surmount reason, yet are not repugnant to reason. Neither ought we to faine mysteries (as the *Papists* use to doe) where the Scriptures have an easie and perspicuous meaning. Reply. This were a good caveat to the *papists*. As for us, we faine no such mysteries, neither doe we say, that Christ or his righteousness is both the efficient and formall cause of our justification. But this we say, that the righteousness of Christ, is both the matter of our justification, and also the merit both of our justification and salvation: and that Christ himselfe as he is Mediatour is the secondary efficient of our justification, affording unto it both the matter thereof and the merit.

Secondly, is
preached.

§. IV. That word is preached doth not signifie, saith hee, that by the onely preaching of Scriptures apprehended by faith men are justified. For then

Peter

Peter would not have said, *Act. 2.38.* Doe penance, and bee every one of you baptized for remission of sinnes. But it significth, that remission of sinnes is preached to all that beleve in Christ, as they ought, that is, in doing whatsoever he commandeth to be done, according to that *Mat. 28.20.* teaching them to observe all things whatsoever I have commanded you. In this sence every one that beleeveth is justified, that is, whosoever beleeveth as he ought, namely by fulfilling all things, which faith doth declare ought to be fulfilled. For not he that beleeveth a Physician, though he be never so skilfull, and one that infallibly cureth, is healed, unlesse he receive such medicines as hee doth appoint.

Reply. Wee doe not say, that preaching alone apprehended by faith doth justifie: but wee say, that a true and a lively faith, which is begotten by the preaching of the Word, doth justifie a man before God: and that, wicked is that aphorisme collected out of Bellarmine's, that by the preaching of the Word of God faith is stirred up, and so sinnes are forgiven, is a fiction of the hereticks of our time. Nay, we say more, that by the preaching of the Word, faith is not onely excited, where it was before; but that it is first wrought ordinarily, and begotten by the ministry of the Gospell. The Papists ascribe the begetting of faith to the Sacraments, and the stirring of it up to the Word. As if faith infused in Baptisme did ly a sleep untill it be excited and awakned by the word. But the Scripture teacheth us, that faith commeth by hearing the Word, that Preachers are Ministers by whom you do beleve, that without a preacher men cannot ordinarily beleve, *Rom. 10.14.* that men are begotten to God by the preaching of the Word, *1 Cor. 4.15.* that therefore preachers are their Fathers in the faith, that they justifie men, *Dan. 12.3.* because they are the instruments of the holy Ghost to beget faith in them, whereby they are justified. Why then doth Peter require them to whom he had preached, to repent and to be baptized? I answer, that the holy Ghost by Peters sermon had wrought the grace of faith in the hearers before they were baptized, *Act. 2.41.* as by Pauls preaching, *Act. 13.48.* in so many of the hearers as were ordained unto life, in Lydia, *Act. 16.14,15.* By Philips preaching in the Eunuch, *Act. 8.38.* by Peters preaching in Cornelius and his company, *Act. 10.43,44.* and by this faith they were justified before God before they were baptized, even as Abraham was before he was circumcised, *Rom. 4.11.* But that they might be justified also in the Court of their owne Conscience, and much more that they might be saved; many other things, as repentance and a godly life, with the use of the Sacraments, and of all other good meanes are required besides that faith, whereby alone they are justified before God. And to this end did Peter require them to repent and to bee baptized: not that Baptisme properly doth justifie, and much lesse that it begetteth faith, for, in all these faith was wrought before they were baptized, but because it is a seale of that righteounesse which is by faith to them that are baptized, not onely at the time of Baptisme, but whensoever or how long soever they beleve. And whereas he saith, that remission of sinnes is preached to those that beleve as they ought: I confesse it is true, that remission is not promised to an idle dead or counterfeite faith, but

cTom. 2. in indice. voce predicationis. Per predicationem verbi Dei excitatur fides, et sic generatur peccata signaturum est hereticorum. ubi dicitur tempus.

Rom. 10.17.

1 Cor. 3.5.

LIB. 4.

The similitude
of the Physi-
cian.

d Job. 3. 14, 15.

Thirdly, remis-
sion of finnes.

e Self. 6. cap. 7.

f De iustif. l. 2.
cap. 10.
§. Deinde.

to the true, lively and effectuall faith, which in some measure purifieth the heart, and worketh by love; causing a man, though not to fulfill all things that are commanded, as *Bellarmino* speaketh; yet to will, to desire, and to endeavour that hee may performe all things commanded, according to the measure of grace received. But though obedience bee a necessary consequent of faith: yet it is very absurd to confound it with faith, as *Bellarmino* here seemeth to doe.

§. V. As for his similitude of the Physitian, I answer: the onely meanes to bee cured of the wounds of our soules, which are our finnes, by our spirituall Physitian which is Christ, is to beleieve in him; and the onely plaisters to bee applied are his sufferings and merits: for by his stripes we are healed *Esa. 53. 5.* and the onely meanes, on our part, to apply them is faith. For even as *Moses* lifted up the brazen Serpent in the Wildernesse, that those who were bitten by the fiery serpents might by looking upon that, which was but a figure of Christ, be healed: even so our Saviour Christ was lifted up upon the Crosse, that whosoever being stung, as we all are, by the old Serpent, and made subject to e-nall death, shall looke upon him with the eye of a true faith, shall bee saved. To which remedie alone all true physicians of mens soules do use to direct the wounded Conscience: when the Iaylor, *Act. 16. 30, 31.* in great consternation of mind came trembling: and falling downe before *Paul* and *Silas*, demanded of them what he might doe that he might bee saved: they said beleieve on the Lord Iesus Christ, and thou shalt be saved. And this remedie in curing miraculously corporall diseases was used sometimes with good successe, *Mat. 9. 21. 22. 14. 36.* and was by our Saviour himself prescribed as the onely receipt, *Mar. 5. 36. Luk. 8. 50.*

§. VI. Thirdly, where the Apostle in this place nameth onely remission of finnes, hee saith, *it hindreth not, but that justification may be understood to consist in remission of finnes, and infusion of righteousness.* For as we have not once shewed faith hee, remission of finnes is not onely the pardoning of the punishment, but also the washing away and cleansing of the fault, which is not done but by the cleanness of grace and comeliness of justice comming in the place: which the name of justification pretendeth being named from justice. Reply. Not once, but very oft hath hee said, that remission of sinne is the utter deletion and extinction of sinne, and that it is not a distinct act from infusion of righteousness, because by infusion of justice sinne is expelled: as by the accession of heat and light cold and darkeness is expelled. But as for condonation and pardon of the guilt and punishment, that he hath utterly excluded from justification. For the pardoning of the guilt and punishment is not done by infusion of righteousness, (which, as hee teacheth, is the onely act of justification, whereof there is but one formall cause, which is righteousness infused, as the Council of Trent^e hath defined) but by imputation of the satisfaction of Christ. For righteousness infused, as *Bellarmino* hath confessed, doth not, or cannot, satisfie for our finnes. Now if there bee but one formall cause of justification (as indeed there is but one) and that one be not the imputation, but the infusion of justice, or, as they rather use

use to speake, the justice infused, which expelleth sinne, which expulsion or deletion they call the remission, yea, the true remission of sinne: then the forgiveness of the guilt and punishment belongeth not to justification. But if the forgiving of the guilt and punishment, be the not imputing of sinne, which necessarily bringeth with it imputation of righteousness, as *Bellarmino* confesseth, and the Apostle proveth, *Rom. 4. viz.* that the Lord imputeth righteousness without workes, when hee imputeth not sinne: then it will necessarily follow, that imputation of Christs satisfaction or righteousness is the onely formall cause of justification; whereby, we being absolved from sinne are accepted as just, yea constituted righteous in Christ. And that infusion of righteousness expelling sinne, is another thing, which the Scriptures call Sanctification. And this I take to be a manifest truth: which being granted, we have obtained the whole cause.

§. VII. Fourthly, againe (saith he) although there were mention made in this place of justification only from sinnes: yet in many other places there is mention made of Sanctification, of cleansing, of washing, and renewing, which shew the other part of justification. *Reply*, we doubt not, but the Scriptures make mention of both these benefits sometimes severally, and sometimes joyntly: which though in use and practice they alwayes goe together; yet they must bee carefully distinguished. And howsoever the Scriptures often make mention of Sanctification, as well as of justification: yet no where doe they make Sanctification a part of justification. This *Bellarmino* should have proved and not have craved. Neither is it to bee doubted, but that if forgiveness of the guilt and punishment concur unto justification as a part thereof, renovation or infusion of righteousness being the other part as *Bellarmino* here affirmeth, there are two actions and two formall causes of justification, which themselves utterly deny. And therefore they must bee forced to acknowledge these two actions having distinct formes to bee justification, whose forme is imputation and sanctification, whose forme is infusion of righteousness.

§. VIII. Finally saith he, *from which you could not be justified by the Law of Moses, signifieth, that the observation of the Law, neither by the strength of nature, nor by helpe of the Law alone presumed, doth justifie: not because the true observation of the Law is not righteousness, but because before remission of sinne, the Law cannot be kept.* *Reply*, By the observation of Law is meant, all obedience and righteousness inherent whatsoever prescribed in the Law, whether it goe before faith and justification, or follow after. For before, as *Bellarmino* truly saith, the Law cannot be fulfilled, neither can there be any true righteousness. And that obedience, which is performed after, though it be a righteousness begun in us, and be not onely accepted in Christ, but also graciously rewarded: yet it cannot satisfie for our former sinnes, nor justifie us from them. That, which *Bellarmino* addeth, I admit with some small qualification, as making for us. For God, saith he, *when by the merits of Christ he reconcileth any man, hee doth withall forgive his sinnes,* (so saith the Apostle

2 Cor.

Fourthly, justification from sinne.

Fifthly, by the Law.

LIE.4.

2 Cor. 5. 19. which is all one, as if Bellarmine had said, when God justifieth a man not imputing his sinne, and accepting of him as righteous in Christ) then hee infuseth charity, by which he may keepe the Law, which is all one as if he had said, when God hath justified a man he doth also Sanctifie him. This, saith he, is that which Saint Augustine so often repeateth (and wholly maketh for us) *opera non precedere justificandum*, that workes goe not before, (as causes of justification) *sed sequi justificatum*, but follow after as effects and fruits thereof. And this Augustine speaketh, not of such workes as perfectly fulfill the Commandements, for such there are none whiles they are stained with the flesh: but of all good works, which notwithstanding their defectivenessse, are accepted of God in Christ, that which he addeth out of Rom. 8. 4. I have discussed elsewhere.

g Lib. 7. c. 7. S. 7.
The four
branches of
the proposition
proved.

§. IX. But to returne to the prooffe of my proposition: to that place of the *Acts*, I adde for the further prooffe of the first branch, Rom. 4. vers. 5, 6, 7, 8. where the Apostle useth these words promiscuously, *justification and blessednesse*, and proveth out of Psal. 32. 1. that this blessednesse consisteth in remission of sin, or, as he also speaketh, in the not imputing of sinne, and imputation of righteousness without works: from whence this is proved; by what righteousness we have remission of sinne, by that we are justified: and by what wee are justified we have remission of sinne. The second branch; by what righteousness we are redeemed, by that we are justified, and *converso*, by what we are justified, by that we are redeemed. The benefit of redemption is explained by the Apostle, Ephes. 1. 7. Col. 1. 14. to bee remission of sinne, and expressed by the phrase of redeeming from all iniquitie, Tit. 2. 14. Psalm. 133. 8. The third branch, by what righteousness wee are reconciled to God, by it we are justified, and by what we are justified we are reconciled. The Apostle Rom. 5. 9, 10. useth these words promiscuously, to bee justified by the blood of Christ, and to bee reconciled to God by the death of his Sonne, and 2 Cor 5. 19. God is said to reconcile men unto him in Christ, when hee doth not impute unto them their sinnes, but imputeth unto them righteousness, even the righteousness of God, that is, of Christ, that they only may be made the righteousness of God in him, vers. 21. The fourth branch: for what righteousness wee are saved, by that wee are justified, and *converso*: that which is the matter of justification is the merit of salvation: for which cause justification and to be justified is many times expressed, by salvation or to bee saved: for they that are justified are saved in hope; and by what they are justified, by that they are intituled to salvation, and by what we receive remission of sinnes, by that also we receive our inheritance. Iustification may bee compared to the institution of a Minister unto a benefice which giveth *jus ad rem*; glorification to induction which giveth possession, and *jus in re*.

b Tit. 3. 7.

i Act. 26. 18.

The assumption
proved in
all the four
branches.

§. X. I come to the assumption: the first branch whereof is, that we are absolved from our sinnes by the righteousness of Christ, and not by any righteousness inherent in us: both which are plainly averred,

Act. 13.

Mat. 3. 38, 39. The former also is every where testified: that the blood of ^k Christ was shed for the remission of sinnes, and that it doth cleanse us from all our sinnes, that he is the propitiation for our sinnes, &c. The latter is also evident, that we cannot be absolved from our sinnes by righteousness inherent: first, because it cannot satisfie for our sinnes: secondly, because it cannot stand in judgement. If wee should plead it before God, we could not be justified thereby, *Psal.* 143. 2. Neither are we able to answer him one of a thousand, *Iob* 9. 3. Thirdly, because our obedience, though it were totall (as it is never in this life) yet it were a debt and we cannot be absolved from one debt, by the payment of another, when ye shall have done all things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to doe, *Luk.* 17. 10. The second branch, that we are redeemed by the merits of Christ, and not by our owne righteousness, needeth no prooffe, neither in respect of the affirmative, that by his blood we have redemption even the remission of our sinnes, that he gave himselfe ^m to bee ^{an} a full price of ranfome to redeeme us from all iniquity. Nor in respect of the Negative; unlesse it may be thought, that we, who were held captives under sinne and Satan ⁿ to doe his will, could deliver our selves, which God doth sweare to bee his gift, *Luk.* 1. 73, 74. Neither could we be delivered out of the hands of the strong man, but by him ^o that is stronger than he. The third branch also is manifest, both in respect of the affirmative, that we are reconciled unto God by the death of his Sonne, *Rom.* 5. 10. *Col.* 1. 21, 22, and also of the negative. For we were enemies, when we were reconciled, and such enemies, as whatsoever we minded ^p was enmity against God, *Rom.* 8. 7. Lastly, the fourth branch needeth no prooffe, neither in respect of the affirmative, unlesse it may bee thought needfull to prove, that we are saved by the merits of Christ: nor in respect of the negative, the Scriptures so often testifying that we are saved by grace ^q through faith, not by workes, no not by any workes of righteousness ^r that we have done. So much of this argument, which if I should strive for number might stand for eight, foure for the affirmative and foure against the negative.

C A P. 6.

^k *Mat.* 26. 28.

Esa. 53. 5, 10, 11.

Iob. 1. 7.

Ephes. 1. 7.

Heb. 9. 14.

Apoc. 1. 5.

Rom. 3. 25.

I Job. 1. 2.

I Ephes. 1. 7.

^m *I Tim.* 2. 5.

ⁿ *I Tim.* 2. 26.

^o *Mat.* 12. 29.

^p *Gen.* 6. 5.

^q *Ephes.* 2. 8, 9.

^r *Tit.* 3. 5.

Q

C H A P.

That we are iustified by Christs righteousness

CAP. VII.

Containing sixe other arguments, proving joynly that we are justified by Christs righteousness, and not by ours.

§. I.

Arg 6. by faith
and not by
workes.

a Rom. 3. 20. 28.

4. 6.

Gal. 2. 16.

Eph. 2. 8. 9.

Ti. 3. 5. 7.



He sixth argument : The righteousness, by which we are justified, is the righteousness of faith, and not of workes, as Saint Paul, constantly teacheth.

The righteousness which is out of us in Christ is the righteousness of faith, or the righteousness which we receive and have by faith, or the righteousness of God by faith : The righteousness inherent is of workes. By that justice therefore we are justified, and not by this.

Arg 7. righte-
ousnesse of iu-
stification not
prescribed in
the Law.

b Ro. 1. 17. 3. 21.

c Phil. 3. 8. 9.

d Gal. 1. 8. 9.

e Gal. 3. 17.

Arg 8. the righte-
ousnesse of
justification sa-
tisfith Gods
iustice.

f Exod. 34. 7.

§. 2. The seventh : The righteousness of God, by which wee are justified, is not prescribed in the Law to justification, but without the Law is revealed in the Gospell, b Rom. 3. 21.

The righteousness which is out of us in Christ was not prescribed in the Law to justification, but without the Law is revealed in the Gospell : righteousness inherent is prescribed in the Law to justification, which in the question of justification is renounced in the doctrine of the Gospell. This being the maine difference betweene the Law and the Gospell, that the Law to justification requireth perfect obedience to bee performed in our owne persons : the Gospell propoundeth the obedience of Christ which hee performed for us, to bee accepted in their behalf who beleve in him. Wherefore let him be held accursed, d though hee were an Apostle, though an Angell from heaven, who shall teach justification by the legall righteousness, and not by the evangelicall. Againe, the Law was given as the Apostle e saith foure hundred and thirty yeares after the covenant of Grace, and promise of justification by faith in Christ, was made to Abraham : and therefore cannot disanull that covenant which was before confirmed in Christ, that it should make the promise of none effect, which it would, if the promise of justification were made upon condition of fulfilling the Law.

§. III. Eightly, By what righteousness we are justified, the justice of God is fully satisfied. God being so mercifull in forgiving sinnes that he remaineth just, Rom. 3. 25, 26. For though he proclaime himselfe f mercifull and gracious, long-suffering and abundant in goodnesse and truth, keeping mercie for thousands, forgiving iniquity, transgression and sinne : yet he protesteth, that absolving he will not absolve, that

is,

is, by no meanes will absolve such as ought not to be absolved, that is, such as for whom his justice is not satisfied. Neither doth he indeed forgive any sinne, for which his justice is not satisfied. But as every sinne deserveth death, so it is punished with death, either with the death of the party, for whom he hath no other satisfaction: or with the death of Christ, who hath satisfied the justice of God for the sinnes of all that truly beleve in him.

By the righteousness of Christ which is out of us in him, the justice of God is fully satisfied (as Bellarmine himselfe proveth, g and therefore professeth that in him he is well pleased. Finally, saith Bellarmine, h *Nothing more frequently doth all the Scripture testifie than that the passion and death of Christ was a full and perfect satisfaction for sinnes.* He made the attonement: betwene God and us, giving himselfe an offering and sacrifice to God, for a sweet smelling savour.

But by that righteousness which is inherent in us, the justice of God is not satisfied, as k Bellarmine confesseth. Therefore wee are justified by the righteousness of Christ, which is out of us in him, and not by righteousness inherent in us.

And here I will make bold, with Bellarmine to borrow a speech from him, (which he borrowed as it seemes from our Writers) to the confusion of himselfe and all other Popish Iustitiaries. For where *Osiander* had argued, that God accepteth for a satisfaction no justice, but that which is infinite, and consequently none but his owne uncreated and essentiall righteousness, Bellarmine answereth: l *God indeed doth not accept as a true satisfaction for sinne, any justice, but that which is infinite, because sinne is an infinite offence. But that some justice may be finite, that is, of infinite price and valour, it is not necessary that it should be the essentiall justice of God, but it is sufficient that it be the justice of an infinite person, such as Christ is, God and man. Therefore the obedience, the passion and death of the Sonne of God, though in it selfe and essentially it was a created justice and finite, notwithstanding in regard of the person, who obeyed, suffered, and died, it was infinite, and in the true rigour of justice it was a propitiation for our sinnes, and not for our sinnes alone, but for the sins of the whole world.* From whence I argue thus,

that justice, which is of infinite value, the Lord accepteth as a true satisfaction for sinne, and that which is not of infinite value he doth not accept; for the offence of sinne is infinite. But the righteousness of Christ onely is of infinite value, ours is not: therefore the Lord accepteth Christs righteousness, and not ours, as a true satisfaction for sinne.

§. IV. Ninthly, they that cannot be justified without remission of sin, are justified neither by inherent righteousness, because they are sinners, nor without the righteousness of Christ imputed; without which, as there can be no satisfaction for sinne, so no remission of sinne.

But no man can be justified without remission of sinne.

Therefore no man is justified by righteousness inherent, but onely by the righteousness of Christ.

Q 2

§. V The

g De iustif. l. 2.
c. 5. §. 4. quarta
ratio.
Mat. 3. 17. 17. 5.
h Ibid. §. at
longe.
i Col. 1. 20
1 Iob. 2. 2.
Rom. 3. 25.
Ephes. 5. 2.

k De iustif. l. 2. c.
10. §. Deinde.

l De iustif. l. 2. c.
5. fine.

Arg. 9. no man
iustified with-
out remission
of sinne.

L I B. 4.
The true
doctrine of
iustification is
comfortable.

§. V. The tenth, that is to be esteemed the true doctrine of justification, which doth minister sound comfort to the distressed conscience of the faithfull; and that false, which is a racke to the conscience of Gods children, when they are humbled under the hand of God.

The doctrine of justification by the merits and obedience of Christ imputed, ministreth singular comfort to the distressed conscience of the faithfull, even in the agony of death: assuring the beleiving sinner, that howsoever the devill accuseth, the Law convicteth, the conscience confesseth his demerits: yet notwithstanding, if hee truly beleve in Christ, he shall be accepted of God as righteous in Christ, and as an heire of eternall life; Christs sufferings and obedience being imputed unto him, and accepted of God in his behalfe, as if he had suffered and performed the same in his owne person.

But the doctrine of justification by inherent righteousnesse, is, as it were, a racke to mens consciences. For when a man being summoned to appeare before the judgement seat of God, shall seriously consider with himselfe, what he shall oppose to the accusations of Satan, to the conviction of the Law, to the Testimony of his owne Conscience, confessing himselfe to be a most wretched sinner, to the judgment of God, the most righteous judge: If he looke backe to his owne conversation, as having nothing to trust to, but his owne righteousnesse, he shall finde sufficient matter of despaire. He may say with *Anselme, Terret me vita mea, &c.* my life doth terrifie me: for being diligently examined, my whole life almost appeareth either to bee sinne or barrennesse: and if there seeme to bee any fruit therein, it is either so counterfeit, or imperfect, or some way or other corrupted, as that it can doe no other, but either not please, or displease God. And summoning himselfe before the judgement seat of God, hee findeth himselfe to bee in great straits. On this side, saith he, will be accusing sinnes, on that side terrifying justice: under, will lye open the horrible gulfes of hell; above, an angry Iudge; within, a burning conscience, without, a flaming world—where shall I be hid, how shall I appeare? to be hid is impossible, to appeare is intolerable. To avoide these straits, there is no way but to renounce the doctrine of justification by works or inherent righteousness, and to fly to the doctrine of the Gospell teaching justification by the grace of God, freely without respect of works through the merits of Christ received by faith: and to appeale from the tribunall of Gods justice to the throne of his mercy. For whiles a man retaineth this opinion, that he can bee no otherwise justified than by his owne good workes, or inherent righteousness, he can never be soundly perswaded, that his righteousness is sufficient for that purpose, but ever hath just cause not onely of doubting but also of despaire. And this is the cause of that Popish opinion, that no man without speciall revelation can be assured of the remission of his sinnes, or of salvation.

§. VI. The eleventh and last argument shall be taken from experience. For when men seriously considering of their justification before God, as a judicall act of God (as the word it selfe importeth) shall sincerely,

m In libello de
Misericordia homi-
nis.

Argument ele-
ven from expe-
rience.

cerely, and in the feare of God, set themselves before his judgement seat, where they must receive the sentence either of absolution or condemnation; and shall bethinke themselves, what, they being accused of Satan, and convicted by the testimony of their owne Conscience, have to oppose to the just judgement of God, why sentence of condemnation should not passe against them; they would utterly disclaime their owne righteousness. For as *Augustine*, and other of the Fathers observe, as before I have noted, out of the eight and nine verses of *Prov. 20.* joyned together, *cum Rex iustus sederit in solio, quis potest dicere mundum est cor meum*, when the righteous King shall sit upon his throne, who can say, my heart is cleane? yea, the best of the Papists, when by deadly sicknesse, as Gods messenger, they have beene summoned to come before Gods judgement, they have beene forced to leave their schoole-trickes, and sophisticall distinctions; and plainly renouncing their owne righteousness, to rest wholly upon the mercies of God and the merits of Christ. Insomuch that many who have lived Papists, have in this most weighty point died reformed Catholicks. And to this purpose there is extant among them in divers Bookes a forme of visiting the sick, wherein both the Pastor is directed what to say, and the sicke person is instructed what to answer. The Pastor therefore having demanded these questions, Brother dost thou rejoyce that thou shalt dye in the faith? dost thou confesse that thou hast not lived so well as thou ought? Dost it repent thee? hast thou a will to amend, if thou hadd'st space of life? Dost thou beleieve that our Lord Iesus Christ dyed for thee? dost thou beleieve that thou canst not bee saved but by his death? and having received affirmative answers to every question, he inferreth this exhortation; that whiles his soule remaineth in him, he should place his whole affiance in the death of Christ, and in no other thing: and that if God will judge him, if hee shall say unto him thou art a sinner, that thou hast deserved damnation, that hee is angry with thee; he should say, O Lord I interpose the death of thy Sonne betweene me and thy judgement, betweene my sinnes, and thee, betweene mee and my bad deserts, betweene me and thine anger. In the edition printed at Venice, *p* there are these two questions, dost thou beleieve that thou shalt come to glory not by thine owne merits but by the vertue and merit of Christs passion? And a little after, dost thou beleieve that our Lord Iesus Christ died for our Salvation, and that no man can bee saved by his owne merits, or by any other meanes, but by the merit of his passion? unto both which an affirmative answer was made: but both blotted out in the *Index expurgatorius* set forth by Cardinall *Quiroga*.

o *Questiones auctoritate Anselmi morientibus proponi solite per universum christi. Ilium orbem, D. V. Biber de successu. pag. 194 & respons. ad lesum. pag. 513. Chemnit. exam. part. 1. pag. 143. Card. Hosii confess. Petricovi. ens. c. 73. fol. 143. b. f. p. Ordo baptizandi cum modo visitandi impress. venete. an. 1575. fol. 34.*

q *Impress. Madridi apud. Alphonf. Gemof. anno. 1584.*

That we are not iustified by righteousness inherent.

C A P. VIII.

The disproofe of the Popish assertion affirming, that we are not justified by righteousness inherent.

§. I.

The disproofe of the Negative. The first argument because inherent righteousness is prescribed in the Law.



OW we are severally to disprove the Popish assertion and to prove ours. As touching the former, that wee are not justified by righteousness inherent. Our first argument may bee this. That righteousness of God, by which we are justified, is not prescribed in the Law, as before hath beene proved, *Rom. 3. 21.* nor is that righteousness which is of the Law, *Phil. 3. 9.*

All inherent righteousness is prescribed in the Law, and is that which is of the Law:

Therefore inherent righteousness is not that righteousness of God, by which we are justified.

That all inherent righteousness is prescribed in the Law, it is manifest: first, because the Law is a perfect rule of all inherent righteousness, whether habituall or actuall: secondly, because charity, wherein they place their inherent righteousness, even that charity, whereby they are to love God withall their soules, and their neighbour as themselves: that charity, which proceedeth from a pure heart, from a good conscience, and from faith unfained is prescribed in the Law, as the summe and complement thereof, *Matth. 22. 37. 39, 40. 1 Tim. 1. 5.*

§. II. To avoid this most evident truth, *Bellarmino* bringeth a frivolous distinction, as he applieth it; to wit, that there is, *justitia legis*, and *justitia in lege* or *ex lege*: The justice of the Law, the justice in the Law or of the Law. The justice of the Law is that very justice which the Law prescribeth, or that justice which is described in the Law, and is not rejected by the Apostle but commended. That justice which is in, of, or by the Law, is that, which men without faith and without grace doe performe by the strength of nature, onely holpen by the knowledge of the Law. And this, saith he, the Apostle doth reject as unprofitable, and opposeth it to the righteousness of faith. h. e. saith he, *operibus bonis qua fiunt ex gratia & fide*, that is, to good workes which are done by grace and by faith. So that *justitia fidei*, the righteousness of faith, is now in *Bellarmino* divinity, become *justitia operum*, the justice of workes. * *Pererius* to the same purpose bringeth a threefold distinction of justice, that it is *Legis, ex lege, & Dei*: and inveigheth against *Calvin*, for that he tooke no notice of it, being so plainly, as hee saith, taught by the Apostle, *Rom. 9. 31. 10. 3. 5.*

§. III. *Ans.*

Bellarmino distinction *De iustitia* l. 1. c. 19. betweene the iustice of the Law and in the Law.

a In *Rom. 10.* disput. 2.

§. III. *Ans. 1.* This distinction cannot be collected out of the writings of Saint Paul, who nowhere mentioneth δικαιοσύνην τῆς νόμου, the righteousness of the Law, and much lesse distinguisheth it from that which is of, in, or by the Law (though the vulgar Latine hath *justitias legis*, where the Greeke is δικαιοσύνη τῆς νόμου, *Rom. 2. 26.* and *justificatio legis*, *Rom. 8. 4.* where the Greeke is, δικαιοσύνη τῆς νόμου, but useth these termes to expresse our inherent righteousness, *δικαιοσύνη ἡμῶν*, *Rom. 10. 5.* *Phil. 3. 9.* Or *δικαιοσύνη*, *Phil. 3. 6.* that which is of, in, or by the Law: which termes the righteousness of the Law, or that which is of, in, or by the Law, doe no more differ than *δικαιοσύνη δικαιοσύνης*, *Rom. 4. 13.* *δικαιοσύνη δικαιοσύνης*, *Rom. 9. 30.* *δικαιοσύνη δικαιοσύνης*, and *δικαιοσύνη δικαιοσύνης*, *Phil. 3. 9.* the righteousness of faith, or that which is of, by or through faith. Secondly, the righteousness of the Law is that, which the Law prescribeth, as themselves define it: and what doth that differ from that, which is prescribed in the Law? Thirdly, of the righteousness of the Law our Saviour speaketh, faith *Pererius*, *Matth. 19. 17.* If thou wilt enter into life keepe the commandments. Of that, which is of or by the Law, *Moses* speaketh that he which doth those things (that are commanded) shall live in them: betwixt which two speeches of Christ and *Moses* there is no difference. Fourthly, if the righteousness prescribed in the Law could be performed, then would the Law give life, according to that legal promise, he that doth these things shall live thereby, *Leviti. 18. 5.* *Ezek. 20. 11.* *Rom. 10. 5.* *Gal. 3. 12.* *Rom. 2. 13.* and if there had been a Law given which could have given life, then there should have been righteousness *in vobis*, of, or by the Law, *Gal. 3. 21.* and therefore that perfect righteousness justifying and giving life, should be called *δικαιοσύνη τῆς νόμου* the righteousness which is of, or by the Law. Fifthly, the righteousness of the Law is, as they teach, necessarily required of all that shall bee saved, and cannot be performed without grace and without faith: and therefore, according to their doctrine, differeth not at all from the righteousness of faith, *hoc est*, faith *Bellarmino*, *operibus bonis quae sunt ex gratia & fide*, that is, from good workes, which are done by grace and faith. So that by this goodly distinction, the Law and the Gospell, the Law of workes and the Law of faith, the righteousness of the Law, and the righteousness of faith are confounded. For the righteousness of the Law is charity proceeding from grace and from faith, *1 Tim. 1. 5.* and the righteousness of faith as *Bellarmino* here teacheth are good workes proceeding from grace and faith. And yet I deny not, but that great difference is to be made between the seeming obedience performed by carnal men without faith & without grace, (which cannot truly be called righteousness) and the new obedience of men spirituall and regenerate proceeding from faith working by love, as the fruits of the Spirit. But neither the one, nor the other, is the righteousness of Faith. The new obedience of the faithfull is indeed a righteousness begun, and performed in some measure *ex parte*, according to the Law, *Act. 22. 12.* *quod tunc circūcidit* according to the Commandments, *2 John 6.* but the righteousness of faith is this, that hee who beleeveeth in Christ, in that hee beleeveeth, fulfilleth the Law.

L I B. 4.
b Photius apud
Occum. in Ro. 10.
c Primasius
Rom. 10. 3.

d In Rom. 10.
Rom. 17.

Belarmine
obiect, that this
distinction is
found in
Augustin. ad-
vers. 2. epistolas
Pelag. lib. 3. c. 7.

e De iustif. l. 1.
c. 1.

ὁ πιστεύων ἐν Χριστῷ πληροῖ τὸ νόμον he that beleeveth in Christ fulfilleth the Law, saith Photius b, and likewise Primasius c, qui in Christo credit, ipse perficit legem, for to him Christ is τέλος καὶ πληρωμα the end and complement of the Law, Rom. 10. 4. and in him by Christ, τὸ δικαιοσύνην τὸ νόμον πληροῖ that which the Law requireth to justification is fulfilled, Rom. 8. 4. Chrysostome d, the end of the Law, saith he, was that a man might be justified: but this end, Christ μᾶλλον more amply performed by faith: feare not therefore (saith hee) because thou art a transgressour of the Law, seeing thou art come to faith. For then doest thou transgresse the Law, when by reason of it thou doest not beleve in Christ: but if thou doest beleve in him, καὶ οὕτως ἐστὶν ἡ δικαιοσύνη, καὶ πολλὰ πλεονεκτήματα αὐτοῦ, thou hast also fulfilled the Law, and much more than it commanded: πολλὰ ὑπὲρ τὸν νόμον ἐκπληροῖ for thou hast received a much greater righteousness, viz. the righteousness of Christ, which is the righteousness of faith.

§. IV. Yea, but Augustine hath this distinction, denying those who have *justitiam in lege* or *ex lege* in or by the Law, to fulfill *justitiam legis* the righteousness of the Law. I answer, that Augustine disputing against the Pelagians, who held that men might fulfill the righteousness of the Law by the strength of nature, saith, that they might have a kind of righteousness in the Law or by it, which notwithstanding did not fulfill the righteousness of the Law, which could not be done without the grace of the Spirit. By the justice of the Law, Augustine meaneth that which the Apostle calleth τὸ δικαιοσύνην τὸ νόμον (for otherwise Paul never so much as nameth the righteousness of the Law) that is, whatsoever the Law requireth to justification. This justice of the Law, Augustine considereth in the Abstract, as Belarmine also himselfe doth in his first booke, e for that righteousness of the Law, as it is described in the booke of the Law, being perfect and compleate: which Belarmine saith is properly called *the justice of the Law*, of which hee saith, *justitia legis est in libris*, the justice of the Law is in bookes; even as habituall righteousness is in the heart; and actuall, in the hands. The justice in and by the Law hee considereth in the concrete, with relation to the subject in whom it is, viz. for that righteousness which men attaine unto by their observation of the Law written. And hee proveth against the Pelagians, that the righteousness, which they seemed to have in *lege*, or *ex lege*, in or by the Law, did not fulfill *justitiam legis* the righteousness of the Law: unto which wee may adde against the Papists, that all the righteousness, even of the faithfull also and regenerate, (though endeavouring to live according to the Law, and according to the Commandements), which they have in or by the Law, doth not fulfill the righteousness of the Law, which Paul calleth τὸ δικαιοσύνην τὸ νόμον, which Christ onely fulfilled for us: by whose δικαιοσύνη, hee being but one, we are justified, Rom. 5. 18. For as the κρίμα or guilt by the fall of one man came upon all ὡς ἐκ αὐτοῦ ἑνὸς, to condemnation; so by the δικαιοσύνη the righteousness of one whereby hee fulfilled the Law, χάρις καὶ ἡ χάρις the grace of absolution and of Gods acceptation redounded upon all unto justification of life. And thus this distinction

makerh

maketh against the Papists. For *justitia legis* the justice of the Law considered in the abstract, as it is described in the booke of the Law, being most perfect, is never fulfilled by that righteousness of the concrete in or by the Law, which men not onely carnall but spirituall also attaine unto by their observation of the Law, being alwayes unperfect in this life and stained with the flesh. For even as it may bee said of all other graces, which being considered in the abstract, are perfect, and are so defined: but considered in the concrete as they be in men, who have received but the first fruits^f of the Spirit, according to the measure of the donation of Christ, they are unperfect: So the righteousness of the Law, as it is taught in the Law, and as it was performed by Christ, is perfect; but as it is in all mortall men, it is unperfect. Therefore righteousness inherent in us is not that righteousness of God by which we are justified.

^f Rom. 8. 23.
^g Ephes. 4. 7.

§. V. Our second argument. That doctrine, which confoundeth the righteousness of the Law and of the Gospell, and by confounding them maketh void the Covenant of grace, is false and Antichristian.

The Popish doctrine of justification by inherent righteousness, confoundeth the righteousness of the Law and of the Gospell, and maketh void the covenant of grace.

Therefore it is false and Antichristian.

The assumption is thus proved: whosoever maketh the condition of justification to be the perfect fulfilling of the Law in our owne persons, confoundeth the Gospell with the Law. For the righteousness of the Law is, the man that doth these things (which are prescribed in the Law) shall live by them: but the true condition of the Gospell is, beleeve in Christ, and thou shalt be saved. He also maketh void the Covenant of grace. For if justification be promised upon condition of perfect obedience or righteousness, which condition is impossible by reason of the flesh, then is the promise void and of none effect. But the Papists make the condition of justification to be the perfect fulfilling of the Law in our owne persons, or perfect righteousness inherent. Again, whosoever are made debtours to the whole Law, to them not onely the covenant of grace is void, but Christ himselfe is of none effect, as the Apostle teacheth, *Gal. 5. 2, 3*. But they who must bee justified by inherent righteousness are made debtours to the whole Law, which they must perfectly fulfill, else they cannot bee justified. But of this more hereafter.

Arg. 2. the popish doctrine confoundeth the Law and the Gospell.

§. VI. Our third argument, That doctrine, which depriveth Christians of the chiefe part of that Christian liberty wherewith Christ hath made us free, is false and Antichristian. The popish doctrine of justification by inherent righteousness depriveth Christians of the chiefe part of that Christian liberty wherewith Christ hath made us free: the chiefe part of our liberty is, that, which we have by justification, wherein wee are freed from hell, and intituled to heaven. And that is a freedom from a double yoke of most grievous bondage, wherein all are held that are under the Law: the former in respect of the curse, under which

^h *Lih. 7. c. 3.*
Thirdly, it depriveth men of the chiefe part of Christian liberty.

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which all are, who in the least degree at any time transgresse the Law, Gal. 3. 10. which all do both oft and grievously: the other in respect of the rigour of the Law, excluding all men from justification and salvation, who do not perfectly fulfill it: which by reason of the flesh is impossible. But by the popish doctrine the benefit of justification it selfe is taken away, as I have shewed, and with it, the liberty, which we have by it. For if we cannot be justified but by perfect inherent righteousness, then are we subject to the curse, then are we excluded from all possibility of justification and salvation as being sinners in our selves, wherefore all those, who will stand fast in that liberty wherewith Christ hath made us free, must abhorre the doctrine of justification by inherent righteousness, which intangleth the imbracers of it with this double yoke of bondage, whereby they are subjected to the curse and damnation, and are excluded from heaven and salvation.

i Gal. 5. 1.

Fourthly, because all men are sinners.

§. VII. Our fourth Argument, No finners, whiles they remain finners, are justified by righteoussesse inherent.

16 Supr. C. 2 § 9.

All men whatsoever (Christ alwayes excepted) are sinners as I proved ^k before, and so remaine whiles they remaine in the flesh.

Therefore no man whatsoeuer is justified by righteousness in-
herent.

This seemeth to be the Apostle argument in the three first *Chapters* of the Epistle to the *Romans*: whoſoever are ſinners, they are not juſtified by the works of the Law, that is to ſay, by no righteouſneſſe inherent in themſelves or performed by themſelves.

All mortall men whatfoever, both Iewes and Gentiles, are sinners, which hee proveth at large. Therefore no mortall man whatfoever is justified by the works of the Law, that is, by righteousness inherent.

Fifthly, because all men by the Law are accursed.

§. VIII. Our fifth argument: None that are accursed by the Law, are justified by their obedience to the Law, for to bee justified is to bee blessed, *Rom. 4.6.*

All mortall men without exception are accursed by the Law, as the Apostle proveth, *Gal. 3. 10.* because all without exception have broken the Law.

Therefore none are justified by their obedience to the Law, and therefore not by inherent righteousness.

Sixthly, because none fulfill the Law.

§. IX. Our sixth argument: whosoever is justified by inherent righteousness fulfilleth the Law.

[illegible]

But no mortall man doth fulfill the Law, as I have elsewhere defended and proved ¹ at large. And thus ^m *Chrysoſtome* argueth.

No man can be justified by the Law, unless he fulfill the whole Law, but this is not possible for any man; therefore that righteousness is fallen to the ground.

To this argument adde a seventh as being a Confeſſary thereof: whoſoever is juſtified by inherent righteouſneſſe, and namely by charity, he is juſtified by his owne fulfilling of the Law. For charity is the fulfilling

fulfilling of the Law, but no man is or can bee justified by his owne fulfilling of the Law, for none can fulfill it: therefore none are justified by inherent righteousness.

§. X. Our eighth argument: we are not justified before God both by faith and by workes, by Gods righteousness and our owne, by that righteousness which is out of us in Christ, and by that which is inherent in our selves. For the holy-Ghost maketh such an opposition betweene these, as that they cannot stand together, *Rom. 3. 28. 4. 4, 5. 9. 30. 31. 32. 11. 5. 6. Phil. 3. 9. Gal. 2. 16. 3. 11. Eph. 2. 8, 9.* But wee are justified by faith, by the righteousness of God through faith, by Christs righteousness which is out of us in him. *viz.* by his sufferings and by his obedience, as besides the places even now quoted appeareth, *Rom. 5. 9. 19.*

Therefore we are not justified by righteousness inherent in our selves.

§. XI. Our ninth argument: Imputative righteousness is not inherent, as being not ours, nor in us, but communicated to us by imputation.

The righteousness by which we are justified is imputative: that I prove, first, by testimony, *Rom. 4. 6, 7, 8, 13, 24.* for then is God said to justify, when not imputing sinne, hee imputeth righteousness without workes. Secondly, by reason. The personall righteousness of Christ is inherent in him and not in us, being proper to his person, though by imputation communicated unto us. The righteousness of God, by which we are justified, is the personall righteousness of Christ, *2 Pet. 1. 1. viz.* his passive and active righteousness, *Rom. 5. 9. 19.* And that it is his personall righteousness, appeareth evidently, because it is the righteousness and obedience of one onely, whereas if it were a righteousness from him in us, it would be the justice of so many as are justified: so saith the Councell of Trent, *justitiam in nobis recipientes unusquisque suam.*

§. XII. Our tenth argument. That justification which the Scripture teacheth, taketh away all matter of boasting, *Rom. 3. 27. Ephes. 2. 9.*

But justification by workes or by inherent righteousness doth not take away all matter of boasting, *Rom. 3. 27. 4. 3. Eph. 2. 9.*

Therefore justification by workes or inherent righteousness is not that which the Scriptures teach, we must therefore say with Ambrose, that is profitable some, that we are not justified by the works of the Law: wherefore I have not wherewith to glory in my workes, I have not wherewith to boast. And therefore I will glory in Christ. I will not glory because I am just, but I will glory, because I am redeemed. I will glory, not that I am without sinne, but because my sinnes are forgiven mee. I will not glory because I have bene profitable, or because any other hath profited me, but because Christ is an Advocate for me with the Father, and because his blood was shed for me.

gloriabor, quia iustus sum, sed gloriabor, quia redemptus sum: gloriabor non quia vacuus peccati sum, sed quia mihi remissa sunt peccata. Non gloriabor quia profui, nec quia profui mihi: quisquam, sed quia pro me advocatus apud Patrem Christus est, sed quia pro me Christus sanguis effusus est.

Eighthly, Not by faith and by workes,

Ninthly, because it is imputative.

n Sess 6. Sess 7.

Tenthly, justification taketh away boasting

o Amb. de Iacob. & vita beata. l. 1. c. 6. Sed & illud mihi prodest, quod non iustificamur ex operibus legis. Non habeo igitur, unde gloriari in operibus, meis possim: non habeo unde me iactem. Et ideo gloriabor in Christo. Non

LIB. 4.

Twelfthly, be-
cause remissi-
on of sinne is a
necessary part
of iustification.

§. XIII. Our eleventh argument: If there be no justification but by righteousness inherent, and that also perfect and pure, then is justification promised upon an impossible condition, and so consequently the promise should be void and of none effect. But farre be it from us to thinke, that the promise of justification by Christ is void and of none effect. Therefore wee are not justified by workes, or by righteousness inherent, but by faith, that the promise might bee sure to all the seed, as the Apostle reasoneth, *Rom. 4. 13, 14, 15, 16.*

§. XIV. Our twelfth argument: because unto justification concurrereth remission of sinnes, as a necessary part thereof: from whence three arguments arise. First, true justification is not without remission of sinne. The popish justification by infusion of perfect righteousness is without remission of sinne. For although they pretend that to their justification concurrereth remission of sinne: yet by remission they not understanding the pardoning or forgiving, but the extinction and abolition of sinne, have utterly excluded from justification the forgiveness of sinne, as I have shewed before. Secondly, unto true justification necessarily concurrereth remission of sinne. And where is remission of sin, there is imputation of righteousness without workes. But in the popish justification there needeth no imputation of righteousness; and that for two reasons, which *Bellarmino* doth prosecute at large in his dispute against imputation. The one, because in justification by infusion of righteousness, sinne is fully expelled, and therefore no need of imputation. And secondly, because the righteousness which is infused is perfect of it selfe without imputation of any other righteousness. Thirdly, if our justification and blessednesse doth consist in the forgiveness of our sinnes, as it doth *Rom. 4. 6, 7, ex Psal. 32. 1.* then not in perfect inherent righteousness: for where is neede of the forgiveness of sinne, there is no perfect righteousness inherent. And where perfect righteousness is infused, there needeth not imputation of righteousness.

Thirteenthly,
from the exam-
ple of *Abraham*.

§. XV. Our thirteenth argument. If *Abraham, David, and Paul* were not justified by righteousness inherent, then much lesse any of us, who are so farre inferiour to any of them.

Not *Abraham*, whose example was a samplar in this behalfe, *Rom. 4. 23, 24.* For as *Abraham* the father of the faithful was justified, so are we *Abraham* though he were a mirrour of piety abounding with good workes; yet was not justified thereby. As the Apostle proveth, *Rom. 4. 3, 4, 5.* For to whom righteousness is imputed of grace through faith, he is not justified by workes before God: And contrariwise whosoever is justified by workes, to him the reward of righteousness is not imputed of grace, but rendred as a due and deserved debt, *ver. 4.* To *Abraham* righteousness was imputed of grace through faith, *ver. 3. and 5.* and therefore though hee abounded with workes, yet hee was not justified by workes, *verse 2.* or inherent righteousness, but by faith without workes.

Of *David*.

Not *David*: for hee though a man according to Gods owne heart, walking

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walking before God ^P in truth and righteousness and in uprightness of heart: yet he desireth the Lord that he would not enter into judgement with him, for if hee did, not onely himselfe, but no man living could be justified: for himselfe, he maketh this confession, as ^r Augustine understandeth him, *nam me invenies reum, si in iudicium intraveris mecum*, for thou shalt finde me guilty, if thou shalt enter into judgement with me. And therefore he places his blessednesse or justification, in the not imputing of sinne, and imputing of righteousness without workes, *Psal.* 32. 1, 2. *Rom.* 4. 6, 7. and professeth, *Psal.* 71. 16. I will remember thy righteousness onely.

Not Paul: for he, though he knew nothing by himselfe, yet professeth that he was not thereby justified, *1 Cor.* 4. 4. though hee had lived after his conversion in all good conscience before God, *Act.* 23. 1. though herein he did exercise himselfe to have alwayes his conscience ^a *conscientia*, cleare and without offence towards God and man: yet in the question of justification he renounceth all his righteousness ^t *inherent*, that he might be found in Christ indued with his righteousness. And to these we might adde, *Iob*, *Esay*, and *Daniel*, who, as well as the former, had that righteousness which is *a Domino*, I meane, righteousness inherent, but were not justified thereby, see *Iob*, 9. 2, 3. 15. 20. 10. 15. 42. 6. *Esay.* 6. 1. 5. *Dan.* 6. 7. 18.

§. XVI. Our foureteenth argument: The righteousness by which we are justified, is the righteousness and obedience of one, and but of one, *Rom.* 5. 18, 19. Inherent righteousness is not of one, but of so many as are indued therewith. Therefore inherent righteousness is not that whereby we are justified.

C A P. 9.
P *1 King.* 3 6.

q *Psal.* 143. 2.
r *De tempore*
serm. 49.

Of Paul.

f *Act.* 24. 16.

t *Phil.* 3. 8, 9.

Of *Iob*, *Esay*,
and *Daniel*.

14 because it
is not the right-
eousnesse of
one.

C A P. I X.

The severall prooffe of our assertion, that wee are justified by that
righteousnesse of Christ, which is out of us in him.

§. I.



Now I am to prove severally our assertion: that we are justified by Christs righteousness. And first, I prove it by that argument, which *Bellarmines* useth against ^a *Osiander*, what righteousness God accepteth in our behalfe, by that we are justified: The righteousness of Christ which he performed for us in the dayes of his flesh, God accepteth in our behalfe: otherwise, saith hee, why did the Sonne of God take our flesh upon him, why did hee humble himselfe to become obedient untill death, &c. Therefore by

R

the

Arg. 1. because
God accepteth
Christs righte-
ousnesse in our
behalfe.
a *De iustif.* l. 2 c.
5. S. *quar.* 1. 1. 2. c.

L I B. 4.

b *De iustif. l. 2. c. 5. §. quoddammodo.*
 Arg. 2. God accepteth it alone as being of infinite value.

c *Lib. 4. c. 7. §. 3.*

d *De iustif. l. 2. c. 10.*

Reply to Bellarmine's first answer, that Christ is called our righteousness, because he is the author of it.

the righteousness of Christ performed in his manhood, wee are justified, &c.

§. II. Hereunto I adde a second out of the same place ^b for *Bellarmino*, though he holdeth against *Osiander*, that wee are not justified by the essentiall righteousness of the Godhead: yet he confesseth that the Lord accepteth of no righteousness as a satisfaction for sinne, but that which is of infinite value: such is the righteousness of Christ onely in regard of the dignity of his Person, being the true God, the great God, God above all, blessed for evermore; therefore by his righteousness onely we are justified: but of this see more ^c in the seventh Chapter here I argue thus: what righteousness the Lord accepteth as a full satisfaction for our sinnes, by that we are justified:

The righteousness of Christ the Lord accepteth as a full satisfaction for our sinne, Therefore by Christs righteousness we are justified.

By Christs righteousness, I say, imputed, and accepted of God in our behalfe. The assumption is thus proved. What righteousness is of infinite value, that, and that alone the Lord accepteth as a full satisfaction for our sinnes.

The righteousness of Christ is of infinite value, as being the righteousness of God, as it is often called.

It therefore, and by it alone the Lord accepteth, as a full satisfaction for our sinnes.

§. III. My third argument shall be from those places, wherein either it is said, that our righteousness is in Christ, *Esa. 45. 24, 25.* and that we are righteous in him, *2 Cor. 5. 21. Phil. 3. 8, 9.* or our Saviour Christ himselfe is said to bee our righteousness. *Jeremy* prophesying of the Messias the righteous Branch, whom God would raise to *David*, saith; In his daies *Juda* shall be saved, and *Israel* shall dwell safely: and this is the name whereby he shall be called, *IEHOVAH* our righteousness, *Ier. 23. 6.* and the very same prophecy is repeated, *Ier. 33. 16.* that the Branch of righteousness should grow up to *David*, in whose daies *Juda* should be saved, and *Ierusalem* shall dwell safely: and he who shall call her, that is, *Ierusalem* his Church (for so it ought to be read) is *IEHOVAH* our righteousness, *1 Cor. 1. 30.* But of him ye are in Christ Iesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption; where Christ is said to bee made our righteousness. To this ^d *Bellarmino* answereth: that Christ is rightly called our righteousness, for two causes: first, because he is the efficient cause of our justice. For as God in the *Psalmes* is called our strength and our Salvation, because it is God that strengtheneth and saveth us, and in this place, as Christ is said to bee made our wisdom and redemption, because he maketh us wise and redeemeth us: So Christ is called our righteousness, because he maketh us just, viz. by infusion of righteousness.

§. IV. Reply, It is true, that Christ, when hee doth sanctifie us by his Spirit, is the Author of inherent righteousness in us: but this is that

that which followeth in the text, that he is our Sanctification. These two benefits, as they are here distinguished, so they ought not to be confounded. *Bernard* in a Sermon of his doth oftentimes very elegantly goe over these foure unctiōs, as he calleth them, distinguishing justification and sanctification, as we doe: Christ, saith hee, was made unto us wisdom, in preaching; justice, in absolution of sinnes; sanctification, in his conversation; redemption, in his passion — the shadow of thine ignorance hee hath driven away with the light of his wisdom, and by that righteousness which is of faith hee hath loosed the cords of sinne, freely justifying the sinner: by his godly conversation he hath given a forme of life, and by his death he hath given a price of satisfaction — he freeth from error (by his wisdom) he covereth faults (by his righteousness) he giveth merits (that is ability of working well) by his life, and rewards by his death — enlighten mine eyes O Lord that I may be wise, remember not the sinnes of my youth and mine ignorances, and I am just: lead me O Lord in the way, and I am holy: but unlesse thy blood mediate for mee I am not safe — hee was made unto us of God wisdom, teaching prudence; justice, forgiving sinnes, &c. They onely are wise who are instructed by his doctrine, they onely just who of his mercie have obtained pardon of sinne, those onely temperate or holy, who study to imitate his life; they onely valiant, who imitate his patience.

§. V. And that they are here to be distinguished, appeareth by this consideration: that in this text all the benefits, which we have by Christ besides our election, which is also noted in the first words (of him yee are in Christ) are reduced unto foure heads. For of God wee were elected in Christ, who of God is made unto us, wisdom, in our vocation; righteousness, in our justification; holiness in our Sanctification; full redemption in our glorification: that so we may learne not to boast in our selves, but to ascribe the whole glory of our salvation and of all the degrees thereof, to Iesus Christ our alone and perfect Saviour. To the like purpose *Theophylact* observeth the order here used by the Apostle: first, he exempteth from error, and making men wise instructeth them to the knowledge of God: then hee giveth the pardon of sinnes: and by his holy Spirit indueth them with holiness: and then granteth perfect deliverance from all evils, which hee calleth redemption, as *Chrysostome* also and *Iocumenius* who observe the same order. And likewise *Theodoret*, he gave you true wisdom, he gave unto you remission of sinnes, vouchsafing unto you righteousness, and he made you holy, and delivered from the tyranny of the Devill. All these foure benefits are the fruits of Christs office of mediation, as he is our Prophet, our Priest, and our King. For as our Prophet, in whom are all the treasures of wisdom and knowledge, he calleth us by the Gospell, his doctrine being our wisdom, and making us wise unto salvation: as our holy Priest hee justifieth us, his sacrifice and his obedience, being our righteousness: as our gracious and glorious King, being ascended on high to prepare a place for us, he giveth

Righteousnesse here to be distinguished from Sanctification.

Ephes. 1. 14.
4. 30.
Rom. 8. 23.
Luk. 21. 28.
1 Cor. 1. 31.
In locum.

ἡ ἀπολύτρωσις ἡμῶν
ἡ ἁγία πνεῦμα
ἡ ἀπολύτρωσις ἡμῶν

k Col. 3.
1 2 Thes. 2. 14.
m Deut. 4 9.
1 Cor. 2. 6, 7.
n 2 Tim. 3. 15.
o Rom. 5 9 19.
p Joh. 14. 2.

L I R. 4.
q Ephes. 4. 8.

1 Job. 14. 3.
1 Ephes. 1. 14.
Luk. 21. 28.

Bellarmines
second cause,
why Christ is
said to be our
righteousnesse,
because he sa-
tisfied for us.

1 Epist. 190.

Bellarmines
confession
overthroweth
the popish do-
ctrine of iustifi-
cation.

the graces of his holy Spirit to his members, whereby they being sanctified are fitted and prepared for his kingdome: and being gone to prepare a place for us, and us for it, hee will come againe to bring us to the redemption of possession or our full redemption, which is also called *redemptio*, 1 Thes. 5. 9. the obtaining of glory, and the saving of the Soule, and the redemption of the body, Rom. 8. 23. Christ therefore is of God made unto us wisdom, righteousness, sanctification, and redemption or salvation: because his wisdom is communicated unto us by instruction in our vocation, his righteousness is communicated unto us by imputation in our justification; his sanctifying graces by infusion in our sanctification, his glory by possession or fruition, in our glorification.

§. VI. In rendring the second cause, he confesseth the truth: whereof I desire the Reader to take speciall notice. *That Christ is called our righteousness, because he satisfied his Father for us: which his satisfaction he doth so give and communicate unto us, when he doth iustifie us, that it may be called our satisfaction and our righteousness. For although by justice inherent in us we be truly called and are righteous: notwithstanding we doe not by it satisfie God for our faults and for eternall punishment — And thus, saith he, it were not absurd to say, that Christs righteousness and merits are imputed unto us, when they are given and applied, as if we our selves had satisfied God. And to that purpose he citeth Bernard who saith, that Christ died for all, viz. satisfactio unius omnibus imputetur, that the satisfaction of one may be imputed to all but addeth this needlesse caution, modo non negetur, saith Bellarmine, esse in nobis preterea iustum inherentem eamque veram, so it be not denied that there is in us besides a justice inherent and that true: which, if Bellarmine would stay there, we would yeeld unto. For we doe not deny, that there is a righteousness inherent in those that are justified, and that also a true, though not a pure, a perfect and absolute righteousness: onely wee deny that we are thereby justified. Wee are indeed just, but by Christs righteousness, as Bernard saith in the same place: iustum me dixerim, sed illius iustitia.*

§. VII. This confession of Bellarmine dissolveth the very frame of his owne doctrine of justification: whereunto he hath taught, that nothing concurrerh but deletion of sinne, and infusion of righteousness. And these, not as two acts, but as one act, viz. the infusion of righteousness expelling sinne. As for imputation of Christs righteousness, hee and his fellowes deride and scorne it. But here hee confesseth, (which needs must be confessed) that in justification the satisfaction of Christ is imputed unto us, and accepted of God in our behalfe, as if we our selves had satisfied God: and that, for that cause hee is truly called our righteousness. And this imputation he acknowledgeth to be necessary, because by righteousness inherent we doe not satisfie for our finnes and eternall punishment: We say the same: onely wee adde that this satisfaction made by Christ in our behalfe, is not onely his death and sufferings whereby he satisfied the penalty of the Law, and delivered us

from

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C A P. 9.

from the curse, himselfe being made a curse for us: but also the holiness of his person, and the obedience of his life, whereby he perfectly satisfied the justice of God in fulfilling the commandments. Now Gods acceptation of Christs satisfaction in our behalfe, whereby he absolveth us from the guilt of sin and damnation by imputation of Christs sufferings, and his acceptation of us as righteous in Christ, by imputation of his most perfect righteousness and obedience, is that very thing, which wee, according to the Scriptures, doe call justification, which distinct benefit of Christ not to be confounded with sanctification, the Papists must learne to acknowledge, if they would bee saved.

§. VIII. To these I adde other as plaine testimonies, where it is said, that wee are justified by the blood of Christ, and his obedience. From whence I argue thus:

If we be justified by the blood and obedience of Christ, that is, by his passive and active righteousness, then are we justified by the personall righteousness of Christ, which being proper to his person, is out of us in him. But we are justified by the blood and by the obedience of Christ, *Rom. 5. 9* 19. therefore by his personall righteousness.

§. IX. Our fifth argument: By what righteousness our finnes are covered, as with a garment, and by which we, being indued therewith, appeare righteous before God, that is the matter of our justification. For he is justified whose finnes are covered, *Psal. 32. 1*.

By the righteousness of Christ, as a most pretious robe of righteousness, and as our wedding garment, our finnes are covered. (For as *Iustin Martyr* truly saith, *τις δὲ αὐτῶν τῶν ἀμαρτιῶν ἡμῶν ἰδωμένη καὶ οὐκ ἔστιν ἡ δικαιοσύνη τοῦ Χριστοῦ* for what other thing was able to cover our finnes, but his righteousness?) and wee being clothed therewith appeare righteous before God. Therefore by the righteousness of Christ we are justified. *Bellarmino** having, as it were, in our name objected to himselfe, *Eph. 4. 22. 24.* (which none of us, that I know of, doe object, for wee acknowledge the place to be understood of sanctification, which consisteth in the putting off the old man, and putting on the new) hee saith, that wee argue from the similitude of a garment, as more fitly resembling imputed justice than inherent: and that we confirme it by the example of *Iacob*, who being clothed with the rayment of his elder brother, obtained the blessing.

§. X. To this *Bellarmino* shapeth two answers. First, that the similitude of a garment may fitly agree to inherent righteousness, which I wil not deny: for in the Scriptures the terme of clothing or putting on, is of a large extent: so that he will confesse, that the Hebrew *Labash* and the Greeke *enduo*, properly signifying to cloth or to put on apparrell, which is not inherent in the body, but adherent, is more fitly by a metaphore applyed to signifie outward, than inward indowments. And therefore that I may come to the proove of my assumption, those phrases of putting on Christ and his righteousness, figured by *Iacob* his putting on of his elder brothers apparell, *Gen. 27* of the wedding garment,

Arg. 4. because we are iustified by the blood of Christ and by his obedience.

Arg. 5. because by Christs righteousness our finnes are covered.

ad *Diognetum*

* *De iustif. l. 2. cap. 11.*

*Bellarmino*s first answer.

L. I. B. 4.

His second
answere.

Mat. 22. 11. of the first or chiefe robe, *Luke. 15, 22.* of the white garment promised by Christ, *Apor. 3. 18.* of the fine linnen cleane and shining, which is the righteousness of the Saints. *Apor. 19. 8.* (of which place I have spoken before) are most fitly understood of the righteousness of Christ imputed unto us, and put on as it were by faith.

§. XI. In his second answer Bellarmine confesseth, that this similitude of garments and that example of the Patriarch Iacob, may after a sound manner be accommodated to righteousness imputed, if it shall be said, that it becometh us to put on, or to be clothed with the merits of Christ: that, being after a sort covered with them, we may aske of God pardon of our sinnes: for as I have said before (saith he) Christ alone was able to satisfie for our sins, and indeed in justice did satisfie: and that satisfaction is given and applyed to us, and reputed ours, when we are reconciled unto God and justified. This example therefore being referred to the righteousness of satisfaction for the fault, it may be admitted. But if it be referred to that righteousness, whereby wee are formally justified, when of sinners and wicked men we are made just and godly, it is by all meanes to be rejected; seeing it is manifestly repugnant, to the Scriptures, to the Fathers, and to reason it selfe. For that one man should satisfie for another, it may easily be conceived: but that one man should be just, because another is just, was never heard of, and is not onely above, but also against reason.

Reply to Bel-
larmine's an-
swere.

§. XII. Here, 'as you see, Bellarmine maketh a distinction betwixt the righteousness of satisfaction, and that by which wee are formally made just. But what is that righteousness of satisfaction? No doubt, that whereby our Saviour satisfied the Law for us; which he was to satisfie, as I have shewed before, not onely in respect of the penalty threatened, by his sufferings; but also in respect of the Commandement, by his perfect obedience fulfilling the condition of the promise, Doe this and live. To this, Bellarmine acknowledgeth the similitude of garments and the example of the Patriarch Iacob may fitly be applied: which is as much as wee desire. For this is the whole righteousness of justification, wherein the Lord imputing to a beleever the sufferings of Christ, covereth, or not imputeth or forgiveth his sinnes and the punishment thereunto belonging; and imputing unto him the perfect obedience of Christ, accepteth of him as righteousness in Christ. For it is most certaine, that to whom the Lord imputeth not sinne, them hee accepteth as righteous: and that hee imputeth righteousness, to whom hee imputeth not sinne, *Rom. 4. 6, 7.* For as Bellarmine himselfe confesseth, the not imputing of sinne bringeth with it the imputing of righteousness. Neither is it to be doubted, but that the Lord accepteth as well the merits of his obedience, as of his sufferings. And what is that justice, whereby he saith we are formally made just? no doubt inherent justice, or the righteousness of sanctification, by infusion whereof sinne is expelled. To this, saith Bellarmine, the similitude of apparell and the example of Iacob cannot be applyed. For though one may satisfie for another: yet one cannot be formally just by the righteousness of another: which never any of us (to my knowledge) affirmed. The more
aburd

absurd was *Bellarmino* in thinking so absurdly of us. For because hee confoundeth justification and sanctification, hee would needs beare the world in hand, that wee confounding them also, doe teach, that wee are formally made just by the righteousness of another, which is out of us in him. But if justification and sanctification are to be distinguished, as I have proved they must of necessity be distinguished: then it will appeare manifestly, that, that which *Bellarmino* calleth the justice of satisfaction, is the whole righteousness of justification: and that, by which hee saith wee are formally made righteous, is the righteousness of sanctification. Now wee are well content, that the righteousness whereby wee are sanctified, or formally made righteous, should not be imputative: so that they will confesse, that the righteousness of Christs whole satisfaction, whereby wee are justified before God, is imputed unto us: which they must confesse, or else they cannot be saved. Here therefore we may sing the triumph, and say; *Magna est veritas & prevaleat.*

And thus have I abundantly proved, that the righteousness of God, whereby wee are justified, is not any righteousness inherent in us or performed by us: but onely the righteousness of Christ our Saviour, which is out of us in him, as being proper to his person; though by imputation communicated to all that truly beleeve in him.

Conclusion.



CHAP. X.

Bellarmines eight allegations to prove justification by inherent righteousness, answered.*

a De iustif. lib. 2. cap. 3.

§. I.

NOW I am to examine *Bellarmines* proofes. And first hee alleageth *Rom. 5. 17, 18, 19.* out of which place he would prove, that *to be justified by Christ is not to be accounted or pronounced just, but to be truly made and constituted just by obtaining inherent righteousness; and that, a righteousness not imperfect, but absolute and perfect: for, that to justify, in this place, is to make just, and not to pronounce just, appeareth; first, out of those words, verse 19. many shall be constituted or made just, unto which allegation I have heretofore answered in his due^b place so much as concerneth the signification of the word, and have maintained the exceptions of *Calvin* and *Chemnitius*, c against his cavils. His second reason is from the *Antithesis* of *Adam* unto *Christ*. For thus, saith he, the *Apostle* writeth. *As we are made unjust through the disobedience of Adam, so we are made just through the obedience of Christ.**

Bellarmines first allegation out of Rom. 5. 17, 18, 19.

b Lib. 2. c. 5. §. 1.

c Ibid. §. 2. 3. &c

But

LIB. 4.
d Non in iusti-
tia Adam nobis
imputata.

But it is certaine, that through Adams disobedience we are made unjust by injustice inherent, and not imputed:

Therefore through the obedience of Christ we are made just by righteousness inherent, and not imputed.

Ans^r. Wee confesse, that as from the first Adam we receive inherent corruption in our carnall generation: so from the second Adam we receive inherent grace in our spirituall regeneration, but this is not our justification, but our sanctification, whereof the Apostle speaketh not in this place, whereas therefore he assumeth, that wee are made unjust through Adams disobedience by inherent injustice onely not imputed, I deny the assumption, and returne the argument upon the Adversary.

As we are made sinners, that is, guilty of sinne and damnation by Adams disobedience or transgression: so wee are justified, that is, not onely absolved from the guilt of sinne, and damnation, but also accepted as righteous unto salvation, by the obedience of Christ.

But wee are made sinners, that is guilty of sinne and damnation by imputation of Adams disobedience, or transgression:

Therefore wee are justified, that is, not onely absolved from the guilt of sinne, but also accepted as righteous, by imputation of Christs obedience.

As touching the proposition: that the word *sinners* doth in this place signifie guilty of sinne, and obnoxious to condemnation; it is testified by *Chrysostome*, *τις εν τω εναντιον της αμαρτιας, οτις εναντιον της δικαιοσυνης, οτις εναντιον της ζωης, οτις εναντιον της σωτηριας*, what then is the word sinners in this place? it seemeth to mee, that it is to be subject or obnoxious to punishment, and condemned to death: by *Occumenius* *αμαρτιας οτις εναντιον της δικαιοσυνης, οτις εναντιον της ζωης*, and by *Theophylact* likewise, sinners; that is obnoxious to punishments and guilty of death, which exposition is plainly confirmed by the verses going before, where the same opposition between the first and second Adam being made, the former part is expressed in these words, that the *αμαρτια*, or guilt of Adams transgression came upon his posterity *ως αμαρτιας* unto condemnation, especially, *vers. 16. and 18.*

§. II. The assumption, though gaine-said by Bellarmine in this place yet is taught not only by other Papists, who fully contradict Bellarmine's Assumption but elsewhere also by Bellarmine himselfe. For *Durandus*, *Pighius*, *Castarinius*, doe hold originall sinne to be nothing else, but the guilt of Adams fall, or the disobedience of Adam imputed unto us, which opinion also *Occam* professeth, that he would hold, if he were not hindered by the authority of the Fathers. Yea, saith *g Bellarmine* it seemeth to have beene the opinion of some of the ancient, as *h Peter Lombard*, reporteth. In refuting this opinion Bellarmine justly findeth fault with them, that they held originall sinne to be nothing else, but the guilt of Adams disobedience imputed, it being also the depravation of our nature following thereupon. But in that they say, originall sinne is the disobedience

c In locum.

Whether Adams sinne be imputed.

c Controv. a. de orig. peccat. f in Rom. 5. in opusc. de lapsu hominis & orig. peccat. c. 6. g De amiss. gratiae & stat. peccat. 5. c. 16. h 2 Sent. dist. 30. i De amiss. gratiae & stat. peccat. l. 5. c. 17.

obedience of *Adam* imputed unto us, that he doth approve. For *Adam* alone did indeed commit that sinne by actual will, ^k but to us it is communicated by generation eo modo quo communicari potest id quod transiit, nimirum per imputationem, after that manner whereby that may be communicated which is transient and gone, to wit by imputation. Omnibus enim imputatur, &c. for it is imputed to all who are borne of *Adam*, because wee all bring thence in the loynes of *Adam*, when hee sinned, in him and by him wee sinned. Yea, and farther hee rightly disputeth, ^l that if *Adams* sinne were not ours by imputation, neither the guilt of it, nor the corruption following upon it, had belonged to us. This assertion of *Bellarmine* confirmeth our assumption and contradiceth his own, alleaging that wee are made sinners through the disobedience of *Adam* by injustice inherent, and not imputed: which also he contradiceth in other places. For he granteth ^m the sinne of *Adam* so to be imputed to all his posterity, as if they all had committed that sinne, and to the same purpose citeth *Bernard*.ⁿ Ours is *Adams* fault, because though in another, yet we sinned; and to us it was imputed by the just, though secret judgement of God. And againe, ^o taking upon him to prove that the propagation of sinne may bee defended without maintaining the propagation or traduction of the soule: he saith, that nothing else is required to the traduction of sinne, but that a man be descended from *Adam* by true and ordinary generation. For generation is not being of a part, but of the person, or whole man (for *homo generat hominem*) therefore the person descending from *Adam* (though his soule be from God) was in the loynes of *Adam*, and being in him originally, as in the roote, in him, and with him hee sinned; the actual sinne of *Adam* being communicated unto him by imputation. For as *Augustine* saith, *definita est sententia*, &c. it is a resolved case by the Apostle, that in *Adam* we all sinned.

§. III. But what shall wee say to the inherent corruption, which *Adam* by his transgression contracted? By this assertion, it seemeth not to be traduced otherwise, than as the fruit and consequent of the actual disobedience: which was the opinion of *Pighius* and *Catharinus*. For as *Adam* by his first transgression, which was the sinne of mankind, contracted not onely the guilt of death, but also the corruption of his nature, being both a privation of originall righteousness, and also an evill disposition and pronenesse to all manner of sinne, which is that *macula peccati* remaining in the sinner after the act is gone: so wee having sinned in *Adam* are not onely made guilty of death, and void of originall righteousness; but also are defiled with that habituall disposition and pronenesse to all manner of sinne. So that, according to this assertion, it may be defended, that nothing in our generation is communicated unto us with the humane nature but the disobedience of *Adam*, which is communicated by imputation. As for the guilt of death and the inherent corruption, they are not derived from *Adam*; but contracted by our sinning in him. And hereunto we may apply *Bellarmines* distinction of sinne so properly called: that it is either a voluntary transgression, or that blemish which remaineth in the soule, caused and contract-

CAP. IO.
k *Ibid.* s. itaque.

l *Ibid.* c. 18.
Reatus cum sit
relatio conse-
quens actionem,
qua ratione fieri
potest, ut existat
in eo, qui non est
particeps actio-
nis? Iamvero ba-
bitualis, nisi
preceperit actu-
alis, ne intelli-
gi quidem potest.
m De amissi gra-
tia & statu
Peccat. l. 4. c. 10.
n *Serm.* de Domi-
nica. 1. post octa-
vas Epiphaniae.
o De amissi gra-
tia & statu
Sess. alia de
conceptu. c. 7. Virg.
& 10. & ex Tb.
in 1. 2. q. 81. art. 1.
& ex Scoto Dy-
rando, &c. in 2.
sent. dist. 31.
p *Ibid.* s. porro
vere.

Whether origi-
nall corruption
be traduced
from *Adam*.

q De amissi gra-
& statu pec. l. 5.
c. 17.

LIB. 4.

Whether the
transgression
be after the
same manner
communicated.

contracted by the transgression, being of the same nature with it, differing no otherwise from it, than as heat from the act of heating. For in the former sense originall sinne is the voluntary transgression of *Adam* imputed unto us, and is one and the same in all men: in *Adam* actually and personall, in us originall. For onely he by actually will committed it, but to us it is communicated, after that manner, by which, that which is past and gone, may bee communicated, to wit, by *imputation*. In the latter sense it is the corruption inherent contracted and caused, as in *Adam* by his personall sinne, so in us by our sinning originallly in him, which though it bee alike and equall in all, yet it is every mans owne.

§. IV. But supposing originall sinne, according to the received opinion, to be wholly communicated unto us from *Adam* in our *generation*: yet we must distinguish betwixt *Adams* first transgression or actually disobedience, which we call his fall; and the corruption or depravation of his nature, which thereupon followed. For though we be partakers of both, yet not after the same manner. Of the transgression we can be no otherwise partakers than by imputation. For *Adams* transgression being an action, and actions continuing, or having a being, no longer than they are in doing, cannot bee translated or transmitted from *Adam* to his posterity. But the corruption being habitually, is derivable by propagation. Now the Apostle, *Rom. 5.* speaketh of *Adams* actually disobedience once committed by him, by which he saith we are made sinners, that sinne of his being communicated unto us by imputation; and not of the corruption thereupon following. So by the like reason we are made just by the obedience of Christ, which hee performed for us in the daies of his flesh, which can no otherwise be communicated unto us, than by imputation.

Object, Yea, but wee are truly made sinners by the disobedience of *Adam*, and truly made righteous by the obedience of Christ. *Answer*. As we are truly made sinners by imputation of *Adams* disobedience; so we are as truly made righteous by imputation of Christs obedience. *Iust*. Yea, but we are made sinners by injustice inherent through *Adams* disobedience, and therefore wee are made just by inherent justice, through the obedience of Christ. *Answer*. We are not made sinners in respect of inherent justice by *Adams* disobedience formally, as *Bellarmino* saith, (*Inobedientia Adams nos constituit peccatores, non formaliter sed efficienter*) for that only is imputed, but by the corruption which followeth and is caused by that transgression, committed by *Adam*, and imputed to us. In like manner, wee are not made just in respect of inherent justice, by the obedience of Christ, whether active or passive formally, for that is onely imputed; but by the graces of the Spirit merited by the obedience of Christ, performed by him, and imputed to us.

§. V. Thus then standeth the comparison betwixt the first and the second *Adam*. As by the actually disobedience or transgression of the first *Adam* all his off-spring were made guilty of sinne, and subject to death

*De iustif. l. 2.
c. 9 §. Quartam.*

Comparison
betwixt th:
first and se-
cond *Adam*.

death, his disobedience being not inherent in them, but imputed to them, as if it were their owne, because they were in him originally: so by the obedience of the second *Adam* all his ' off spring are or shall be justified from sinne and accepted to life, his obedience not being inherent in them, but imputed to them, as if it were their owne, because by faith they are in him. And this is our justification by imputation of Christs righteousness. And further as *Adams* fall deserved, as a just punishment, the defacing of Gods image by inherent corruption in all his posterity, to whom the same corruption is by naturall generation transfused: so the obedience of Christ merited, as a just reward, the restoring of Gods image in us by inherent righteousness in all the faithful, into whom the said righteousness is in their Spirituall regeneration infused. And this is our Sanctification by the Spirit of Christ, of which the Apostle speaketh not untill the next *Chapter*, where he sheweth, that our justification is alwayes accompanied with Sanctification. In a word from either of the two *Adams* we receive two things, which are contrary each to other. From the first *Adam*, his disobedience is communicated unto us by imputation, whereby wee are made sinners, that is, guilty of sinne and damnation; which guilt is opposite to justification, and secondly the corruption, which he contracted, is transfused unto us by carnall generation, which corruption is contrary to sanctification. From the second *Adam*, his obedience is communicated to us by imputation, whereby wee are constituted just, that is, absolved from the guilt of sinne and damnation, and accepted in Christ as righteous and as heires of eternall life which is the benefit of justification, and secondly, the graces of his holy Spirit, which hee received without measure, are in some measure as it were by influence infused into us by our spirituall regeneration.

§. VI. Whereas therefore hee would prove out of this place, that justification is the obtrayning of righteousness inherent. I answer, first, that to be constituted sinners by *Adams* disobedience, is to be made guilty of sinne and subject to death and damnation: and so contrariwise, to be constituted just or justified by Christs obedience, is to be acquitted from the guilt of sinne and damnation, and to be accepted unto life: secondly, that wee are constituted sinners by *Adams* personall sinne, which is not inherent in us, but once, and that long since committed by him: so we are justified by Christs personall obedience, which is not inherent in us, but long since performed by him: thirdly, that as wee are truly made sinners by imputation of *Adams* transgression which is not inherent in us: so we are truly made just by imputation of Christs obedience, which is not inherent in us: fourthly, that the disobedience of the first *Adam* is imputed to all his children, because they were in him originally, as the root; so in him they sinned, and therefore when he did fall, they fell: so the second *Adams* obedience is imputed to all the sonnes of God, because by faith they are in him, as his members, the head and the members making but one body. This place therefore alleaged by *Bellarmino*, maketh wholly against him. Neither doth that, which

This place alleaged by *Bellarmino* maketh not for him, but most strongly against him.

LIB. 4.

Lib. 5. c. 2. § 1
Testimonie 2.
Rom. 3. 24.Lib. 2. c. 3. § 3.
Testimonie 3.
1 Cor. 6. 11.Testimony 4.
Tit. 3. 5, 6, 7.

which he addeth concerning perfect, absolute and abundant righteousness communicated unto us by Christ, agree to that righteousness, which is inherent in us, imperfect and but begunne, as being the first fruits of the Spirit; but to the absolute and most perfect righteousness of Christ communicated unto us by imputation. On this place I have insisted the longer, because, though *Bellarmino* alleage it as a prime place to prove his purpose; is notwithstanding a most pregnant testimony to prove justification by imputation of Christ's righteousness, as hereafter shall further appeare.

§. VII. His second Testimony is, *Rom. 3. 24* which I have also heretofore fully proved to make wholly against him, *Lib. 3. Cap. 3. & 4.*

His third allegation is out of *1 Cor. 5. 11.* to which also have I answered before I where acknowledged the benefit of baptism to be here described, according to that which here he alleageth out of *Chrysost. Ambrose, Theophylact* and others which is noted first, generally in the word *washed*, and then particularly in the words *Sanctified*, and *Iustified*; the former, signifying the cleansing of the Soule from the pollution of sinne; the latter, from the guilt of sinne: the former wrought by the Spirit of our God; the latter, by faith in the name of the Lord Iesus. And these two distinct benefits the Scriptures ascribe to Baptisme, viz. remission of sinnes, and regeneration, as I shewed before. And therefore these benefits which the Holy Ghost hath accurately distinguished, ought not to be either ignorantly or Sophistically confounded. And whereas he saith, that these benefits (as here it is noted) are wrought by the invocation of the name of Christ, and by the power of his Spirit, neither of which is needfull to justification, by declaration or imputation: he saith, he knoweth not what. For to justification (as we conceive of it) to be granted and sealed in Baptisme, both these are as needfull; as to Sanctification. For to the obtaining of the remission of sinnes to be sealed unto us in Baptisme, invocation of the name of God is required, *Act. 22. 16.* and it is the Spirit of Adoption, which by Baptisme sealeth unto us the remission of our sinnes.

§. VIII. His fourth testimony is *Tit. 3. 1. 6, 7.* whence hee argueth to this effect:

Regeneration or renovation is formally wrought by some inherent gift: Iustification according to the Apostle in this place is regeneration or renovation. Therefore justification is formally wrought by some inherent gift.

The proposition, which no man denieth, he laboreth to prove by three arguments, which he might very well have spared; but that he would have the world to thinke, that we deny sanctification to be inherent. The assumption (which do we deny) he proveth by his own authority; alleaging, that in the fifth and the sixth verses, *The Apostle describeth justification (which indeed he doth not) to be regeneration and renovation wrought in us out of the bounty of God by the laver of Baptisme, and effusion of the holy Ghost.* This we deny: first, because the word *justifie*, never in the whole

whole Scriptures is used in that sense: secondly, here the Apostle in plaine termes saith, that we are justified and saved not by works of righteousness, whereby is excluded all justice inherent, but by Gods grace. How then doth he prove it? because in these words, *vers. 7.* that being justified by his grace wee might bee heires in hope of eternall life, the Apostle rendreth a reason, why God by the laver, and by the Holy Ghost did regenerate and renew us, and saith *the cause was, that being justified, that is,* saith he, *that being by that regeneration and renovation justified, we might* ^u *deserve to be made heires of the kingdome, and of life everlasting.* *Ans.* This glosse, maketh the Apostle not like himselfe, but like a popish merit-monger, corrupteth the text, which indeed doth parallell that, *1 Cor. 6. 11.* shewing how men converted from Gentilisme to Christianity shuld be exhorted to the performance of Christian duties. For howsoever whiles they were Gentiles, they were addicted to many vices and sinnes: yet after they were called (which the Apostle expresth thus; after that the bounty and humanity of God was manifested, *viz.* by the preaching of the Gospel) God, not out of any desert of theirs, but out of his meere mercy, saved them by Baptisme (as Saint * *Peter* also speaketh) that is, justified them, for that is the salvation we have here, to bee intitled to salvation, or saved in hope; that being justified by his grace, that is, (as he said before) by his undeserved mercy, they should be made heires, according to hope of eternall life, that is, they might be saved in hope. Of this sentence therefore stripped of its amplifications, as it were its garments, the naked substance is this. But after we were called, God by Baptisme justified us, that being justified by his grace, we might be saved in hope. The amplifications which are added, are to set forth and describe Baptisme unto us: which as hee had noted to be the seale * of that righteousness which is by faith, when he saith, that God justified or saved us by it: so he calleth it the laver of regeneration and of the renovation wrought by the Spirit, which God hath plentifully bestowed upon us. So that these words are not a description of justification, as *Bellarmino* dreameth waking, but of Baptisme. And they are added according to the purpose of the Apostle in this place, as arguments to move men to Christian duties. Why? Because Baptisme, as it was a seale unto them of their justification; so also a Sacrament of their regeneration and renovation of the Spirit; which Spirit God hath poured forth plentifully upon the faithfull: which he speaketh to this end, that the faithfull which are Baptized, should make this use of their Baptisme, not onely as of a seale to assure them of their justification and salvation: but also to be a Sacrament, token, memoriall of their regeneration and renovation wrought by the Spirit plentifully poured upon them. (To which purpose the Apostle telleth the *1 Romans*, that so many as were baptized into Christ, were baptized into the similitude of Christs death and resurrection) whereupon the Apostle inferreth in the next words *vers. 8.* this is a faithfull saying, and these things I will thou shouldest affirme and confirme, that they which have beleevd in God, ought to bee carefull precedents of good

S

workes.

u *Effici me-
amur.*

* *1 Pet. 3. 21.*

x *Rom. 4. 11.*

y *Rom. 6. 4. 6.*

L I B. 4.

z *Ephes.* 2. 10.a *Heb.* 12. 14.b *Act.* 26. 18.

Testimonie 5.
Heb. 11. & c.
 where some
 men have been
 absolutely cal-
 led iust.

c *Heb.* 11. 6.d *Act.* 15. 9.

e *Gal.* 5. 6.
1 Tim. 2. 18.

workes. The Apostle therefore doth not say (as *Bellarmino* maketh him speake) that we are justified, or saved, or made heires of salvation by regeneration or renovation, and much lesse that thereby we merit our inheritance: but that God hath justified, or saved us Sacramentally by Baptisme, which as it is the seale of our justification and salvation; so it is also the laver of regeneration and renovation wrought by the Spirit, that being justified by his grace we might, according to hope, bee made heires of eternall life. For howsoever we are neither justified nor saved, nor made heires of eternall life, by our Sanctification: yet Sanctification is, both the way, wherein from our justification wee are to walke ^z unto glorification. For God hath chosen us to salvation through the sanctification of the Spirit, *2 Thes.* 2. 13. and therefore sanctification, as it is a necessary consequent of our justification, so it is a necessary fore-runner ^a of glorification, a necessary marke and cognizance of all that are justified and to be saved. And therefore our Saviour saith, ^b that by faith in him wee receive remission of sinnes, and inheritance *among them that are sanctified* and so the Apostle also, *Act.* 20. 32.

§. IX. His fifth testimony is, *Heb.* 11. and some other places of the Scripture, which doe give testimony to some men, that they were truly, and perfectly just, and that not by an imputative justice, but inherent: his reason is, because the Scriptures would not call them absolutely just, if they were not absolutely just. *Ans.* To omit, that it is one thing to be absolutely called just, and another to be just absolutely and perfectly: I answer, that the faithfull, who are commended in the Scriptures for righteous, were righteous, by a twofold justice, both imputative and inherent. The former, being the righteousness of justification; the latter, of sanctification: the former, absolute and perfect; the latter, inchoated and unperfect. By the former they were justified before God: in respect of the latter, though they were also called just, yet they were not justified thereby: that is, they were neither absolved thereby from their sinnes past, nor intitled to the kingdome of heaven; as may appeare by all those Arguments which before I produced against justification by inherent righteousness. As for those examples, which hee alleageth out of *Heb.* 11. (which is the Chapter of faith,) namely of *Abel*, *vers.* 4. and *Noah*, *vers.* 7. & c. it is evident, that they were justified by the righteousness which is of faith (as is expressly said of *Noah*, *vers.* 7.) that is, by the righteousness of Christ apprehended by faith, and imputed to them that beleeve: for the righteousness, which is of faith, is imputative, *Rom.* 4. 5. And when it is said, that without faith they could not possibly have pleased God, ^c it is plainly intimated that by faith they pleased God, and that they being before justified by faith, brought forth the fruits of faith acceptable unto God, by which their faith was approved. But as they were just by imputation, that is to say, justified; so also by infusion, that is, sanctified. For the justifying faith, being a lively and effectually faith, purifieth ^d the heart, and worketh by ^e love and may be demonstrated by ^f good works.

And

And where is not inherent righteousness concurring with faith, there is no justifying faith at all. But although sanctification doe alwaies accompany justification; yet wee are not justified by the righteousness of sanctification, which is inherent: because it is imperfect, and wee are sanctified but in part, whiles we have the flesh, that is, the body of sinne remaining in us. Neither was there ever any man since the fall absolute or perfect in respect of inherent righteousness, Christ onely excepted.

§. X. Yea; but saith *Bellarmino* the Scripture acknowledgeth some men to have beene perfect, *Gen. 6.9.* immaculate, *Psal. 119.1.* just before God, *Luke 1.6.*

I answer, that this perfection is not legall, as being a perfect conformity with the Law, which is the perfect rule of righteousness; but evangelical, as being one of the properties of our new obedience, which is not to bee measured by the perfect performance, but by the sincere and upright desire and purpose of the heart. For this uprightness goeth under the name of perfection; and what is done with an upright heart, is said to be done with a perfect heart, and with the whole, that is entire heart. And likewise those men who were upright, are said to have been perfect. And yet notwithstanding all those men, who are said in the Scriptures to have been perfect and to have walked before God with a perfect heart, as *Noah, Jacob, Iob, David, Ezekias, &c.* had their imperfections. *Ezekias* is said to have been a perfect man, and to have served God with a perfect heart: notwithstanding when God left him a little to try him he discovered his imperfections, *2 Chr. 32.25.31.* Of *Asa* it is said, *2 Chron. 15.17.* that his heart was perfect all the dayes of his life, and yet in the very next chapter there are three faults of his recorded; where *Zachary* is said to have beene just before God, and to have walked in all the Commandements and Ordinances of God blamelesse: in the same chapter his incredulity is registred, for which hee was stricken with dumbnesse and deafnesse for the space of tenne moneths. So that all that are sincere and upright, that is to say, no hypocrits, are notwithstanding their imperfections called perfect, and so the word which is translated immaculate, *Psal. 119.1.* signifieth upright; and to be righteous before God is all one with upright. Thus the holy Ghost teacheth us to expound the word, which is translated perfect, viz. *shamin* and *sham*, that to be upright is to walke before God is to walke before God and to walke before God is to be perfect, *Gen. 17.1.* Let perfection and uprightness preserve me, *Psal. 25.21.* *Psal. 37.37.* Observe the perfect man, and behold the upright, for the end of that man is peace.

§. XI. Yea but *Bellarmino* will prove, that these men which are in the Scriptures called just, were endued with inherent righteousness, because they brought forth good workes, which were the fruits and effects of their inward righteousness: for he that doth righteousness is righteous: whom doth he now confute? wee doe not deny them, who are commended in the Scriptures for righteous persons, to have been endued with righteousness inherent: but wee deny, that they, or any of them, were justified

Bellarmino objects, that some men have been perfect.

g *2 Chron. 19.7.*
10.12.

h *Luke. 1. 20. 62.*

Bellarmino proveth that they who are said to have been iust, were endued with inherent righteousness. i *1 Iob. 3.7.*

L I B. 4.

k 1 King. 3. 6.

1 Psal. 143. 2.

m Rom. 7. 14. 23

Testim. 6. Rom.
8. 29. 1 Cor. 15.
49 from whence
three reasons
are collected.
The first reason

Answer. I. to the
proofe of the
proposition.

before God thereby. As for example, *Abraham*, who abounded with good workes, was justified by faith without workes, *Rom. 4. 2, 3.* and as hee was justified, so are all the faithfull, *Rom. 4. 23, 24.* *David*, though a man according to Gods own heart, walking before him in truth, and righteousness, and uprightnesse of heart; yet professeth, that neither he, nor any man living, could be justified, if God should enter into judgement with them, and therefore placeth his happinesse and justification, not in his vertues or good workes, but in the not imputing of sin, and imputation of righteousness without workes, *Rom. 4. 6.* *Paul*, though hee knew nothing by himselfe, yet professeth, that hee was not thereby justified, *1 Cor. 4. 4.* Yea, in the question of justification, hee esteemeth his owne righteousness of no worth, *Phil. 3, 8, 9.* But as wee doe not deny the faithfull to bee endued with inherent righteousness; so we affirme, that whosoever is justified by imputative righteousness, is also sanctified in some measure with righteousness infused and inherent. In respect whereof, though they bee also sinners in themselves, by reason of their habituall corruptions, and actuall transgressions, being in part carnall and sold under sinne, and by the Law, which is in the members, led captive to the Law of sinne: yet they have their denomination from the better part. Even as a wedge of metall, wherein much drosse is mingled with Gold, is called a wedge of Gold, though not of pure Gold; and an heape of Corne, wherein is as much chaffe as Wheate, is called an heape of Wheate, though not of pure Wheate: So the faithfull man in whom there is the flesh and body of sinne, as well as the Spirit and regenerate part, is called of the better part a righteous man, though not perfectly, absolutely, purely, just in respect of his righteousness inherent. Indeed every true beleever, so soone as he is indeed with a true justifying faith, is perfectly just, by righteousness imputed; but at the best he is sanctified onely in part.

§. XII. His sixth testimony is taken out of *Rom. 8. 29.* and *1 Cor. 15. 49.* where it is said, that the just are conformable to the image of Christ, and doe beare the image of the second *Adam*, as they have borne the image of the first *Adam*, from whence hee collecteth three reasons: The first,

As Christ was just, so are wee; and as hee was not just, so are not we.

But Christ was just by inherent righteousness, and not by imputation:

Therefore we are just by inherent righteousness, and not by imputation.

The proposition he proveth by the places alleaged.

First I answer to the proofe of the proposition; that the places alleaged are impertinent: For the question being of the righteousness of justification, never any understood the Apostle in these places to speake thereof: But either of filiation, as *Chrysostome* and others understand the former place, because as Christ is the Sonne of God, so also are wee: or of afflictions, because whom God hath predestinated to bee like his

Sonne

Sonne in glory, they shall bee conformable to the image of his Sonne in bearing the Crosse (which sence is given by our Writers and is agreeable to the scope of the Apostle in that place to the *Romans*) or of Glory, that when he shall appeare wee shall bee like him in glory : of which as *Ambrose*, *Sedulius* and others understand, *Rom. 8. 29.* so the other placeⁿ being read in the future, as it ought to bee in the latter branch (as wee have borne the image of the earthy, so wee shall beare the image of the heavenly) is necessarily to bee understood. Or of holinesse as *Oecumenius* understandeth that place, that as hee is holy, so we should be holy also. Neither is it to be doubted, but that the image of God, according to which we are renewed, consisteth in true holines and righteousness but that is the righteousness of sanctification, wherby we resemble the image of Christ in true righteousness & holines. But the righteousness of justification is Christs righteousness it self, not the image of it.

§. XII. As touching the proposition it selfe; wee must distinguish betwixt the thing, and the manner. In respect of the thing, it is true, that Christ is righteous, and so are all his members. But in respect of the manner, it is not true, neither generally, nor *adæquātē* or reciprocally, as *Bellarmino* understandeth it : who from thence argueth negatively, as well as affirmatively. For things that be like are not like altogether, and in all respects: as may appeare by other resemblances, in respect whereof wee are said to beare the image of Christ. As first in respect of filiation. Christ is the Sonne of God, and so are wee. True, in respect of the thing, but not true in respect of the manner. For hee is the Sonne of God by nature, and by eternall generation : but wee are the Sonnes of God in him by grace of regeneration and adoption. Secondly, in regard of the Crosse. Christ did beare the Crosse, and so do wee. True in respect of the thing, but not true in respect of the manner. For Christs sufferings were the *λύτρον* the price of ransome which hee as our Redeemer laid downe for us. But wee doe not suffer as redeemers, neither are our sufferings *λύτρον* a price of ransome, but either *παιδεία* chastisements for sinne, or *δοκιμασία* trialls for our good, or *καταπόσις* our sufferings^q for Christ, or *πυρρίτις* that is such chastisements or corrections as the Lord laieth upon his children having scandalously offended, to vindicate his owne honour. Thirdly, in respect of glory; Christ is glorified, and so shall we, who beare his image, true in respect of the thing, but not in respect of the manner: for he as the head, we as the members, according to our proportion. Fourthly, in respect of holinesse or sanctification. Christ was holy, and so are wee, true in respect of the thing, for whosoever is in Christ hee is a new^r creature, renewed according to his image in true holinesse, but not in respect of the manner. Christ was holy from his conception, and originally, so are not wee. Christ in himselfe was perfectly just and holy without blemish of sinne, so are not wee.

§. XIV. But as touching the righteousness of justification, we are not said to beare Christs image. Neither can Christ bee said truly and properly to be justified as we are. For justification properly is of a

n 1 Cor. 15. 49.

Answer to the proposition it selfe.

o 1 Cor. 11. 32.
p Deut. 8. 16.
q Phil. 1. 29.
r 2 Sam. 12. 14.

f 2 Cor. 5. 17.

We doe not beare the image of Christ in respect of the righteousness of justification

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sinner, and it consisteth partly in remission of sin. But if in respect thereof wee did beare Christs image, then in imitation of *Bellarmino* wee might conclude: As Christ was not just, nor made just, so neither are wee. But Christ was not just, nor made just by the benefit of justification; in like manner neither are wee just or made just by the benefit of justification, which is evidently false. But in respect of our justification we may rather use that similitude of the Apostle, *2 Cor. 5. 21*. As Christ was made sinne or a sinner for us, so wee are made righteous with the righteousness of God in him. Christ was made a sinner for us, not by inherencie (God forbid!) but by imputation of our sinne. Therefore we are made righteous in our justification, not by inherencie, but by imputation of his righteousness.

His second reason.

§. XV. Secondly, he reasoneth thus: *If wee bee not just by inherencie righteousness, but by imputation onely, or as hee speaketh (like a cavilling Sophister) putative, and not indeed, being indeed unjust, then doe we beare the image of the Devill rather than of Christ. For more rightly have wee our denomination from that which we are, than from that which we are onely supposed to bee.* I answer, first, that whosoever is just by imputation, he is not putative onely just, but truly and indeed. For though he bee a sinner in himselfe (as all but Papists are) yet hee is righteous, or as the Apostle speaketh the righteousness of God in him, *2 Cor. 4. 21*. Secondly, that the faithfull are just, not onely by righteousness imputed, which is the righteousness of justification: but also in respect of justice inherent, which is the righteousness of sanctification, in regard whereof all the faithfull are called Saints, as *Rom. 1. 7*, &c. Thirdly, although the faithfull bee sinners in themselves, yet being regenerate and sanctified in part, they have their denomination from their better part, and are called just, though not purely and perfectly just, as I have shewed before.

1 Rom. 16. 15.
1 Cor. 1. 2.
2 Cor. 1. 1.
Phil. 1. 1. 4. 22.
1 Tim. 5. 10.

His third reason

§. XVI. His third reason: *Of the earthly Adam, who was a sinner, wee have borne the true image; because sinne was not in us putative but truly and indeed: so the true image of Christ wee shall beare, if justice bee inherent in us not putative, but truly and indeed.*

Answer. As wee receive two things from the first Adam, viz. the guilt of his sinne communicated, as *Bellarmino* himselfe confesseth, by imputation, by which we were truly made sinners, and truly obnoxious to death and damnation, which is opposite to justification, and by it is taken away: and secondly, the corruption of his nature which hee drew upon himselfe, being propagated by carnall generation, which is opposite to sanctification, and by it in some measure, and by degrees is taken away: so from the second Adam we receive also two things, the merits of Christs sufferings and obedience communicated by imputation, by which we are truly made just, and heires of eternall life; and the vertue of his death and resurrection derived unto us by spirituall regeneration; by which wee beare the image of the second Adam, as truly, though not so fully in this life, as by carnall generation wee did beare the image of the first Adam. But this withall is to bee observed, that

that as we doe beare the image of the first *Adam* in respect of the corruption derived unto us by generation, and not in respect of the participation of his transgression, for in him we sinned and were guilty of the same transgression with him, it being communicated unto us by imputation: so we do beare the image of the second *Adam* in respect of holinesse and righteousness derived unto us from him in our regeneration, by which we are renewed according to his image in true righteousness and holinesse) and not in respect of our justification, wherein the same righteousness and obedience which hee performed in the daies of his flesh is communicated unto us by imputation, and accepted of God in our behalfe as if we had performed the same in our own persons. To conclude therefore, it is not the image of Christs righteousness and obedience by which we are justified: But we are justified by the righteousness and obedience of Christ it selfe.

§. XVII. His seventh Allegation of *Rom. 6. 4. 6.* is scarce worth the answering, wherein hee proveth, which no man denieth, *that the godly doe truly, and not putatively dye unto sinne, and rise unto righteousness; even as Christ whose death and resurrection is represented in Baptisme, did truly dye and rise againe.*

Bellarmines seventh allegation Rom. 6. 4. 6.

For this dying unto sinne, and rising unto righteousness are the two parts of our sanctification; which never any denied to bee inherent. But that justification and sanctification are not to bee confounded, I have before proved at large. If hee would have said any thing to the purpose, he should have said any thing to the purpose, hee should have proved, that our justification consisteth in our mortification and vivification: and then might he well have concluded, that we are not justified by imputation, but by inherent righteousness. But I cannot sufficiently wonder at the blind malice of these men, who either would perswade themselves, or would goe about to perswade others, that we hold the righteousness of sanctification and the parts thereof, which we acknowledge to be wrought in us by the holy Spirit, not to bee inherent, but imputative. As for these words *vers. 7.* he that is dead is justified from sinne: the meaning is, as I have shewed before, * that he is freed from sinne, as our translation readeth, and as *Chrysostome* and *Oecumenius* expound it: the speciall sense of freeing from guilt opposed to condemnation, which is the proper sense of the word, *Act. 13. 38, 39.* extended to the generall signification of freedome: he that is dead is freed from committing of sinne, according to that place of *Peter, 1 Epist. 4. 1.* which *Bellarmino* paralleleth with this, he that hath suffered in the flesh hath ceased from sinne.

u Lib. 2.

* *Lib. 2. c. 2. §.*

§. XVIII. In his eighth allegation hee patcheth divers places of Scripture together, as it were *invita Minerva*, out of which nothing can be concluded, but that the Papists have not one sound Argument to prove their justification by inherent righteousness. The places which he patcheth together are these, *Rom. 8. 15.* *That wee now by Christ have received the Spirit of Adoption of the sonnes of God,* quoad animam, saith he, *in respect of the Soule, the which, as it is there said, (viz. vers. 10.) li-*

Bellarmines eighth allegation.

vet

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with by reason of justification, although the body be dead, (that is, be mortall as yet) by reason of sinne. But (saith he) a little after, (viz. vers. 23. he addeth, that wee having the first fruits of the Spirit, doe groane within our selves, expecting the adoption of the sonnes of God, even the redemption of our body. For as the same Apostle saith Phil. 3. 20. 21. wee expect our Saviour who shall reforme the body of our humility, configured to the body of his glory. But the adoption of sonnes, which wee expect in the redemption of the body shall be most true and inherent in the body it selfe, that is to say immortality and impossibility, not putative, but true. Therefore the adoption, which now we have in the spirit by justification, must also be true, not putative, otherwise as we expect the redemption of the body, so also wee should expect the redemption of the soule.

Ans. See what poore shifts so learned a man is put unto, according to the ancient profession of *Sophistres* noted by *Plato*, *ἡ ἀρετὴ καὶ ἡ ἀδικία ἀλλοτρίαι* TO make good a bad cause. This is Bellarmine whole dispute word for word: where with much travell he hath brought forth this conclusion that our adoption, which now we have by justification is true, and not in conceit onely: which we freely confesse. For whoever denied, that our adoption is as true, as our justification? But doth it from hence follow, that wee are justified by inherent righteousness? A good syllogisme concluding that assertion from those premisses had beene worth his labour. The most that can bee said in this matter, as I suppose, is this. That when our gracious God by his holy Spirit doth regenerate us, he doth beget in us the grace of faith. As soone as faith is wrought in us, wee are engrafted into Christ: to us being in Christ, the Lord communiceth the merits of his Sonne; by imputation of whose righteousness unto us, hee, remitting our finnes, doth not onely accept of us, as righteous in Christ; but also in him hee adopteth us to bee his Sons and heires of eternall life.

Such as is our adoption, such is our iustification.

§. XIX. Let this proposition then *tanquam commune principium* bee agreed upon betweene us. *Such as is our adoption, such is our justification*: and let us see, what either of us can inferre thereupon. Bellarmine assumeth thus: but our adoption is not imputative, for that I suppose is his meaning by that odious word *putative*, as though it were imputative, it were but putative, which is most false. For he that either is a sinner by imputation of *Adams* transgression, is as truly a sinner, as by transfusion of the corruption: yea, if he had not beene truly a sinner by imputation of *Adams* guilt, hee should never have beene punished, either with the transfusion of the corruption, or with death, unto which by the guilt he was bound over: or hee that is righteous by imputation of Christs righteousness, is as truly righteous before God; yea, more truly, than by infusion of inherent righteousness. For that is perfect; this is stained with the flesh, and therefore is but a sinnefull righteousness, which cannot stand in judgement before God, judging according to the sentence of his Law. But Bellarmine assumption, as I was saying, is this. *Our adoption is not imputative, but by grace inherent*: therefore our justification is not imputative, but by righteousness inherent. The assumption, which is utterly false, hee endevoareth to prove, because the

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Apostle, *Rom.* 8. 15. saith, that now by Christ wee have received the Adoption of the sonnes of God, *quoad animam*, (saith *Bellarmino*, that he might patch with it, *vers.* 10.) in respect of the soule, which, as it is there said, liveth *propter justificationem*, although the body bee dead, that is to say, *mortall*, by reason of sinne. These places *Bellarmino* alleaged before, to prove that the grace by which wee are justified is inherent, and namely charity: because charity is that, by which wee cry in our hearts Abba Father. Secondly, because it is said, that the Spirit liveth by reason of justification, though the body bee dead by reason of sinne: to both which I have ² before answered.

§. XX. But here *Bellarmino* maketh a twofold Adoption; the one of the soule, patched out of *Rom.* 8. 10. 15. the other of the body pieced out of *Rom.* 8. 23. and *Phil.* 3. 20, 21. when as indeed Adoption is not of either part, but of the person or of the whole man, who is Adopted to be the sonne of God. Neither doth the Apostle speake of the adoption of the soule, nor yet of the adoption of the body, but of the redemption of the body from the servitude of corruption into the glorious liberty of the sonnes of God, which is not the adoption of the body, but the fruite of the adoption of the whole man, which here by a Metonymy is called adoption. The former he proveth by the latter not to be imputative, but inherent. *The adoption of sonnes which we expect in the redemption of the body, shall be most true and inherent in the body it selfe, that is to say, immortality and impassibility not putative but true: therefore the adoption which now we have in the spirit by justification, is also true, not putative but inherent.* *Ans.* In this similitude he should rather have said, that as the adoption of sonnes which we doe expect at the redemption of our bodies, that is, at the resurrection, is the everlasting inheritance whereunto wee were adopted as sonnes, which a true and glorious inheritance, though not inherent, in the body but enjoyed by the whole man as adherent unto him: so the adoption which we now have in the Spirit by justification, which is the entitling of us to this inheritance, is a true adoption, though not inherent, but wrought by imputation of Christs merits unto us. But suppose the adoption of the body as hee calleth it, were inherent: how doth it follow, that the adoption of the soule, as hee calleth it, should also be inherent? he saith, it must bee so: *Otherwise, saith he, as wee expect the redemption of the body: so also we should expect the redemption of the soule (which the Papists had neede to doe whose soules shall bee in purgatory at the last day, but from thence to be delivered at that day by a gaole-delivery) but I say, it followeth not; for the adoption which is imputative is a most true adoption: and wee need no other, but the accomplishment thereof, which is our full redemption. As for that adoption, which he supposeth to bee inherent, it is a meer fancie.*

§. XXI. Now let us see, what may from that proposition, which was agreed upon betwene us, be truly inferred on our part. Such as is our adoption, such is our justification: but our Adoption is imputative, and not by inherencie. For as I have shewed heretofore y these

source

x *Lib.* 3. c. 5.
§. 5. 6.
Bellarmino
two adoptions.

As adoption is
imputative, so
justification.

y *Lib.* 1. c. 1. and
lib. 2. c. 6.

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four benefits, reconciliation, redemption, justification and adoption doe not import any reall mutation in the subject but relative and imputative: for when God imputing to a beleever the merits of his Sonne forgiveth his sinnes, which made him an enemy to God, a bond-slave of sinne and Satan, guilty of sinne and damnation, the childe of the Devill; and receiveth him into his favour, maketh him Christs freeman, accepteth of him as righteous, admitteth him to bee his sonne: he is said to reconcile, to redeeme, to justifie, and to adopt him, not by working any reall or positive change in the party, but relative, or in respect of relation. To be a father, and to be a sonne are relatives: when a man therefore hath first a sonne, hee becommeth a father, which hee was not before, not by any reall change in himselfe, but by a new relation, which before he had not. When a man is adopted, he becommeth the sonne of another man, whose sonne he was not before; not by any reall mutation, but onely in regard of relation. For if the party adopted by God should by adoption bee really changed, then God, who adopteth should also seeme to bee really changed, which is impossible, because he is immutable. For as he which is adopted becommeth the sonne of God, which hee was not before: so God, when he first adopteth any man, becommeth his father, which hee was not before. Here therefore seemeth to bee a change as well in God adopting, as in the party adopted: not reall, for that is not possible, but relative onely, which is a manifest evidence, that as our Adoption, so our justification is not any reall change wrought in us by infusion of any inherent quality, but a relative change wrought without us by imputation of Christs righteousness.

CHAP.

CAP. XI.

Bellarmines arguments, proving oblique or indirectly justification by inherent righteousness, and first because faith is not the integrall and onely formall cause of justification.

De iustif. l. 2. c. 4.

§. I.



And these were all the arguments, which *Bellarmines* hath produced to proove directly his assertion concerning justification by inherent righteousness: now follow two other ranks, of proofes: whereby he doth oblique, indirectly, and by consequence prove the same; by disproving two assertions which it pleaseth him to father upon us. The one, that faith is the onely formall cause of justification; the other, that justification consisteth onely in remission of finnes. For if faith be not the integrall cause formall of our justification, but that with it charity and other graces doe concur, by which as well as by faith we are justified formally; then it followeth, that wee are justified by inherent and habituall righteousness, which consisteth in the habits of faith and charity, and other graces. And if justification doth consist, not onely in remission of sins, by which our soules are cleansed from sinne, but also in the renewing of us according to Gods image by infusion of righteousness, by which our soules are not onely purged from sinne, but also adorned and beautified with grace; then it followeth, that we are justified by inherent righteousness.

The former question he disputeth *lib. 2. de iustif. c. 4.* the title whereof is, *fidem non esse integram formalem causam justificationis*, that faith is not the whole formall cause of justification. This opinion, hee confesseth none of us doe now hold, though falsly hee would lay it upon *Luther* and *Melancthon*; for we deny faith to bee the formall cause of justification at all: and yet this is it, which he, and all of his side evermore object unto us, to make us odious to the world, as though wee required nothing to make us formally and inherently righteous, but onely faith. And for this cause, though wee hold not this assertion, yet hee thinkes good to confute it, as if we held it.

§. II. Of his proofes, onely the first serveth to prove, that, with faith, charity doth concur unto justification. It is taken out of *Gal. 5. 5. 6.* the fifth verse containing the latter part of the *Antisthefis* between justitaries (who were apostates from the doctrine of grace) and the true professors of the Gospell. For the former looked to bee justified by the Law, that is, by obedience performed to the Law, and so were fallen from grace: but the latter looked not to be justified by the Law, but

Bellarmines arguments proving indirectly justification by inherent iustice

a *Luther* onely faith that faith (that is, Christ apprehended by faith) is our righteousness, and in the same sense *Melancthon*, that faith is imputed unto righteousness. *Bellarmines* allegation of *Gal. 5. 5. 6.* answered.

L I B. 4.

a *Iam.* 2. v. 4. 18.
His wilfull de-
praving of
Gal. 5. 6.

c *Dei* v. 1. 2. c. 5

Bellarmino's cor-
rupt interpre-
tation refuted.

d *Rom.* 7. 5.
2 *Cor.* 1. 6. 4. 12.
Gal. 5. 6. *Eph.* 3.
2 a *Col.* 1. 29.
1 *Thess.* 2. 13.
2 *Thess.* 2. 7.
Iam. 6. 16.

but by faith, that is, by Christs righteousness apprehended by faith. Of this *Anitibesis* the latter part agreeth to us; the former, to the Papists. And therefore I marvel to what purpose he alleaged the fifth verse, unlesse it were to confute himselfe. Now in the sixth verse the Apostle sheweth, what manner of faith that is, which justifieth; viz. not a dead or a counterfeit, but a lively and effectually faith: a faith, which is effectually, or effectually worketh by love: a faith, which, as Saint James^b faith, is not without workes, but is demonstrable by good workes.

§. III. But these words *Bellarmino* doth wilfully deprave. For in other places hee readeth and understandeth the wordes as wee doe, following the vulgar Latine translation, unto which hee is tyed by the decree of the Councell of Trent, reading, *fides quæ per charitatem operatur*, faith that worketh by charity, as our English *Rhemists* also translate the words. And to seeke no further, in the very beginning of the next chapter, c where hee confuteth the erroneous opinion of *Osiander*, who held, that the righteousness of Christ, whereby wee are justified, is the essentiall righteousness of the Deity dwelling in us: faith, that this error is manifestly refuted by the Apostle, *Rom.* 4. proving the righteousness by which wee are justified, to bee faith, *vivam, viz. & per dilectionem operantem*, to wit a lively faith and working by love, and likewise, *Gal.* 5. 5, 6. we by faith expect the hope of righteousness, for in Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Whereupon hee inferreth, *quod si fides per dilectionem operans, &c.* but if faith working by charity be that righteousness &c. But here for a poore shift, and to serve his present turne, hee interpreteth the Greeke Participle of the middle voice, as if it were passive, *fides quæ agitur*, faith which is acted, moved, formed, and as it were animated by love. And therupon inferreth, that charity is the forme of faith, and that faith justifieth formally, as it is formed by charity, and not otherwise: and consequently, that charity justifieth much more, and hereupon also he buildeth afterwards that distinction of faith, that it is either *formata*, when it is acted by charity; or *informis* when it is severed from it: where also to helpe out the matter, hee faith that the Latine word *operatur* is passively understood (whereof, as I suppose, no example can bee given) thereby making the translation barbarous, and understanding it, as never any before him understood it.

§ IV. But to begin with the last: it were a strange speech, if a man signifie, that the matter is acted by the form, or that the body is acted by the soule, should say, *corpus per animam operatur*. And no doubt, if the old interpreter had meant so, he would have said *agitur* and not *operatur*. As for the Greeke word *ἐνέργημα*, it signifieth effectually, or effectually working, and so both the Verbe and the Participle, which are used nine times^d at the least in the new Testament, are or ought to be effectually, namely in it selfe, or effectually to worke according to the twofold *ἐνέργεια* or act, whereof the Philosophers and Schoolemen use to speake; to wit the first and the second, &c. which distinction may be applied to habits of

of grace, or gracious habits. The first act, which is the forme of faith, or of any other grace, is that *Tushijah* that essence or entity whereof *Salomon* speaketh, whereby any grace is that, which it is called *esse*: indeed and in truth, which is the integrity of it, and so faith *Thomas*, *actus primus est forma & integritas rei*, in respect whereof faith, and so every other grace, is said to be *aliquando* *g* unfained. This is that *principium agendi*, that inward act or efficacie, whereby faith or any other grace is effectually in it selfe, lively, active, operative, apt to produce operations according to their severall kinds, without which, faith, or any other grace is dead and counterfeit, and not that *esse* indeede and in truth, whereof it beareth the name; but *equivocè*, even as the counterfeit of any man is called by his name. The second act of faith or of any other grace is the actually working thereof, *actus secundus*, saith *Thomas* *est operatio*. And these acts are either immediate and *eliciti*, as the Schoolemen speak, or mediate and *imperati*. As for example, the immediate or elicit acts of justifying faith, are first, to beleieve truly and effectually and by a lively assent, that Iesus the Sonne of the blessed Virgin is the eternall Sonne of God, the Messias and the Saviour of all that beleieve in him. Secondly, because I so beleieve in Christ, to beleieve that hee is my Saviour. Thirdly, by these acts, faith receiving Christ, who is our righteousness, doth justifie. The mediate acts, which are called *imperati*, are these acts which the immediate acts doe produce *mediantibus aliis virtutibus*, by the mediation of other virtues. For if I beleieve, that Iesus is the Sonne of God and the Saviour of all that beleieve in him, and consequently, that hee is my Saviour: hereupon, I shall be moved to trust in him, as my Saviour; which is the act of affiance, but commanded by faith: and to expect salvation from him, which is the act of hope, but commanded by faith; and likewise to love him, and by love to obey him, which are the acts of charity, but commanded by faith, as here it is said: *faith working by love*.

§. V. Now those graces, by which faith worketh, as namely charity, have not the respect of the formall cause unto faith, but rather of the instrumentall: Neither doth faith worke by them as its forme, but as its instruments; as the soule by the body and the members thereof. But that charity is not indeed the forme of faith, whereby it is acted and formed, it may appeare evidently by these reasons. First, because those, which hold it to be the forme of faith, deny it to bee the inward and intrinsecall forme, whereby faith is that which it is, which onely is the formall cause, and as it were the soule of faith; but extrinsecall, whereby, as they imagine, the acts of faith are informed and so they make it by a strange kinde of Logicke, the forme of all virtues, as well as of faith. Secondly, because one habit disparated from another (as the three Theologicall virtues, faith, hope, and charity, being also, as themselves say, seated in diverse subjects, as the seat of faith is the mind, of love the heart) cannot possibly be the forme of the other. Thirdly, that habit, which proceedeth from another, as the fruit and effect thereof, cannot bee the forme of that other. But charity, which is the fulfilling

T

of

c Prou. 3. 21.

f Summa. 1. q. 48.
art. 5.
g. Tim. 1. 5.
2 Tim. 1. 5.
Rom. 21. 9.
1am. 3. 17.

h Thibid.

Charity not
the forme of
faith.

L I B. 4.

Of the distinction of faith into *formata* and *informis*.

In the popish sence it is to be rejected for three reasons.

i Tit. 1. 16.

k 1 Iohn 2. 4.

1 Iam. 2. 14.

of the Law, proceedeth from faith unfained, 1 Tim. 1. 5. For therefore doe wee love God, and our neighbour for his sake, because by faith wee are perswaded of his love towards us: and therefore doe wee love him, because hee loved us first, 1 Iob. 4. 19 Fourthly, if charity be the forme of faith, then faith is the matter of charity; for the matter is that, which is formed, and as it were animated by the forme: but the consequent is absurd; therefore the antecedent. And againe, howsoever faith worketh those acts, which I called mediate or *imperatos*, by meanes of other graces, which acts doe tend to sanctification, (for which cause, faith doth not sanctifie alone): yet the *actus elicitus*, or immediate acts of faith which are to believe in Christ, and by beleeving, to receive, and by receiving him, who is our righteousness, to justifie; faith worketh neither by charity, nor by any other grace; and therefore it justifieth alone.

§. VI. Yea, but without charity, faith is *informis*, & with it, it is *formata*.

Ans^r. This distinction of faith, that it is either *formata*, or *informis* in a right sence may bee admitted; as namely, if by forme bee understood, the integrity, or inward efficacie; and if that be called *formata*, which is sound, unfained, lively and effectually; and that *informis*, which is uneffectually, dead and counterfeit. For that distinction is intimated by the Apostle, when he speaketh, either of faith unfained, or contrariwise of a dead faith, for in the former, it is implied that there is also a fained and a counterfeit faith: and in the latter, that there is also a lively faith. And so wee admit this distinction that faith is

either $\begin{cases} \text{Formata, which is lively and unfained.} \\ \text{Informis, which is dead and counterfeit.} \end{cases}$

But in the popish sence it is to be rejected, and that in three respects. First, because they propound this distinction, as agreeing to a true justifying faith, as if a true faith might be without forme: when as that, which is without forme is dead and counterfeit, and no more to bee called a true justifying faith, than the carcase, or counterfeit of a man is to be called a man. For howsoever such a faith may perhaps be true in respect of the object, because it is of the truth: yet it is not true in respect of the integrity, efficacy, and soundnesse thereof, and that which is not truly faith, is not faith *intra* or indeed. Hee that faith, either that he beleeve that there is a God, and in deeds doth deny him: and that he is just, and feareth not to offend him; or good, and doth not love him; or *omnipotent* and *omniscient*, and feareth not to play the hypocrite before him, &c. such a one doth not indeed and in truth beleeve that, which he professeth himselfe to beleeve. He that faith, he knoweth Christ, that is, beleeve in him, and hath not a desire and care to keepe his Commandements, hee is a liar, and the truth is not in him. That faith which is dead and counterfeit cannot justifie or save a man, as Saint James¹ sheweth. For howsoever faith alone doth justifie, yet that faith which is alone doth not justifie, neither alone nor at all, because it is not a true and lively, but a dead and counterfeit faith. Neither can that be a true justifying faith which is common to the wicked, both men and Angels. Neither may wee omit Bellarmine's confession in this place. Here, faith hee,

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Bellarmine's proove for Charity disproved.

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the Apostle to prevent occasion of error, explaineth what manner of faith, that is, that justifieth, non quæcunque fides, sed quæ per dilectionem operatur, not every faith, but that which worketh by love.

§. VII. Secondly, this distinction is to bee rejected being understood in the popish sense, wherein it is implied, that charity is the forme, and as it were the soule of faith: which opinion I have already confuted. Neither can they ground it upon *James 2. 26. As the body without the Spirit is dead, so faith without workes is dead.* For if the habit of charity cannot bee the forme of faith, as I have shewed, then much lesse can good workes, which are the outward fruits both of faith and of charity, bee the soule of faith it selfe. Of the profession indeed of faith a godly life is, as it were, the soule, and without which it is dead: but of faith it selfe it is not *anima* the soule, but *spiritus*, the breath, as the word *spiritus*, being derived from *spirare*, to breath, doth properly signifie, in which sense it is often used, being called the Spirit of the mouth, the spirit of the nostrils. And in this sense it may be said, that as the body without breathing is judged to bee dead; so faith without workes, which are as it were the breathing of a lively faith, is also judged to be dead; not because it ever had lived, but because it wanteth life.

The second Reason,

§. VIII. Thirdly, this distinction is to bee rejected, because, as *Bellarmino* faith, it is to be understood of one and the same faith, which being *informis* may become *formata*; and being *formata*, may become *informis* againe, remayning still the same: But *fides informis* is not of the same kinde with that, which is *formata*, or justifying faith: as things which be without life, are not of the same kinde with those that are living: or as counterfeites are not of the same kinde with those things which they doe resemble. Besides, justifying faith is divine, the *informis* is humane: that, *infusa*, infused and supernaturall; this, *acquisita*, required by the strength of nature in the use of meanes: that, a grace of regeneration proper to the Elect; this, a gift of illumination onely common to the reprobate: that, is *vera* being truly that whereof it beareth the name; this, *simulata*, not being that truly which it is called, but *equivocè*: that doth so beleve in Christ, that it doth imbrace him, and willeth and desireth, at the least, to apply him to the beleever: this, so beleeveth Christ, that either it is joyned with horreur, as in the Devils and desperate sinners, or is severed from any will or desire of application: this, is without fruit and root, and therefore is temporary; that hath both root and fruit, and never faileth. And howsoever that which is *informis* may by Gods grace bee changed into *formatam*; yet that which is *formata* can never be *informis*. No more than hee, who is once borne of God, can be unborne againe.

The third Reason,

The rest of his arguments serve to prove, that faith is not the whole formall cause of justification, that is, as wee speake according to the Scriptures, of sanctification, which we deny not: for wee doe acknowledge a concurrence of many graces with faith unto sanctification. As for justification, we deny faith, either in whole or in part to bee the formall

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small cause thereof. Neither doth any other of his arguments prove, that either charity, or any other grace doth with faith concurre unto justification.



C A P. XII.

That justification doth not consist in renovation.

§. I.

*De iustif. lib. c. 6.
Iustificationem
nostram non con-
sistere sola remissi-
one peccatorum.*

*a Lib. 2. c. 1. §.
Joan. Calvin.*



Is second ranke of arguments proving indirectly justification by righteousness inherent is propounded in his sixth Chapter, the title whereof is this, *That our justification doth not consist in the remission of sinnes alone.* Neither doe we say, it doth. The exclusive particle used by some of our Divines doth exclude infusion, not imputation of righteousness, as ^a *Bellarmino* confesseth.

For wee doe hold (though all perhaps have not so plainly expressed their meaning and some few have delivered their private opinions) that remission of sinne is but a part of justification : and that by imputation of Christs righteousness we are both absolved from our sinnes, and also accepted as righteous in Christ and as heires of eternall life. But *Bellarmino*, howsoever he would seeme to acknowledge the concurrence of remission of sinne unto justification, yet indeed excludeth it. For by remission of sinne concurring to justification, hee doth not understand the not imputing or forgiving of sinne, but the extinction and abolition thereof, wrought by the infusion of habituall righteousness, which expelleth its contrary; as heat doth cold, and light darknesse. And howsoever there bee *duo termini* two termes in this motion or mutation, as he conceiveth of justification, as being a passage ^b or change from sinne to righteousness : yet there be not two causes, nor yet two distinct actions, but the onely cause is justice infused ; and the action is but one and the same, the infusion of righteousness expelling sinne. Even as in creation, which is *transitus à non esse ad esse* : in illumination, which is *transitus à tenebris ad lucem* ; in calefaction, which is a passage from cold to heat. But if this be all that is required in the Popish justification, as undoubtedly it is, the whole and onely forme thereof being infused of righteousness, or as they love rather to speake, righteousness infused, their justification also not differing from that which the Scriptures call sanctification, saving that they dreame of a totall mortification or deletion of sinne, and of a perfect renovation : then what is become of the absolving of us from the guilt of sinne, by which wee are freed from hell ; and the acceptation of us as righteous in Christ, whereby

*Transitus à
peccato ad iusti-
tiam.*

by we are intitled to the kingdome of heaven? Both which are wrought by imputation of Christs righteousness, in which true justification doth consist. For infused righteousness, though it were perfect, could not discharge us from our former debts; and being unperfect, as their owne consciences cannot but tell them, it cannot entitle them to the kingdome of heaven. Wherefore if they will be saved, they must of necessity flee to the righteousness or satisfaction of Christ, who hath fully satisfied the Law, both in respect of the penalty, by his sufferings, and also in regard of the commandment, by his obedience: which obedience and sufferings, being transient and gone so long since, can no otherwise bee communicated unto them, but by imputation. Now, if they can be content to acknowledge the imputation of Christs satisfaction (which sometimes they doe, and must doe if they will bee saved; for there is no other meanes, either to escape hell, or to come to heaven) then let them, according to the Scriptures, acknowledge this imputation of Christs satisfaction, by which they are to bee acquitted and freed from the guilt of sinne and damnation, and also accepted as righteous in Christ, and heires of eternall life, to be their justification. As for the mortification of sinne, and the renovation of us according to the image of God in true holiness and righteousness, both which are but in part, and by degrees wrought in us by the Spirit of regeneration, let them bee acknowledged to bee the two parts of our sanctification.

§. II. But *Bellarmino* will needs have our renovation to be the righteousness of justification. And this he indeavourerh to prove by Testimonies of Scripture, by the authority of Saint *Augustine*, and by reason. The texts of Scripture, which he citeth, are six. The first, *Rom.* 4. 25. who was delivered up for our sinnes, and rose for our justification. From whence *Bellarmino* argueth thus: *to what the Apostle giveth the name of justification, in that justification consisteth, rather than in that, unto which hee doth not give the name: But to renovation in this place the Apostle doth give the name of justification, and not to remission of sinne: Therefore justification consisteth rather in renovation, than in remission of sinne.*

Before I answer, I thinke good to advertise the reader againe, that *Bellarmino* here by remission of sinne doth not understand the not imputing of sinne, or as we in plaine English call it, forgiveness of sinne: but the utter deletion, the extinction, the totall mortification of sinne. And that hee doth foure times at the least signifie in this one passage. Now I answer, by denying his assumption; because the Apostle in this place doth give the name of justification, neither to remission, nor yet to renovation, which is not mentioned so much as once in all the *Chapter*. Indeed in some other places the Apostle and his Disciple Saint *Luke* doe give the name to remission of sinnes, that is, to the not imputing of sinne, or to the abolving and acquitting from sinne, *Rom.* 4. 6, 7, 8. *Act.* 13. 38, 39. but never to renovation.

§. III. His assumption *Bellarmino* proveth, *because it cannot be doubted,*

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c Bellarm. de iustificatione. c. 7. §. quarto & c. 10. Deinde & c. 5. §. quarto & §. quod verò.

Bellarmino's prooffe, that iustification consisteth in renovation. The first *Rom.* 4. 25.

He proveth his assumption.

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* This is denied by Cardinall Tolet, in Rom. 4. annot. 25. *Christi non est traditus propter delicta tanquam exemplar, sed tanquam vera satisfactio: igitur nec resurrexisset propter iustificationem dicitur tanquam exemplar, sed propter ipsum iustificationem, quem non essemus consecrati, nisi resurrexisset.*

d Rom. 5. 9. 19.

e Rom. 1. 4.

f Psal. 2. 7.

Heb. 1. 5.

Act. 13. 33.

g Act. 3. 31.

ted, but that the Apostles meaning was, that Christ his death was a samplar or patterne of the death of sin, that is (saith he) of remission or deletion of sinnes: and that his resurrection was a samplar * or patterne of our renovation, and inward regeneration, by which we walke in newnesse of life. And is this the meaning of the Apostle? Then be like wee are justified by imitation, and not by imputation of Christs death; and by imitation of his resurrection, and then also by the same reason we are made sinners by imitation and not imputation of Adams transgression. But indeed in this place the Apostle doth not propound, by way of exhortation, the death and resurrection of Christ as an example to bee followed in dying to sinne, and rising to righteousness represented in Baptisme, as hee doth in the sixth to the Romans, where he exhorteth to sanctification as an inseparable consequent and companion of justification: but by way of Doctrine hee speaketh of the death and resurrection of Christ, as the cause of our justification, of which he had spoken in the whole Chapter, and even in the verses next going before: that righteousness shall bee imputed to us, as well as to Abraham, if wee beleve in him that raised up Iesus our Lord from the dead, who was given by his father and by himselfe to us and for us, that by the obedience of his life untill death, but especially at his death he might satisfie for our sinnes: and was raised from the dead, that we might be justified and saved by his life which he liveth after his death: Christ by his death and obedience did satisfie for our sinnes paying a full ranlome for them, and so did iustifie us meritoriously: and in that sense we are said to bee justified by his blood and by his obedience, both as the matter and merit of our justification. But neither his death nor obedience had beene effectually to our justification, if he had not risen from the dead. As the Apostle sheweth 1 Cor. 15. 17. If Christ bee not raised, your faith is vaine, yee are yet in your sinnes. For if Christ had not risen againe, it had beene an evidence, that he was not the Sonne of God: and then could not his obedience or sufferings have beene meritorious for us. But by his resurrection hee was * mightily declared to be the Sonne of God, in regard whereof it was said, Thou art my Sonne this day have I begotten thee: and being God, his obedience and sufferings, are of infinite and all sufficient merit and value, vertue and efficacie for the justification and salvation of all that beleve in him. And againe what benefits Christ merited for us by his obedience even untill death, the same being risen he applyeth and giveth to those that beleve. God having raised him and exalted him with his right hand, to be a Prince and a Saviour, to give repentance to Israel and remission of sinnes. Christ therefore was given unto death, that hee might by his sufferings satisfie for our sinnes the penalty thereunto belonging: and he did rise againe, that by application of his merits we might bee justified. Righteousnesse therefore shall be imputed to those that beleve in the resurrection of Christ, or rather in Christ raised againe: who as he gave himselfe to bee a ranlome, or price of ranlome for our sinnes; so he did arise againe, that by effectually application of his merits we might bee justified. So that whom by his death

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h Rom. 5. 10.

i Rom. 8. 33. 34.

Whether remission and renovation be two distinct actions.

death and obedience he redeemed meritoriously, then he doth effectually iustifie and save by his life ^h and the severall actions thereof, viz. his resurrection, ascension, sitting at the right hand of his Father as our King and Priest, his comming againe to judgement: who therefore shall lay ⁱ any thing to the charge of Gods children? it is God that iustificieth: who is hee that condemneth? It is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us?

§. IV. In the words following *Bellarmine* answereth a secret objection: if remission of sinnes be ascribed to Christs death: and renovation to his resurrection, then belike remission and renovation be two severall actions proceeding from divers causes, contrary to that which hath beene delivered. For prevention whereof he saith, *It is to be noted, that the death of Christ, which is the price of our redemption, was not onely the cause of the remission of sinne, but also of internall renovation. And the like, as he saith afterwards, may bee said of the resurrection. For according to the doctrine of the Catholike Church, these two cannot bee severed: forasmuch as one and the same grace (viz. charity,) being through the merits of Christ infused and inherent in us, doth both blot out or extinguish our sinnes, and also adorneth the soule with righteousness, wherefore though the Apostle might have ascribed both remission and renovation, either to Christs death, or to his resurrection: yet he chose rather distinctly to attribute remission to his death, and renovation to his resurrection, propter similitudinem, because of the likeness which the extinction of sinne hath with the death of the body: and spirituall renovation with the resurrection of the body: whereunto I answer briefly; first, that though the death and resurrection of Christ, in respect of their efficacie, though remission and renovation alwayes goe together; yet the death and resurrection are two distinct causes, and remission and renovation are two distinct actions: and consequently, that if justification consist of remission and renovation, then in justification there are two actions proceeding from two causes: secondly, that these foure distinct benefits, remission of sinne, and acceptance of us as righteous in Christ, (which are the parts of justification, wrought both of them by imputation of Christs righteousness, which is the one and onely forme of justification:) likewise the dying unto sinne or mortification, and the rising of the Soule from the grave of sinne, which is our first resurrection, or vivification, which are the two parts of sanctification, those foure actions I say proceed from two causes, and that in twofold respects. For remission of sinne is procured by the merit of Christs death; and dying unto sinne is ascribed to the vertue of his death: the imputation of Christs merits, whereby wee are both absolved from sinne and accepted as righteous, is ascribed to his resurrection, whereby his merits are applyed unto us for our justification; and the grace of rising from the grave of sinne, to the vertue of his resurrection: for by the same power, whereby Christ did rise againe, are wee raised from sinne to newnesse of life.*

k Phil. 3. 9.

Testimonie 2.
Rom. 5. 21.

§. V. His second allegation is *Rom. 5. 21.* That as sinne reigned unto

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unto death, so grace may reign by justice to life everlasting through Iesus Christ our Lord: *where by justice opposed to sin, he saith, is meant inward reuoration. Ans. 1.* We deny not, but that in all the faithful there is a two fold righteousness: the one, impured, which is the righteousness of justification: the other, infused and inherent, which is the righteousness of sanctification, which he calleth reuoration. If therefore the Apostle did speake here of righteousness inherent, yet this place would make nothing against us. For we confesse, that as sin reigneth in the children of disobedience by producing the workes of iniquity: so the grace of God, or the Spirit of grace doth reigne in the faithful by bringing forth the fruits of righteousness. But this is not the righteousness of justification, but that wherein our sanctification doth consist. But indeed the Apostle here doth not speake, either only, or chiefly, if at all, of inherent righteousness. Neither doth hee in this place make an opposition or *antithesis* betweene sinne and righteousness, to which supposition *Bellarmines* argument is grounded; but betweene the kingdome of sinne reigning unto death; and the kingdome of grace reigning by righteousness unto everlasting life through Iesus Christ our Lord. Now the righteousness, wherein the kingdome of grace especially consisteth, is the righteousness of justification by faith, whereupon followeth peace of conscience, and joy in the holy Ghost, *Rom. 14. 17.* compared with *Rom. 5. 1. 2.* which being not our righteousness (as all inherent justice is) but the righteousness of God, is chiefly, yea in the cause of justification is onely to bee sought after, *Phil. 3. 8, 9. Rom. 10. 3.* Secondly, as in all the chapter from the twelfth verse to the end, the opposition which is made is of *Adams* sinne to Christs obedience: so in this place, as the sinne of *Adam* was the cause of death, so Christs obedience, of life: the opposition is not of inherent righteousness to inherent sinne, but of Christs righteousness to *Adams* sinne.

1 Mat. 6. 33.

Testim. 3.
Rom. 6. 13

§. VI. His third allegation is out of *Rom. 6. 13.* Doe not ye exhibit your members as instruments of iniquity unto sinne; but exhibit your selves to God, as of dead men alive, and your members instruments of justice to God; *where, by righteousness, saith hee, is understood, something that is inherent, &c.* and that hee goeth about to prove, which no man doubteth of, when indeed hee should prove, not, that there is a righteousness inherent in the faithfull, for that wee freely confesse; but that the righteousness, which is inherent, is that, by which wee are justified. But it is evident, that the Apostle speaketh not heere of the righteousness of justification, but of the righteousness of sanctification, whereunto in this Chapter hee doth exhort as to a necessary and unseparable consequent of justification. Neither doth the Apostle heere, or elsewhere, (as before I observed in setting downe the differences betweene justification and sanctification) exhort us to the righteousness of justification or the parts thereof, which bee not our duties, but Gods gracious favours: for that were to exhort us to remission of sinne, and acceptation to life. But to the righteousness of sanctification, and the parts mortification and reuoration, and to the particular duties thereof, hee doth

doth, both here and in many other places exhort, as namely in his sixth testimony cited out of *Eph. 4. 23, 24.* from which hee would prove (which no man doth deny) that our renovation, according to the image of God, standeth in righteousness and holiness inherent.

§. VII. His fourth allegation had need to be a good one: for this is the third time that hee hath cited, and recited, and as it were recocted it, out of *Rom. 8. 10.* The Spirit liveth, because of justification, or as it is in the Greeke, the Spirit is life because of justice. *For justification or justice which maketh us to live, and thereby to worke, cannot be onely remission of sin, but something inward inherent.* *Answ.* In this place, *vers. 10. 11.* as I shewed before, the Apostle setteth down a double priviledge of those in whom Christ dwelleth by his Spirit, freeing them from the Law of death. The one, in respect of the soule, *vers. 10.* that howsoever the body bee dead, that is, (as *Bellarmino* himselfe expoundeth) mortall, or appointed to death by reason of sin, which the first *Adam* brought in, and by it death, his sinne being imputed to all: yet the soule, (for so the word *Spirit* is taken when it is opposed to the body) is life, that is, as the *Antithesis* requireth, designed unto life, by reason of that righteousness of the second *Adam*, by imputation whereof all the faithfull are entituled unto everlasting life. For as in the former part of the *Antithesis* is not meant the spirituall death of men dead in sinne, (for that is the death of the soule and not of the body, and the Apostle speaketh of those in whom Christ dwelleth) but the corporall death, unto which they also, in whom Christ dwelleth, are subject: so in the latter is meant, not the life of grace or of righteousness, but the life of glory. The other priviledge respecteth the body, *vers. 11.* that after it hath beene dead and turned into dust, the Spirit of him that raised up Christ from death, dwelling in us shall raise unto life eternall our mortall bodies.

§. VIII. His fifth testimony, *Gal. 3. 21* where, when the Apostle saith If there had been a Law given which could give life, or justifie (as the Rhemists translate the word *vivificare*) then in very deed, justice should be of Law: hee doth plainly (saith he) demonstrate, that justice from whence justification is named, is something, which giveth life to the soule, and hee doth place the same in motion and action. *Answ.* If from this proposition propounded by the Apostle, *Bellarmino* could have assumed the antecedent that so hee might conclude the consequent: then might hee strongly have concluded against us, that wee are justified by inherent righteousness. But seeing the Apostle doth tollare antecedens, that is, intendeth to contradict that antecedent; what reason hath *Bellarmino* to argue as hee doth? It is very true, that if the Law could have given us life, that is, as *Chrysostome* and *Oecumenius* expound, could have saved us, according to that legall promise, *Hoc fac & vires*, doe this and thou shalt live, or as the Rhemists translate, could have justified us: then undoubtedly wee might have beene justified by inherent righteousness. But forasmuch as it was impossible for the Law to justifie and save us, because it neither was, nor is possible for us, by reason of the flesh, to performe the condition: and forasmuch as God therefore sent his Sonne

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Testim. 4.
Rom. 8. 10.

Testim. 5.
Gal. 3. 21.

LIB. 4.
in Rom. 8 3.4.

Testim. 6 Eph. 4.
22, 24.
The testimony
of Augustine.

in Lib. 6. cap. 9.

to performe *ut dicitur in iis* all that the Law requireth unto justification that wee, who could not bee justified, nor saved by any inherent righteousness of our owne prescribed in the Law, and therefore not by a justice consisting in our actions or motions, might bee justified and saved by the righteousness of Christ imputed unto us: what can *Bellarmino* gather from hence with any shew or colour of reason, to prove justification by such a righteousness, as is inherent, and consisteth in motion and action?

§. IX. The sixth I have already answered with the third.

As for his testimonies collected out of *Augustine*, a brieve answer may serve: that hee, not considering the force of the Hebrew and Greeke words, which never in all the Scriptures are used in the signification of making righteous by inherent or infused righteousness: but resting, as it seemeth, upon the notation and composition of the Latine word *justificare* as not differing in respect thereof from the Verbe *sanctificare*; doth sometimes more largely extend the signification of the word *justification*, than the Scriptures use it, as including the benefit of sanctification. But it is a most certaine truth, that the word *justificare* being used in the Scriptures translated into Latine as the translation of the Hebrew *Hitsiq* and of the Greeke *δικαιοῦν* must be understood to signifie no other thing (if it bee a true translation) than what is meant by the Hebrew and the Greeke; which, as I have shewed before, doe never in all the Scriptures signifie to make just by infusion of righteousness. And therefore it cannot be denied, but that it is, and was an oversight in them, who using the word as mentioned in the Scriptures, and from thence borrowing it, extend it to another signification, than that of the originall, wherof it is a translation. I say againe, as I have said before, that the force of the Latine word, in this controversie, is no further to be respected, than as it is a translation of the Hebrew and the Greeke; and as it is a true translation, it must bee understood no otherwise, than according to the meaning of the originall: if it be understood otherwise, then is it not a true translation, neither is the sence of the word divine, but humane. Howbeit, *Augustine* differeth from *Bellarmino*, as touching the use of this word, in two things, first, that hee doth not alwaies so use the word; as for example, when hee teacheth, as hee, and the rest of the Fathers often doe) that wee are justified by faith alone, as hereafter shall bee shewed, they could not meane, that wee are sanctified by faith alone. Secondly, remission of sinne, which is the not imputing or forgiving of sinne, is by *Augustine* included in the signification of the word, which by *Bellarmino* is excluded; who, in stead of remission, hath substituted the extinction and abolition of sinne. So that although he retaineth the name, which hee confoundeth with sanctification: yet the thing thereby signified, which is the maine benefit, which wee receive from Christ, by which wee are both delivered from hell, and entituled to heaven, hee hath taken away, as I have heretofore declared. If this answer doe not content the Papists, let them understand; that when the use of any word in the Fathers borrowed from the Scriptures, differeth

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reth from the perpetuall use thereof in the Scriptures: wee are bound to follow the infallible authority of Gods Word, rather than the testimony of any man, or men whatsoever. And for this wee have *Augustines* * owne warrant, who challengeth liberty to reject in other mens writings, though never so learned and holy, what is not agreeable to the Scriptures. *Talis ego sum* saith he, *in scriptis aliorum, tales volo esse intellectores meorum.*

§. X. I come to his reasons, which are three. The first, *in every motion, or mutation there are two termini, a quo, and ad quem, the name being taken from the latter, as in illumination there is a change from darknesse to light; in calefaction from cold to heate. Iustification is a mutation or change, Therefore in iustification there are two termini, a quo, sc. peccatum; ad quem, iustitia, from which it hath his denomination, and therefore besides remission of sinne, there must accrew righteousness.* I answer, that mutations are either reall or relative. If hee speake of reall mutations, I deny the assumption, for I have proved before, that justification is no such mutation. If hee speake of relative mutations, I grant the syllogisme, for even in such there are two termini, as in liberation, *terminus a quo*, is bondage, *ad quem* is freedome, in marrying, the change is from being a Batchelor to bee a Husband, from being a Maid to bee a WIFE; so in Reconciliation, Redemption, Adoption; and so also in justification there is a change from guilt of sinne to righteousness imputed: from being guilty of sinne and damnation, to bee accepted as righteous unto life: from being the bondslave of sinne and Satan, and obnoxious to hell and condemnation; to bee not onely made a free-man but also a Citizen of Heaven. In all these are great changes, yet not reall or positive, whereby any inherent forme, either going before, is abolished, or new acquired; but onely relative.

§. XI. His second reason may thus bee framed: *If justification bee given to us of God, not onely that wee may escape the paines of hell, but also, that wee may obtaine the rewards of the heavenly life: then justification doth not consist onely in the remission of finnes, which onely freeb from punishment; but giveth not glory: but the former is true: therefore the latter.* *Ans.* All this wee freely confesse: but first, the thing principally intended, *that to justification besides remission of finnes renovation concurreth*, hee doth not goe about to prove. Onely hee proveth that justification doth not consist in remission onely, in which wee agree with him, though not in the other thing which is to bee added; for wee adde making righteous by imputation; hee, by infusion or renovation. Secondly, the proofes of his assumption wee doe not approve. The first, *Rom. 6. 22.* *ye have your fruit unto sanctification, but the end everlasting life.* The whole verse is this: *But now being made free from sinne and become servants to God, (that is, being redeemed or justified) ye have your fruit unto holinesse (that is, the fruit of your justification is your sanctification) and the end of both is glorification, or everlasting life.* For this text doth neither prove, that justification is not remission of sinne onely; not that it is to bee confounded with sanctification, which is here made the fruit of it;

nor

o See to this purpose divers testimonies of *Augustine* cited by *Gratian*. *Dist. 9.* *Bellarmine* reasons. The first,

His second reason,

LIB. 4.

p d u l a b e r i s s e.

q Rom. 8. 30.

r in Psal. 100.

s De gratia &
lib. arb.

nor that it conferreth everlasting life. For if the holy Ghost, speaking of justification, had mentioned onely remission of sinne without mentioning any other thing concurring thereunto (as sometimes hee doth *Act. 13. 38, 39. 26. 18. Rom. 4. 7, 8.*) his meaning might be, that being freed from sinne and mancipated to God, that is, redeemed, (for *manu capti* and *servati* are *mancipia* and *servi*, and to bee redeemed is to have remission of sinnes, *Eph. 1. 7. Col. 1. 14.*) yee have the fruit of your redemption unto sanctification, according to that, *Luk. 1. 73, 74, 75.* and the end both of your redemption and sanctification, everlasting life, his second prooffe is *Rom. 8. 30*, whom hee hath justified hee hath glorified, for so might I say, to whom hee hath given remission of sinnes, to them hee giveth the inheritance, *Act. 26. 18.* them he maketh blessed, *Psal. 32. 1.* them hee justifieth, *Rom. 4. 6, 7. Act. 13. 38, 39.* and them hee glorifieth. And whereas hee saith, that in that order of causes set downe in that place, every latter is the effect of the former, as glorification of justification, justification of vocation, vocation of predestination: that may bee a reason, why in that *serie causarum*, sanctification is left out: because it is not the cause, but the way to glorification, *Eph. 2. 10.* and the cognizance and character of them that shalbe glorified. *Act. 20. 32. 26. 18.* his third prooffe out of *2 Tim. 4. 8.* there is a Crowne of righteousness laid up for me, is nothing to the purpose. For as *Augustine* saith *donando delicta fecit se Corona debitorem*, by pardoning offences hee oweth the Crowne, and *Bernard*, there is a Crowne of righteousness, which *Paul* expecteth, *sed justitie Dei, non sue*, but of Gods righteousness, not of his, for it is just he should render what hee oweth and hee oweth what hee hath promised.

§. XII. But the assumption, though not proved by him, is approved and granted by us, as agreeing with that justification, which wee teach: and disagreeing from that, which is taught by the Papists. For wee teach that in justification, by imputation of Christs righteousness, wee are both freed from the guilt of sinne and damnation, and also are in Christ accepted as righteous, and as heires of eternall life. And further wee teach, that howsoever the parts of justification, *viz.* remission of sinne and acceptation unto life, in the faithfull; and the causes thereof in Christ, that is to say, his blood and his obedience, doe alwayes concur, for whosoever hath remission of sinnes is also accepted unto life, and contrariwise, and our Saviour in his obeying suffered, and in his sufferings obeyed: yet the causes in Christ, and effects unto the faithfull are to bee distinguished. For by imputation of his sufferings properly wee are freed from punishment; and by imputation of his obedience properly wee are entituled to the kingdome of heaven, as I have shewed heretofore. But in the popish justification there is neither remission of sinnes properly to free them from hell: nor donation of such justice, as may entitle them to heaven. For neither the abolition or extinction of sinne present by infusion of righteousness, though it were compleate (as it is not) can satisfie for their former sinnes, nor can their righteousness, being unperfect, give them right to heaven. But

it

it is the onely satisfaction of Christ by his righteousness and obedience, both Passive and Active, which being communicated unto beleivers by imputation, doth both free them from hell, and giveth them a Title and Right to the Heavenly Kingdome. His proote taken from the courts of men, I admit as good against them, who holding, that wee are justified onely by the Passive righteousness of Christ, doe make justification to bee nothing else but remission of sinnes. *For they whom being guilty in themselves (as we all are before God) a judge doth justifie, are freed indeed from punishment, but they doe not thereby obtaine new rewards.* Howbeit there is a great dissimilitude betweene Gods justification of men, and that of humane Judges. For a judge by his absolution, though he doth free the guilty, and indeed faulty parson from punishment, and from the guilt binding him over to punishment, and thereby perhaps bewrayeth his owne injustice: yet he doth not free him from the fault, nor doth he make him righteous, and much lesse doth hee indow him with new priviledges. But when God doth justifie a beleiving sinner, hee doth not onely free him from hell, and from the guilt binding him over to condemnation, by imputation of Christ sufferings: but also by imputation of Christ obedience he maketh him righteous and an heire of eternall life. And in thus justifying a beleiving sinner, he is just, "because Christ by his sufferings hath fully satisfied for his sinnes, and by his obedience hath merited for him eternall life.

u Rom. 5. 26.

His third reason.

§. XIII. His third reason: *justification, of enemies maketh us Gods friends, children, beloved Citizens of Heaven, the Domesticks of God, heires of his kingdome, as the Scriptures every where speake: therefore it doth not stand onely in remission of sinnes.* Thus farre we agree with him. But as it is a good argument against those who hold justification to bee nothing else but remission of sinne: so it maketh not for him, who holdeth justification by infusion of righteousness, but against him. For whereas the Scriptures testifie, that God, when he justifieth men, hee doth of enemies make them his beloved friends, and his children, &c. It is to be confessed, that here is a very great change: but is it reall, or relative? by infusion, or by imputation? Surely, when God reconcileth men unto himselfe and of enemies maketh them his favourites; when he adopteth men, and of the children of the devill, maketh them his owne children; when justifying men hee doth of foes make them his beloved friends, of bondslaves not onely freemen, but also Citizens of heaven; of aliens, his Domesticks; of men obnoxious to damnation, heires of his Kingdome, hee doth not these things by infusion of any reall or positive qualities into them: but these are externall favours, which God vouchsafeth unto them, when forgiving their sinnes and imputing unto them the righteousness of his Sonne, hee doth in him accept them for such, yea, and in respect of his relation unto them, maketh them such, as before they were not. And when he hath made men such by imputation, he also maketh them such by infusion of such qualities and dispositions, as are answerable to that which they are called,

LIB. 4.

Testimonies of
Fathers.

as I shewed in the beginning : whom God receiveth into his grace and favour, them hee endueth with grace ; whom hee redeemeth from the servitude of sinne and Satan, hee maketh them his faithfull servants ; they, who are the sonnes of God by adoption, are also his sonnes by regeneration , and finally, those whom God doth iustifie, them also he doth sanctifie.

§. XIV. And this is all which *Bellarmino* hath brought for the proofes of justification by inherent and infused righteousness, either from the Scriptures or from naturall reason. Afterwards indeed in his eighth Chapter hee produceth the testimonies of *Augustine* and some others, which he calleth the tradition of the ancient Fathers, as if they did agree with the doctrine of the present Church of *Rome* ; which they doe not. For first, though some of the Latine Fathers, led by the notation of the Latine word, which was not to be respected, it being but the translation of the Hebrew and Greeke ; did under the name of justification include the benefit of sanctification, whereof there is no example in the Scriptures ; yet they did not exclude that, which the Scriptures call justification, as the Papists doe. For they acknowledged, that justification containeth remission of sinnes, and that it standeth chiefly in remission of sinnes ; that being our happinesse, and therefore implying, besides the not imputing of sinne, acceptation unto life. The Papists also talke of remission, but their remission is not that, which the Scriptures and Fathers speake of, for the Scriptures and Fathers and all ancient Writers whatsoever by remission understand *veniam*, pardon, condonation, forgiving, not imputing of sinne, absolving from it ; which is a distinct action of God from infusion of righteousness ; that, being a worke of God without us working no reall or positive change within us : and herein wee have the consent of all antiquity. The Papists by remission of sinne understand the expulsion or extinction, the utter deletion or abolition of sinne, which is not a distinct action (as they teach) from infusion of righteousness, but one and the same action, which is the infusion of righteousness expelling sinne ; And is an action of God not without us as the other, but within us working in us a reall and positive change. And therefore remission of sinne in the Popish sense belongeth not to justification, but to perfect sanctification, as being a totall mortification of sinne, which none attaine unto in this life : but of this point I have already treated in the second * question of the first controversie. Secondly, the fathers oftentimes use the word justification in the same sense that wee doe according to the Scriptures, as implying the forgivenesse of sinnes, and acceptation unto life by the satisfaction and merits of Christ communicated unto us. As namely when they teach, as very oft they doe, that we are justified by faith alone : which they could not have taught, if by justifying they had meant sanctifying : for we are not sanctified by faith alone as all confesse. Thirdly, the Fathers did not looke to bee justified before God by any righteousness inherent in themselves or performed by them, but renounced it as being imperfect and stained with the flesh.

And

* Lib. 2. c. 6.
8:

That iustification doth not consist in renovation.

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CAP. 13

And therefore where they speake of justification by inherent righteousness, they meant sanctification: and not justification before God, whereof our question is. For they professe that by inherent righteousness no man living can be justified in Gods sight, as I have shewed in this third ^a controversie, and in the y fifth and ^a sixth.

x Lib. 4. cap. 35
y Lib. 6. c. 9.
z Lib. 7. c. 6:
De paritate ju-
sticie, Bellarm.
de iustif. l. 3. c. 16.

CAP. XIII.

An appendice to this third controversie, concerning the parity of justice.

§. I.

VPon this controversie concerning the matter of justification dependeth another, which is scarce worth the mentioning, but onely to shew the blinded malice of the Papists in propounding it, and to vindicate our selves from their calumniation. Bellarmine therefore *de iustif. l. 3. c. 16.* propoundeth the question *de paritate iusticie*, of the parity or equality of justice; whether all just men be in justice equall among themselves. For saith hee would hee have the world to thinke, that we are like to *Iovinian*, or the Stoicks, calumniating us against the light of his owne conscience. For he cannot be ignorant, but that wee doe acknowledge degrees of righteousness inherent and of the graces of sanctification, not onely in divers men according to the measure of grace bestowed upon them, some being *incipiens*, some *proficiens*, and some *growne* men: but also in the same men, every man being bound to labour, that they may grow in grace, and proceed from Faith to Faith, untill hee come to a perfect man in Christ.

The calumnia-
tion of the
Papists.

§. II. Indeed if the question bee concerning righteousness imputed, we doe teach, that in respect thereof all the faithfull are equally just. Because, as they are justified, they stand just before God in the most perfect righteousness of Christ; by which the weake Christian is justified as well as the strong. And in this regard, the faith of Gods children though unequall in degrees, in some weaker, in some stronger, in some more, and in some lesse, is said by the Apostle ^a *Peter* to be *in omni*, a like pretious *in omni*, in the righteousness of God and our Saviour Iesus Christ, that is, in that righteousness of God, by which we are justified. And as the merit of Christ is equally imputed to all that beleve; so the reward in respect of the substance, which is eternall life, shall be equally given to all that beleve: yet I doubt not, but that whom God in this life hath adorned with greater graces, he will in them crowne his greater graces with greater glory. And therefore as Saint ^b *Ambrose* saith,

All the faithfull
equall in right-
eousnesse
imputed.

a a Pet. 1. 1.

b Amb. lib. 7. in
Luc. c. 15. nam
& undecima
conducis hora,
& equalem dig-
naris mercedem
solvere, equalem
mercedem vasa
& gloria,

L I B. 4.

c Adv. Jovin.
lib. 2.

d Moral. l. 4.

c. 42. quia una

cunctis erit bea-

tudo letitie,

quomvis non

una sit omnibus

sublimitas vita.

Bellarmine

prooffe imperti-

nent;

he giveth *aqualem mercedem vita, non gloria*, the equall reward of life, but not of glory: and *c Hierome unus denarius non est unum premium, sed una vita, & una de gehenna liberatio*: and *d Gregory* there be many mansions with the father, and yet unequall labourers receive the same peny, because unto all there shall bee one equall blessednesse of joyfulness, though the sublimity of life be not one and the same to all.

§. III. But *Bellarmino*, though he confesseth, that we doe not hold, that either vertues, or sinnes are equall, and that we doe not deny, but that both the same men may and ought to increase, in faith, hope, and charity, and in other vertues; and that also divers men may bee more just than others in respect of such vertues as be in them; but that wee hold, that men being not justified before God by these vertues, but onely by the righteousness of Christ apprehended by faith, wee are in respect of this righteousness, by which wee are justified, equally just: Yet all his prooffes are to prove the inequality and degrees of sanctity or inherent righteousness; as though we denyed the same, or held that paradox, which may in respect of habituall righteousness more justly be imputed to the Papists. For if incipients in Religion, yea, infants in age, be justified or made just, as they teach, with perfect righteousness infused, what difference shall there bee betwixt Baptized infants and the greatest Proficients among them (who dreame of perfection) in regard of habituall righteousness? saving that the infants justice may seeme to bee more pure from actuall concupiscences. But of this question more hath beene said than enough.



A TREATISE OF IVSTIFICA- TION.

THE FIFTH BOOKE:

Concerning the formall cause of justification.

CAP. I.

*Containing five proofes, that we are justified by imputation
of Christs righteousness.*

§. I.

THE fourth grand error of the Papists in the article of justification, is concerning that, which wee call the forme thereof. For they denying, and deriding the imputation of Christs righteousness (without which notwithstanding no man can be saved) doe hold, that men are justified by infusion, and not by imputation of righteousness: we on the contrary doe hold, according to the Scriptures, that we are justified before God onely by imputation of Christs righteousness, and not by infusion. And our meaning when wee say, that God imputeth Christs righteousness unto us, is nothing else but this, that hee graciously accepteth for us, and in our behalfe the righteousness of Christ, both active, that is, his obedience, which in the dayes of his flesh hee performed for us; and passive, that is, his sufferings, which he sustained for us, as if we had in our owne persons both performed and suffered the same for our selves. Howbeit we confesse, that the Lord doth infuse righteousness into the faithfull; yet not as he justifieth, but as hee sanctifieth them: and consequently wee acknowledge, that in all the faithfull there is true righteousness inherent, but we deny that they are justified by

The state of
the contro-
versie.

L I B. 5.

The three first
proofes.

The first.

a Lib. 1. c. 3. §. 7,
8, 9, 10. & c. 9.

b Lib. 2.

c Lib. 4.

The fourth im-
putation of
Christs satisfac-
tion confessed
by the Papists.
d Bellarm. de iu-
stif. l. 2. c. 7. §.
quarto & c. 10.
§. Deinde & c.
11. §. potest. Sta-
pleton de iustif.
& c.

e Jer. 23. 6.

The fifth
proofe out of
2 Cor. 5. 21.

by it. How I am first to prove our assertion, and to maintaine our proofes against the exceptions and cavils of the Papists; And then will I answer their allegations.

§. II. My three first proofes shall bee taken from those things, which have already beene proved. And first, those reasons, which before I alleaged to prove the formall cause of our justification, to bee the imputation of Christs righteousness.

Secondly, If *to iustifie* in the Scriptures doth never signifie to make righteous by infusion of righteousness: or to make a man righteous formally by inherent righteousness: then it is evident, that the justification, which the Scriptures teach, is not by infusion of righteousness. And if not by infusion, then by imputation; for a third thing cannot be named. But the former I have ^b most evidently proved; therefore the latter cannot be denied.

Thirdly, If we be justified by the righteousness of Christ, which is out of us in him; and not by any righteousness infused or inherent in us: then it is evident, that we are justified, not by infusion of righteousness, but by imputation. But the former I ^c have fully demonstrated: therefore the latter must be confessed. For wee are justified, either by inherent righteousness, or imputed, not by inherent, as hath beene shewed, therefore by righteousness imputed.

§. III. My fourth proofe shall be taken from the confession of our Adversaries: who doe confesse ^d that Christ his satisfaction is imputed unto us; which they understand but of the one halfe of his satisfaction, and not all that, *viz.* in respect onely of the everlasting punishment, and the guilt of eternall death. As for the temporall punishment, which they say remaineth after absolution from the eternall, they must satisfie otherwise. And as for satisfaction to the commandements, the performance whereof is the condition of the legall promise *Do this and live*, by which performance Christ merited for us eternall life: they say, that Christs satisfaction and merit is not imputed, but wee our selves are to merit eternall life. But by the same reason, whereby they have beene forced to acknowledge the necessity of that part of Christs satisfaction made by his sufferings to be imputed to free us from hell, they shall be compelled to confesse the necessity of the imputation of the other part of his satisfaction, which is his obedience to be imputed to us, to merit heaven for us. The reason, why of necessity Christs satisfaction by his death and sufferings must be imputed to us to free us from hell, is this: because nothing can satisfie for our sinnes which infinitely offend God and deserve an infinite punishment, but that onely which is of infinite value. By the same reason, nothing can give us right and title to the kingdome of heaven, which is no lesse an infinite reward, being the eternall fruition of the infinite good (for God as he gave his Sonne in *prei-um*, so he hath reserved himselfe in *præmium*) but that onely which is of infinite worth and value; and that is onely the merit of Christ who is ^e Iehovah our righteousness.

§. IIII. My fifth proofe shall be taken out of that most pregnant place, and

and most worthy to be insisted upon, 2 Cor. 5. 21. Him (*viz.* Christ the just) who knew no sinne, God made sinne for us; that wee (who are sinners in our selves) might be made the righteousness of God in him. Where these two words sinne, and righteousness need some explanation. But the explication of the latter, will cleare the former. There being a fit analogy betweene Christs being made sinne, and our being made righteousness. But it is evident, that wee are said to bee made righteousness, in the abstract, when wee are made righteous in the concrete. And therefore by analogy, when Christ is said to bee made sinne for us, the meaning is, that hee was made a sinner for us. Some, because it seemeth an harsh speech to call Christ a sinner (though not so harsh, when it is said withall, that hee was without sinne) doe rather by sinne understand a sacrifice for sinne, as the word *sinne* sometimes is taken, which I acknowledge to bee a godly sence; but not so agreeable to the analogie, which is betweene the parts of this text. From this analogy I argue thus.

As Christ the righteous, who was without sinne, was made sinne, that is to say, a sinner for us, or if you will, a sacrifice for sinne in our behalte; so wee who are sinners in our selves, are made the righteousness of God in him, that is, righteous in Christ by his righteousness:

But Christ, who was and is most just, was made a sinner, or a sacrifice of sinne for us by imputation of our sinnes unto him: Therefore wee who are sinners in our selves, are made righteous before God, by imputation of Christs righteousness unto us: which is therefore called Gods righteousness, because it is the righteousness of him who is God.

§. V. Against both the premisses, the Papists cavill diversely. Doctor Bishop writing against Master Perkins, shutteth his eyes against the truth, saying, that there is not in this text any similitud implied between Christs being made sin, and our being made just; & so denyeth the proposition as containing this comparison: *that we are so made the righteousness of God in Christ, as he was made sinne for us.* But this analogy is acknowledged by their Saint *Anselme* of Canterbury writing upon this text: whom when Master Perkins alleaged, as expounding these words and recited his exposition; all Bishops answered, that *Anselme* shall bee answered when the place is quoted: when as Master Perkins, not only quoteth him, as expounding the place, but also citeth his words. *He is made sinne, as we are made justice, not ours, but Gods; not in us, but in him: as hee is made sinne, not his owne, but ours; not in himselfe, but in us:* which words hee borrowed from Saint *Augustine*, who saith: *ipse ergo peccatum, ut nos iustitia; nec nostra, sed Dei, nec in nobis sed in ipso: sicut ipse peccatum, non suum, sed nostrum; nec in se, sed in nobis, &c.* Both of them plainly expressing this analogy, that Christ was sinne as wee are righteousness, not ours but Gods, not in our selves

Popish evils
against the
proposition

f. *Anselm* in
locum,
g. *Reform. ca-*
ibol. art. 4.

h. *Qui non nove-*
rat peccatum
per experien-
ti- un, licet nosset
illud per sapien-
ti- im ided facie
eum peccatum
nos efficeretur
iustitia Dei
in ipso.

Ipse ergo peccatum, ut nos iustitia; nec nostra sed Dei, nec in nobis sed in ipso: sicut ipse peccatum, non suum sed nostrum, nec in se, sed in nobis, &c. 1 *Euch. rid. ad Quarent. c. 41.*

but

LIB. 5.

k Christus pro
peccatis nostris
oblatu, peccati
nomen accepit,
ut nos efficere-
mur iustitia Dei
in ipso, non no-
stra nec in nobis.
Iugust, in Ioan.
10 m. 3 Omnes
qui per Christum
iustificati, iusti,
non in se, sed in
illo.
Their second
cavill.
in Dei iustif.
L. 2. c. 10.

Testimonies of
Fathers that
Christ was
made a sinner
for us.

π ὁ μὲν γὰρ ἡμῶν
ἀμαρτίας, φέρων, ὁ δὲ
τοῦ ἀμαρτωλοῦ ὄνομα,
ἀμαρτωλὸν ἑταίρον,
ὡς τίς, ὡς ἡμῶν
τοῦτο ἔπαυσα.
ἐν ἀρχῇ, ἀποστολῆς τοῦ ἀποστόλου. ὁ τὸν διὰ τῆς φθοῆς, ἑταίρον ἀμαρτωλὸν ἵνα τὸ ἀμαρτωλὸν ποιεῖται δικαίον.

but in him: even as hee was made sinne, not his, but ours, nor in him-
selfe but in us: which analogy being granted, as it cannot bee denied,
doth invincibly prove, that as Christ was made sinne by imputation of
our sinne; so wee are justified not by any righteousness of ours, but by
imputation of Gods righteousness, that is, of Christ who is God, and
that not in us, but in him. And so *Hierome* also expoundeth this
place: Christ being offered for our sinnes, received the name of sinne,
that wee might bee made the justice of God in him, not our owne, nor
in our selves. And *Sedulius*, that we might be made the righteousness
of God not ours, nor in our selves, but in him, that is, in Christ, as the
members in the head: And *Augustine* againe, all that are justified by
Christ, are just, not in themselves, but in him.

§. VI. Secondly, they cavill at our exposition of those words both
in the proposition and assumption, *him who knew no sinne, bee made sinne*
that is, a sinner for us: for first, *Bellarmino*, though our sinnes, saith hee,
were imputed unto Christ, and his satisfaction to us: yet neither would it fol-
low, that he was thereby made a sinner, nor wee righteous. For our sinnes are
imputed to him, not as though he had committed them, or could be held unjust:
But they are onely imputed to him in respect of the due debt of satisfying, which
hee willingly undertooke: for which hee deserveth not to bee called a sinner,
but righteous, for hee that satisfieth for another is most just. So therefore his
righteousnesse is also imputed to us quoad satisfactionem, so farre forth as it
is a satisfaction which hee performed for us. But not therefore can wee bee
held just, that is cleane and without spot, if the spots and defilements of sinne bee
truly inherent in us.

Ans. How could our sinnes bee imputed unto Christ, and hee not
bee counted a sinner? and how could his satisfaction whereby hee ful-
ly satisfied both the Commandement by obeying, and the penalty by
suffering, bee imputed unto us, and wee not reputed righteous? For by
imputation, as our sinnes were made his: so his righteousness was
made ours. And as for and by our sinnes hee was condemned, as if hee
had beene a debtour, that is, a sinner; because as our surety hee volun-
tarily undertooke our debt: so by and for his satisfaction, which hee
performed for us, and which the Lord accepteth in our behalte, as if we
had performed the same in our owne persons, wee are justified. And
yet though our sinnes being imputed to him, he was reputed and as it
were made a sinner; and though his righteousness being imputed to
us wee are made righteous in him: yet this hindreth not, but that hee
in himselfe was just, and wee in our selves sinners. Yea, this argueth,
that hee in himselfe was just, and we in our selves, sinners.

§. VII. Now that Christ was made a sinner for us, that is, was
condemned and crucified, as if hee had beene a sinner, the Greeke ex-
positours with one consent doe teach. *Chrysostome* him that knew no
sin, saith the Apostle, him who was righteousness it selfe, he made sin,
that is, he suffer'd him to be condemn'd as a sinner, and to dye as one ac-
cursed, and againe more plainly: for him that was righteous saith the

Apostle,

[illegible]

*I Deut. 1. 23.
 E Jai. 53. 12.
 Mark. 15. 28.
 In Augusti, in
 Psalm. 21.
 Quorum deli-
 ctorum? de quo
 dicitur est, qui
 peccatum non
 fecit, non inven-
 tisti deus in
 ore eius? quo-
 modo ergo dicit
 delictorum um
 reorum? nisi
 quia pro delictis
 nostris ipse pre-
 cat, & delicta
 nostra sua de-
 licta facit, ut in-
 stitutum suum
 nostram insti-
 tui faceret.
 The third
 cavill.*

* Hier. in Psal.
21. Idem in
Psalm. 37. 19.
quem iniquita-
tem meam sicut
v. maledictioni
subiacent, ut nos
à maledictio legis
erueret, ita
et peccatorem se

Answer. This exposition maketh wholly for us: For if God did make Christ a sacrifice for sinne, he imputed our sinnes unto him, or as the Prophet *Esa*y speaketh, he laid \times on him the iniquity of us all, *Esa*i. 53. 6. Neither can it bee conceived, how he should be made a sacrifice for our sinne, unlesse our sinne were imputed unto him. In sacrifices for sinne (all which were types of Christ his sacrifice) the manner was, that the party who offered the sacrifice for sinne should γ lay his hand

profetetur qui peccata nostra portavit. x Posuit in eo vulg. lat. y Levit. 1. 4. 4. 15. 24. 29. Exod. 29. 10. 15.

upon

LIB. 5.

2 Esay 53. 6. 10,
11, 12.

2 1 Pet. 2. 24.

b Levit. 4. 20.
25. 35.

Ο θεὸς ὁ ἐν δόξῃ
σύνει, ὅταν μὴ εἴ-
ρηται ἡμεῖς, ἐπὶ τῇ
ἀντιπροσώπῳ αὐτοῦ
ἵσταται καὶ ἡμεῖς
ἐν αὐτῷ. &c.

Bellarmines tri-
ple exposition
of this place.
The first.

d 1 Tim. 2. 5.

upon the head of the sacrifice, the meaning of which ceremony is fully explained. *Lev. 16. 21, 22.* Where *Aaron* is required, in the name of all the Congregation, to lay his hands upon the head of the Scape-Goat, (which the Hebrews call *Azazel*, the Greekes ἐπισημαίνω, the Latines *Emissarium*) and confesse over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the Goate—and the Goate shall beare upon him all their iniquities. So it is said of our Saviour Christ, * that when his soule shall be made an offering for sinne, the Lord would lay upon him the iniquities of us all, and that he should * beare our sinnes. And as our sinnes are imputed to him, so his sufferings are imputed to us, and accepted for us, and in our behalfe, as a full satisfaction and propitiation for our sinnes, *Ephes. 5. 2. 1 Ioh. 2. 2.* which is also said ^b of those Sacrifices which were but types and figures of his sacrifice, *Levit. 1. 4.* and whereas *Bellarmino* saith, that we cannot by Christs satisfaction imputed to us bee accounted just, that is, saith he, cleave and without spot, if the spots and defilements of sinne be truly inherent in us: I answer: If none bee justified in whom remaine any spots of sinne, then no mortall man is justified. But as Christ was reputed a sinner and was punished as a sinner, because our sinne, that is, our debt, which hee as our surety undertooke, was imputed to him, though in him was no spot of sinne: even so we are by Christs satisfaction imputed to us, reputed and rewarded as just, and that by such a justice, in which, as *Chrysostome* saith, there is no spot or blemish, and is therefore called Gods righteousness, though in us doe remaine some spots and blemishes of sinne. For here it is said, not that wee are made righteous, but righteousness, yea Gods righteousness, and that not in our selves but in him. For that is Gods righteousness when we are not justified by workes (that is by righteousness inherent) seeing it is necessary that no spot bee found, as ^c *Chrysostome* saith. The like have *Oecumenius*, and *Theophylact*. Hee did not say, that wee might be made righteous (saith *Oecumenius*) but righteousness it selfe which is more, and the righteousness of God. Now Gods righteousness is, to bee justified, not by workes, ἀλλὰ διὰ συγχρησμού ἐν αὐτοῖς δίκαιοι, but by indulgence in him and by him.

§. IX. *Bellarmino* having rejected our exposition, which is indeed the exposition of the Fathers, as hath been shewed: he saith, it may be expounded three waies, first, that by the righteousness of God in this place, we understand the divine justice, which is in Christ: which wee willingly embrace, as a confession of that truth, which we professe. For by these words he must understand, either the essentiall and uncreated justice of the Deitie in Christ, or the righteousness of our Mediator the ^d man Christ; which notwithstanding is called the righteousness of God, because it is the righteousness of that person, who is God; which righteousness, saith he, we are said to be, not in our selves, but in him, because he is our head: or as *Sedulius* before expounded those words in him, *Quasi membra in capite*, as members in the head. Not that either we are formally just, saith *Bellarmino*, by Christs righteousness, or Christ formally a sinner

sinner

sinner by our iniquitie, but because we are his members. For there is such a communion betwene the head and the members, that the righteousness of the head is imputed to the members, and the sinne of the members to the head, as appeareth also by the places alleaged by Bellarmine, *Esay 53. 6. posuit in eo iniquitatem omnium nostrorum* he laid upon him, (that is, hee imputed unto him) the iniquity of us all, and *Psal. 21.* Christ himselfe saith, farre from my health are the words *delictorum meorum* of mine offences. Here therefore the Reader is to observe a double confession, which the evidence of truth hath wrung from Bellarmine. For, as in the next precedent section, hee confessed the satisfaction of Christ to bee imputed to us: so here hee acknowledgeth, that wee are the righteousness of God, which is in Christ, as being the members of that body whereof hee is the head, and consequently partakers of that righteousness which is in him: which therefore hee calleth divine or Gods righteousness, because the person whose righteousness it is, is God.

§. X. His second exposition is, that by the righteousness of God is understood righteousness inherent in us, which is called Gods, because it is given us of God. But this exposition cannot stand, because the righteousness of God of which the Apostle speaketh, is neither ours, but Gods; nor in us, in Christ, as the Fathers have testified. But inherent righteousness, but though bestowed of God (as all other good things which we have received from God) is ours, and not inherent in Christ but in our selves: for as the parts of inherent righteousness, or sanctification, though given of God are said to bee ours, & as our faith, our hope, our charity, so the whole righteousness which is inherent in us, or sanctification, is called ours, as I have shewed heretofore. Neither are wee in this place called righteousness, in respect of righteousness inherent: no more then Christ is called sinne, in respect of any inherent sinfulness. Neither are wee by Gods righteousness said to bee righteous in our selves but in Christ. Neither doth Saint *Chrysostome*, whom hee citeth, understand this place of righteousness inherent, as though such a perfect righteousness inherent were given by Christ in this life, as that in the justified no spot of sinne were left, as Bellarmine dreameth: for the contrary is rather to bee gathered from the words of *Chrysostome*. For it is Gods righteousness, saith hee, when wee are justified, not of workes (that is, not by righteousness inherent:) and why so? because in that righteousness by which wee are justified, there may no spot bee found: noting, as I understand him, that in our workes and in our inherent righteousness spots are to bee found: whereas that justice, in respect whereof wee are said to bee the righteousness of God in Christ, is without spot.

§. XI. His third exposition, that by righteousness of God is meant inherent righteousness, which is so called, because it is the image of Gods righteousness. For as Christ by a trope is called sinne, because hee took the similitude of sinfull flesh, that hee might become a sacrifice for sinne: so wee by a trope are called Gods righteousness, because our righteousness inherent is

like

esai. 53. 6.

psal. 21. 1.

Bellarmines second exposition.

1 Thess. 3. 6.

Lib. 4. cap. 2. §. 3.

Bellarmines third exposition.

LIB. 5.

i Rom. 10. 3.
Phil. 3. 8, 9.

like the justice of God. And hereupon he inferreth, that as Christ truly and not imputatively tooke the likeness of sinful flesh, and truly and not imputatively was made a sacrifice for sinne: so we not imputatively, but truly are made righteous in our justification by righteousness inherent. *Answer*, In this discourse nothing is sound, nothing almost worth the answering. For first, in the Scriptures there is an *Antithesis* betwixt our righteousness and Gods righteousness in the question of justification: but our righteousness is that, which is inherent: Gods righteousness is that, which is out of us in Christ. Secondly, by inherent righteousness we are righteous in our selves; but by the righteousness of God, wee are righteous, not in our selves but in Christ. Thirdly, if by a trope wee are said to be righteousness, as Christ by a trope was said to be sinne: undoubtedly it is to be understood of the same trope, which is a metonymy, the abstract being put for the concrete. Neither is there the like trope of Christ being called sinne, and of us being called the righteousness of God in him, if by sinne in this place be meant a sacrifice for sinne. Fourthly, neither is it true, either that Christ in this place is called *sinne*, because he tooke upon him the similitude of sinfull flesh; as though the Apostle compared our justification, whereby we become righteous, to Christs incarnation, wherein he tooke upon him our nature; and not to his condemnation, wherein he tooke upon him our sinne: or that wee are called the righteousness of God in Christ, because we have some likeness of his justice: neither would it follow from hence, that wee in our selves are just; unlesse it should follow also, which were blasphemous to averre, that Christ in himselfe was a sinner. For so are we made righteous, as hee was made sinne. Fifthly, neither is that true, that Christ was not made a sacrifice by imputation. For when he was made a sacrifice for us, our sinne was laid upon him, and imputed to him, as hath beene said; that his righteousness in like manner, might be imputed to us.

C A P. II.

Containing eight other proofes that wee are justified by imputation of Christs righteousness.

§. I.

MY sixth proofe shall bee out of *Rom. 5. 19.* As by the first *Adams* disobedience, which wee call his fall, we were made sinners, that is guilty of sinne and obnoxious to death and damnation: so by the obedience of the second *Adam* we are made just or justified, that is acquitted from our sinne and condemnation, and accepted in Christ as righteous unto life.

But wee were made sinners by imputation of *Adams* disobedience; Therefore by imputation of Christ obedience we are justified.

The proposition is the Apostles. The assumption is in divers places confessed by ^a *Bellarmino* as I have shewed ^b heretofore, though sometimes to serve his present turne he doe deny it. But it is easily proved: For if both the guilt of *Adams* sinne be communicated unto us, and also the punishment thereof be inflicted upon us, which is both our originall corruption, and death it selfe besides many other calamities, then is it to be presupposed that the sin it selfe is imputed to us. For if the sin it selfe had not been imputed, then as *Bellarmino* himselfe somewhere argues^c, neither the guilt, nor the corruption had belong'd unto us. Again, things that are transient, when they are once past and gone, cannot bee communicated otherwise than by imputation. That transgression of *Adam*, as all other actions was transient, and therefore if it be demanded how it being so long past and gone can bee communicated to us, *Bellarmino* truly answereth, it is communicated unto us by generation, *eo modo quo communicari potest id quod transiit, nimirum per imputationem*: in that manner according to which that may be communicated which is transient and gone, to wit, by imputation. If it be objected (which was *Bellarmino*'s prime argument for inherent righteousness) that through the disobedience of the first *Adam* wee were made sinners, by inherent injustice: and therefore by the like reason through the obedience of the second *Adam* wee are made just by righteousness inherent. I answer, that from Christ we have both ^d justification and sanctification, the former answering to the guilt of *Adams* transgression imputed, the latter answerable to the originall corruption by generation derived, but though wee have them both from Christ, yet not after one manner:

X

the

Our sixth argument out of *Rom. 5. 19.*

^a De amiss. gratia & statu pec. l. 4. c. 10. & 15. c. 17. & 18. ^b Lib. 4. 30.

^c De Amis. gr. lib. 5. c. 18.

^d 1 Cor. 1. 30.

LIB. 5.

i Rom. 10. 3.
Phil. 3. 8. 9.

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^a *De amiss. gratia & statu pecc.*
l. 4. c. 10. & l. 5. c. 17. & 18.
^b *Lib. 4. 10.*

^c *De Amis. gr.*
lib. 5. c. 18.

d. 1. c. 1. 30.

LIB. 5.

Arg. 7. The justification of a sinner is imputative.

c Rom. 4. 5.

f Jam. 3. 2:
g i Job. 1. 8:
h Lib. 4. c. 2. §. 6.

i i Job. 1. 8. 10.

Arg. 8. Because faith is imputed unto righteousness.

the former wee have by imputation, the latter by infusion. But of this place I have spoken heretofore at large.

§. II. Our seventh argument. Whosoever is a sinner in himselfe, and so continueth whiles he remaineth in this life, cannot bee justified otherwise than by Imputation. This I take to bee a most certaine and undeniable truth.

But every many whatsoever (Christ onely excepted) is in himselfe a sinner, and so continueth, whiles hee remaineth in this life:

Therefore no man whatsoever can otherwise bee justified but by imputation.

Or thus: The justification of a sinner is imputative, for to a sinner the Lord when hee justifieth him, imputing not sinne, imputeth righteousness without workes, *Rom. 4. 6. 8.* The justification of every Christian is the justification of a sinner, and so is called of all writers, both old and new, both Protestants and Papists.

Therefore the justification of every Christian is imputative.

The assumption of the former syllogisme is denied by the Papists, but against the testimony of their owne Conscience, and against the common experience of all men, in all times and places. But thus I prove it briefly. All that sometimes doe sinne, or have sinne abiding in them, are sinners, all men sometimes do sinne, and have sinne remaining in them, therefore all men are sinners, the assumption is proved by *Jamer* the just, and by the holy beloved Apostle; including themselves in many things wee offend all of us, and if wee say, wee have no sinne & wee deceive our selves and there is no truth in us. But that all mortall men are sinners, I have sufficiently proved before^h. Vnlesse therefore the Papists will say, they are no sinners, and that in them there is no sinne (which if they doe say, wee may bee bold to tell them that there is no truth in them) they must confesse justification by imputation of Christs righteousness.

§. III. Our eighth argument: To whom faith is imputed unto righteousness, without workes, hee is not justified by workes, that is, by righteousness inherent, but by imputation of Christs righteousness.

To *Abraham* and all the faithfull faith is imputed unto righteousness without workes:

Therefore they are not justified by workes, but by imputation of Christs righteousness.

The former part of the proposition is proved by opposition of faith to workes in the question of justification, and by the testimony of the the Apostle, *Rom. 4. 3, 4, 5, 6, 7, 8.* The latter part is proved by the former: for if not by inherent righteousness, then by imputed: and if by faith, and yet not by inherent righteousness, then not by faith in respect of it selfe, as it is an habit inherent in us, but in respect of the object, which it apprehendeth. Of which that is verified properly, which by
a trope

a trope, viz. a Metonymy, is ascribed to faith: namely, that it justifieth and saveth, that by it wee have remission of sinne, and the inheritance, &c. that is, Christ received by faith doth justifie and save, &c.

The assumption in expresse termes is delivered, Rom. 4. 3. 5, 6. 22, 23

Here Bellarmine confesseth, that faith indeed is imputed unto righteousness, and that is our righteousness (which confession doth not well agree with his assertions elsewhere, that faith doth but dispose unto justification, and that our formall righteousness is our charity, that faith is an habit of the Vnderstanding, but justice is an habit of the Will) But our glosse hee doth not allow; when wee say, by faith, that is, by Christs righteousness apprehended by faith, because it is repugnant to the Apostle for two causes. For first hee doth not say, Christs righteousness, but faith is imputed. Now faith is not Christs righteousness, but ours by Gods gift.

Which notwithstanding is the maine doctrine of the Gospell, & revealing the righteousness of God, that is, of Christ, who is God, from faith to faith, the righteousness of God by faith, that is, which is apprehended by faith. For faith it selfe is not the righteousness of God which doth justifie or save us, but the instrument to receive Gods righteousness: and therefore doth not justifie or save properly, but relatively in respect of the object which it doth receive, that is to say, the righteousness of Christ, which doth justifie and save those which receive, it by faith: and therefore when it is said in the Gospell more than once, thy faith hath saved thee, the meaning is, that Christ received by faith hath saved those which did beleve in him, Act. 3. 16 it is said that faith in Christ had cured the lame man, but it is thus to be understood, that the name of Christ, by faith in his name did cure him. For we are justified and saved by a perfect righteousness, which is of infinite value and merit, which is, not faith nor any other grace or graces inherent, but onely the righteousness of Christ. And yet because by faith wee are united to Christ, and by it are made partakers of his benefits; therefore all the benefits which wee receive from Christ are attributed to faith, as elsewhere I have shewed: To faith, metonymically: but properly to Christ himself. His second reason: because the word imputare in this place, doth not signifie a bare reputing, but a reputing unto which the truth is answerable in the thing it selfe, as is plaine by these words, ^m *Ei qui operatur, merces imputatur, &c.* for it is certaine, that to him that worketh, not onely in opinion and conceipt, but truly and indeed the reward is due. *Ans.* This reason doth not prove our glosse to bee repugnant to the Apostle, unlesse he imagine, that wee hold the imputation of Christs righteousness to a beleever to bee not reall, but imaginary. And then by the same reason let him say, that the imputation of our sinnes to Christ, for which he really suffered and the imputation of Adams transgression to his posterity for which they are really punished, was but imaginary. Howbeit there is a difference in the manner of imputing a reward to him that worketh, and of righteousness to him that beleeveth for that, is *ex debito*: this *ex gratia*.

§. IV. Our ninth argument; Hee that is justified not by his owne

k Rom. 1. 17.

l Rom. 3. 21, 22.

m Rom. 4. 4.

LIB. 5.

righteousnesse but by the righteousness of another, is justified by righteousness imputed. But all the faithfull are justified not by their owne righteousness, *Phil. 3. 8, 9. Rom. 10. 3.* but by the righteousness of another, this was fully proved and maintained in the whole third controversie: for that which is but one mans righteousness cannot be every faithfull mans owne by inherencie, but onely by imputation. The righteousness by which wee are justified is but the righteousness of one, *Rom. 5. 18, 19.*

§. V. Our tenth argument. There is the same matter whereby infants are justified and others. But infants are not justified by righteousness inherent: for neither have they habituall righteousness, which consisteth in the habits of faith, hope, and charity, of which they are not capable, whiles they want the use of reason: nor actually, as all confesse, but by the righteousness of Christ, and that imputed. And therefore *Bernard* saith, they want no merits, because they have the merits of Christ.

§. VI. Our eleventh argument. As *Abraham* was justified; so are wee, *Rom. 4. 23, 24.*

Abraham was justified by imputation, *Rom. 4. 3. 22.* and not by inherent righteousness, though hee did excell therein:

Therefore wee are justified by imputation, and not by inherent righteousness.

§. VII. Our twelfth argument: To those that are justified by faith righteousness in their justification is imputed without workes, that is, without respect of righteousness inherent, *Rom. 4. 5, 6.*

All the faithfull are justified by faith *Esa. 53. 11. Rom. 3. 28. Gal. 2. 16.*

Therefore to all the faithfull in their justification righteousness is imputed without respect of inherent righteousness.

§. VIII. Our thirteenth argument: whose finnes are remitted by imputation of Christs satisfaction unto them, they are justified by imputation: for to be absolved from sinne is to be justified, *Act. 13. 38, 39.* where to have remission of sinne is to bee justified from sinne. So *Rom. 4. 6, 7, 8.* where the Apostle sheweth, that whose iniquities are forgiven, whose finnes are covered; to whom the Lord imputeth not sinne, to them hee imputeth righteousness without workes, (where the Apostle, saith *° Bellarmine. ex non imputatione peccatorum colligit. imputationem justitiae* from the not imputing of sinne hee gathereth the imputation of righteousness,) them he justifieth, them he maketh blessed. So *Luk. 18. 13, 14.* when our Saviour would signifie, that the Lord had heard the prayer of the Publican who had prayed for the remission of his sinne hee saith, he went home justified. But the finnes of the faithfull are remitted by imputation of Christs satisfaction to them. This the Papists themselves cannot deny. Or if they did, the whole Doctrine of the Gospell would confute them: which teacheth that Christ dyed for

our

n *Jn Cant.*
f. *rm 58.*

o *De iustif. l. 2.*
c. 9. §. 1. *Pot. 1st.*

our finnes, that hee hath redeemed us from all our iniquities, that hee gave himselfe *anthon* a full price of ranfome for us, 1 *Tim.* 2. 6. that hee gave himself for us an offering and sacrifice to God for a sweet smelling favor, *Ephes.* 5. 2. that in him God is well-pleased and reconciled unto us forgiving our finnes, 2 *Cor.* 5. 19. that hee is the propitiation for our finnes, 1 *Iohn* 2. 2. that hee bare our iniquities, *Esaie* 53. 12. that in his owne body hee bare our finnes upon the Tree, 1 *Pet.* 2. 24. that by him wee have redemption, & that is, remission of finnes, that we are justified by his blood, *Rom.* 5. 9. and by his obedience, *verse* 19. that God is just in justifying a beleeving sinner and therefore forgiveth no sinne for which his justice is not satisfied. And his justice cannot be satisfied for our finnes, being an infinite offence, as *Bellarmino* himselfe confesseth, but by a price or satisfaction of infinit valew, which can be no other but the perfect and al-sufficient satisfaction of Christ, which the Lord accepteth in behalfe of all those that beleeve in him, which is nothing else but to impute it to them: for if God should not accept of Christs satisfaction in the behalfe of those that beleeve, then in vaine had Christ dyed or satisfied for us. Therefore the faithfull are justified by imputation.

p *Eph.* 1. 7.

q *Rom.* 3. 25, 26.

§. IX. Hereunto the Papists have nothing to oppose but their owne erroneous assertion, (which is hereby confuted) that remission of sinne is an utter abolition, extinction, deletion of sinne by infusion of righteousness.

But as in the Law two things are to bee considered, the precept it selfe, and the sanction thereof denouncing punishment to the transgressour: so in sinne there are two things to be considered, the *act* it selfe which is the transgression of the precept, and the guilt which bindeth over the sinner to punishment. The *act* is twofold: for it is partly transient, which is the sinfull act or transgression it selfe; and partly immanent in the soule of the offender, which is that *macula* or *labes*, the blemish, spot or pollution, which the act doth leave behind it: in respect whereof, as *Bellarmino* teacheth, the transgressour after the act is gone remaineth formally a sinner. The guilt also is twofold; for it is either *reatus culpa* the guilt of offence or of offending God; and *reatus pena*, which is the binding over of the sinner unto punishment. Now, God doth take away the finnes of the faithfull both in respect of the fault and also of the guilt of punishment but not after one manner. He taketh away the guilt by remission of sinne: for in regard of the guilt our finnes are debts, which debts God doth forgive when hee remitteth the punishment, and taketh away the guilt, which did bind us over to punishment, by imputation of Christs sufferings unto us: who as our surety did pay our debts for us. And because our Saviour fully satisfied our debt, therefore our finnes, in respect of the guilt of death, are in our justification wholly taken away, and in that respect there is an utter deletion of them, as there useth to be of debts, out of debt bookes when they are satisfied. But when the Lord doth justify a man, he doth impute unto him not onely the suffering of Christ to free him a *pena* &

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12 Cor. 4. 16.
1 Lib. 2. c. 7.

reatus pœnæ, but also his obedience, that he may be constituted righteous and so freed also a *culpa* & *reatus culpæ*. For as touching the fault whether you meane the sinfull act which is transient, or the sinfull blemish remaining in the soule, which is a vicious disposition and pronenesse to sinne, left as the remainder of originall sinne, and increased by our owne actuall transgressions, as it is a fault and the offence of God bringing with it *reatus culpæ*, to a beleever and is not imputed to whom Christs obedience is imputed, but covered with the robe of Christs righteousness, by imputation whereof he is not only freed from the guilt both of the punishment and of the fault, but also accepted as righteous in Christ: but as the *macula* is an habituall sinne, or sinfull disposition polluting the soule as a remainder of originall sinne increased by our actuall transgressions, it is not wholly abolish'd in this life, and much lesse at once, but it is mortified by degrees in those that repent of their sinnes, who day by day are renewed in the innerman. As for those places, which *Bellarmine* alleageth to prove remission of sinne to be the totall abolition of sinne. I have fully answered heretofore in the second question of the first controversie, shewing that divers of them are to be understood in respect of the guilt, which in remission is totally abolished. The other which are to bee expounded of the corruption, are understood of the cleansing and purging of our soules from them, either begunne in this life, or finished at the end of this life. For the death of the body bringeth with it in the children of God, the death and utter extinction of sinne. And therefore death which was brought in as a punishment of sinne becommeth a remedy to extinguish sinne. For whiles we live in the mortall body, sinne liveth in us: but when the body dyeth, sinne is extinguished.

CAP.

CAP. III.

Containing our two last Arguments.

§. I.



OV A fourteenth Argument. If redemption, reconciliation, and adoption be imputative, then justification also is by imputation. For I have shewed heretofore, that these three in substance differ not from justification, for as all these three benefits are comprised under justification, so in them the whole nature of justification doth consist. For what is it to be redeemed and reconciled, but to have our sins ^a remitted or not ^b imputed by the imputation of Christs sufferings (which is the first part of justification) and what is it to be adopted but to bee accepted in the beloved as righteous and as an heire of eternall life by imputation of Christs obedience? which is the second part of justification. But those three benefits are imputative, all of them wrought by the not imputing of sinne, which had made us the bond-slaves of sinne and Satan, enemies to God, and children of the devill; and by the imputation of Christs merits, whereby of the slaves of sinne and Satan, wee are made Gods ^c servants; of enemies, his favourites; of the children of the devill, the sonnes of God.

§. II. Our fifteenth Argument, out of *Psalm. 32.* and *Rom. 4.* If the Holy Ghost describe justification to bee the forgiving of iniquities, the covering of sinne, the not imputing of sinne to the sinner, the imputing of righteousness not to him that worketh, but to him that beleeveth in Christ, or imputing of righteousness without workes: then justification standeth not in deletion of sinne by infusion of righteousness, but in imputation of Christs righteousness, by which the sinner is both freed from his sinne, and also accepted as righteous.

But the Holy Ghost doth so describe justification, *Rom. 4. 6, 7, 8. ex Psalm. 32. 1, 2.*

To both parts ^d *Bellarmino* doth answer. The assumption hee first denieth, and then cavills with it. For first whereas *Calvin*, as he saith, demandeth, whether this bee a full definition of justification, or but halfe: he likewise demandeth, when either the Prophet saith, *Blessed is the man that feareth the Lord, and Blessed are they who are upright in the way: or when our Saviour saith, Blessed are the poore in Spirit, & blessed are the meek, &c.* whether each of these bee a perfect definition. For if it be, where is then remission of sinne? Secondly, he saith, that Paul alleageth this testimo-

14. Because redemption, reconciliation, adoption, or imputative.

^a *Ephef. 1. 7.*
^b *2 Cor. 5. 19.*

^c *1 Cor. 6. 19, 20.*

Argument 15.
Psalm. 32. 1, 2.
Rom. 4. 6, 7, 8.

^d *De iustif. l. 2. c. 9. S. Tertio.*

^e *Psalm. 112. 1.*
^f *119. 1.*
^g *Matth. 5. 3, 5.*

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Bellarmine's answers refuted.
The first.h Pronunciation
of blessed-
ness.i In Rom. 4. an-
not. 1.Bellarmine's cav-
ill with the as-
sumption.

ny out of the Psalme, not that hee might thereby define fully justification, but only to prove, that true justification is the gift of God, and not gotten by our owne strength. And that hee fitly proveth from thence, that David calleth him blessed whose sinnes God remitteth, that is, who by the gift and grace of God is justified.

§. III. To the former I reply: that there is not the like reason, betwene these places cited by us, and those alleaged by him. For those containe but certaine notes and markes of Blessednesse (though the Papists absurdly make eight beatitudes of the eight notes of one and the same blessednesse, *Matth. 5.*) But here the Apostle out of *Psalm. 32.* sheweth that blessednesse it selfe (whereby as appeareth by the former verse, he meaneth justification, which is the onely *beatitudo via*, because by it we are intituled to the eternall happinesse, which is *beatitudo patria*, all other ^h being but notes and signes of this) is so defined or described. For so much those words import, *David* doth describe the blessednesse, as our translation fitly rendreth the word, *beatus*, in this place.

The second is a meere depravation of the Apostles meaning, and intention; which was, not to prove that justification is the gift of God, which he had already taught to be a gracious action of God freely justifying by his grace, those that beleeve in Christ: but by a new supply of Arguments to prove the same question, which in the former Chapters hee had disputed: concluding that a man is justified by faith and not by workes, which question here hee proveth by the example of *Abraham*, and by the testimony of *David*. The Argument drawne from *Abraham's* example, is an excellent prooffe, which *Chrysostome* well observed, as *Cardinall Tolet* doth acknowledge. For *Abraham* had both faith and workes, and yet he was justified not by his workes but by his faith. If *Abraham* had had no workes, or not such notable workes, it might have beene said; that he was justified by faith without workes, because he wanted workes. But seeing he abounded with store of excellent workes, and yet was not justified by them, but onely by faith: this is an invincible argument to prove that a man is justified by faith, and not by workes. For *Abraham* though hee had workes, yet was justified by faith without workes. Likewise *David* describeth (or if you will) declareth the blessednesse of the man, that is, that a man is blessed, that is to say, justified, to whom the Lord imputeth righteousness without workes.

§. IV. This was his denyall of the assumption. But now he cavilleth, that it may bee, that in these words is contained the full definition of justification implicite. For there cannot be remission of sinne, (in Bellarmine's sense, that is deletion of sinne) unlesse righteousness be infused: as darknesse is not driven away, unlesse light come in place. And this, saith he, The Apostle manifestly sheweth, when he saith, *David* explaineth the blessednesse of a man to whom the Lord imputeth righteousness without workes, *Blessed are they whose sinnes are forgiven.* Vbi (saith Bellarmine) ex non imputatione peccatorum colligit imputationem justitiæ where the Apostle

Apostle from the not imputing of sin gathereth the imputing of justice : which is very true, and proveth that here is a full definition of justification containing these two parts, the not imputing of sinne to the beleever, and imputing of righteousness, or accepting of him as righteous. But where is either the popish deletion of sinne, or infusion of righteousness : unlesse as they have turned remission into deletion, so also imputation bee converted into infusion.

§. V. To the proposition also Bellarmine answereth in part : and first to the word *covering*, that *although to cover and not to impute sinnes, is not ; if you respect the force of the word, to abolish or to extinguish sinne, yet if they be referred to God, the sense importeth so much. For nothing can bee hid from God, unlesse it be usserly taken away : for all things are naked and open before his eyes. Reply, Nothing can bee hid from God, which hee would not have hid. But if it please God to cover our sinnes, that hee will not behold them, Psalm. 85. 2. or to hide his face from them, Psalm. 51. 9. to cast them behinde his backe, Esai. 38. 17. not to marke what is done amisse, Psalm. 130. 3. then hee is said not to see them, because he taketh no notice of them, but passeth by them, Mic. 7. 18. In which sense Charity is said to cover sinnes, Prov. 10. 12.*

Bellarmino answered to the proposition, and first to the word *covering*.

§. VI. To the word *not imputing*, he saith, that *God cannot but impute sinne to him that remaineth a sinner : neither can hee repute him righteous, unlesse he be made righteous : therefore the not imputing of sinne draweth with it, veram peccati remissionem, that is the extinction of sinne, and infusion of righteousness. Reply, he should have said, as he said before ; the not imputing of sinne draweth with it imputing of righteousness, or the acceptation of a man as righteous : both which alwayes goe together, because both are wrought together by imputation of Christs righteousness : whereas therefore hee saith, that God cannot but impute sinne, where sinne still remaineth : it is true of unbelievers and impenitent sinners, who are out of Christ ; but for them that bee in Christ, that is to say, believing and repentant sinners, for whose sinnes Christ hath fully satisfied, and whom though in themselves sinners, hee hath accepted as righteous in Christ : and for whom our Saviour maketh intercession, that their sinnes may not be imputed to them : hee cannot truly be said to impute sinne unto them. It is true also that the Lord reputeth none righteous, but such as he maketh righteous, both by imputation of Christs righteousness, and also by regeneration : by imputation perfectly, and at once ; by regeneration in part and by degrees, they being not onely Spirit but flesh also ; in regard whereof though they be righteous in Christ, yet in themselves they are sinners, by reason of sinne remaining in them, though in some measure mortified, and not at all imputed. So that a regenerate man in divers respects is both a righteous man and a sinner : righteous, not onely in Christ by imputation of his perfect righteousness, but also in himselfe by inherent righteousness begun in him, from which, as is from the better part, he hath his denomination in the Scriptures : a sinner also in himselfe, both in respect of habituall sinnes remaining in him as the remnants of originall*

To the word *not imputing*.

originall

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Whether not
imputing doe
not signifie
deletion.

ginall sinne, and also in respect of actuall transgressions, both of commission and of omission, whereinto hee doth dayly fall.

§. VII. And whereas he saith, that these phrases almost alwaies goe together, and to that purpose citeth, *Nehem. 4. 5. Psal. 51. 9, 85. 2* and so *Psal. 32. 1, 2*. I answer that deletion of sinne, covering of sinne, forgiving of sinne and the not imputing of it, are used as synonyma, that is, as words of the same signification: and that in all such places deletion of sin doth signifie the blotting of them out of Gods remembrance which is, as it were his record or debt booke. Out of which, when God forgiveth sinnes, he blotteth or wipeth them out. Thus, to forgive sins is not to remember them, *Esaï 43. 25*. I, even I am he that blotteth out thy transgressions for mine owne sake, and wil not remember thy sinnes, *Ier. 31. 34*. I will forgive their iniquity, and I will remember their sinne no more. And to remember them is not to forgive them. *Psal. 109. 14*. Let the iniquity of his fathers be remembered with the Lord, and let not the sinne of his Mother be blotted out, namely of remembrance, that is, let it not be forgotten: So *Neh. 4. 5*. Cover not their iniquity, and let not their sin be blotted out before thee. *Psal. 51. 9*. hide thy face from my sins, and blot out all mine iniquities: and to the same purpose, *Psal. 85. 2*. forgiving and covering are used in the same sence. Thou hast forgiven the iniquity of thy people thou hast covered all their sinne, and so *Psal. 32. 1, 2*. forgiving, covering, not imputing. Deletion therefore of sinnes according to the Scriptures is the blotting of them out of the Booke of Gods remembrance. In this sence many things are said *deletis* to be blotted out, or wiped away by oblivion, whose memory is wiped out, as it is said of the Amalekites, *Exod. 17. 14*. and according to the vulgar Latine translation, *Dent. 31. 21. nulla delebit oblivio, Esai. 9. 28. Eccl. 6. 4. Ierem. 20. 11. 23. 40. 50. 5*. So that *non imputare* is all one with *ignoscere*, *2 Tim. 4. 16*. So *Iob 42. 8*. according to the vulgar Latine. *2 Chron. 30. 19. Ezek. 33. 16*.

Chemnitius his
argument from
the rule of con-
traries.

§. VIII. Now, if not to impute sinne bee, as *Bellarmino* saith, to expell sinne by infusion of righteousness (for, according to his conceit infusion of righteousness is not a consequent of the expulsion of sinne, as here for a poore evasion he saith, but expulsion of sinne is a consequent of infusion of righteousness: for, according to his assertion, by infusion of righteousness sinne is expelled as by accession of light and heat, cold and darkenesse is expelled) I say, if not to impute sinne bee to expell sinne, by infusion of justice; then by the rule of contraries, which is, *Contrariorum contraria sunt consequentia*, to impute sinne shall bee to expell righteousness by infusion of sinne, as it was well objected by *Chemnitius*. To him *Bellarmino* objecteth want of Logicke, for calling those *contraria*, which are *contradicentia*. Where by *Bellarmines* Logick *adversa* onely are *contraria*, whereof notwithstanding there are foure sorts: for if contraries bee such opposits as are opposed one to one onely, then besides *adversa* as *Tully* termeth those which *Aristotle* calleth *in contrariis*, there are three other sorts of contraries, that is to say *relata*, which *Aristotle* calleth *in privatis*, *privantia* quædam which are opposed as *privatio* is to *esse* as

privation and habit, *contradictoria* or *opposita* which are opposed as affirmation and negation, which *Tully* calleth *valde contraria*. Thus if *Bellarmines* Logick be good, there are no opposites but contraries, nor any contraries but *adversa*, when it is acknowledged by better Logicians than himselfe, that of all opposites the most contrary are those which are opposed as affirmation and negation which are called *contradictoria*, as *imputare non imputare*, which are so immediately opposed, as the one of them is alwayes true, *quidlibet affirmare & negare verum*, but cannot both bee true together, for that implyeth a contradiction. And therefore *Cheremius* objection standeth still in force.

§. IX. Again if the holy Ghost in this place had meant by remission of sinne, the deletion or abolition of it, hee would not have called it, remitting, covering, or hiding, or not imputing of it. For nothing is either remitted, covered or not imputed, but that, which is. And things are hid, not that they should not bee, but that they should not bee seene. *Tecta ergo peccata quare dixit?* saith *Augustine*, *ut non viderentur*. As a prudent man hideth his knowledge, *Prov. 12. 23.* and an hypocrite his sinne, we know this, saith *Bellarmines*, but withall we know, that some things are covered that they may bee preserved; and some things, that they may be abolished. As wounds are covered with a plaister: the most ordinary end, and perpetuall consequent of hiding any thing hee leaveth out; which is, that it may not be seene, and so God hideth our sinnes, when hee hideth his face from them.

§. X. But for our learning, *Bellarmines* will shew us the expositions of the Fathers, that wee may know how farre we swarve from the meaning of the ancient and Orthodox Church. And first, hee citeth *Iustine Martyr*, who alleading, *Psal. 32. 2.* Blessed is the man to whom the Lord doth not impute sinne, that is saith he, that a man penitenter repenting of his sinnes receiveth from God, *deum* the forgiveness of his sinne, (where hee expoundeth the not imputing of sinnes, to bee the forgiveness thereof.) But saith he, not as you deceive your selves and others, like you in this point, who say, that although they be *peccatores* (that is, not those which have sinne, but such as the Scripture calleth *sinners*, that is to say, impenitent sinners) so that they know God, the Lord will not impute sinne unto them, though they doe not repent, wherein we wholly agree with *Iustin*, though the Papists doe not: who deceive themselves and others, whom they perswade though they live in sinne, if they observe the outward formality of doing penance, which all of them do once a yeare, though they neither have faith nor repentance, (which very few, if any of them have,) they have abolition from their sinne.

§. XI. In the next place he citeth *Origen* and *Hierome*, both which doe make three degrees of the three phrases; wherein, as they conceive *David* ascendeth from the lesse to the greater: when as notwithstanding it is apparant, that if those phrases did signifie divers things, the first were the greatest, and the middle the least, according to the variety of

Imputing and covering are of things which be.

The expositions of Fathers objected by *Bellarmines*.
k *Dialogum Tryphoni Iudei, sub finem.*

Origen in *Rom. lib. 4.*

L I B. 5.
Psal. cxi. 31.
bevon.

m Hierome in
Psal. 31.

n in Rom. 4.

Augustine testi-
mony conc. sen-
tence. 2. 3. 4.
Psal. 31.

of the words whereby sinne in this place is signified. *Origen* setteth them downe not as the gifts of God, as *Bellarmino* beareth us in hand, but as a mans owne merits: for because, saith hee, the beginning of the conversion of the soule is to forsake evill, from this hee deserveth (which the Papists themselves deny) to receive remission of sinne. But when hee shall beginne to doe good, as it were, covering over his former evils with new good things—he is said to cover sinnes. But when he shall come to a perfect man, in so much that from the soule the very roote of all wickednesse is cut off, in so much, that no footstep of wickednesse can bee found therein (which never happeneth in this life, for concupiscence which remayneth in all, is both a footstep of sinne at the least, and the very roote of all iniquity, *Iam. 1. 14.*) where now the summe of perfect blessednesse is promised, then God cannot impute any sinne, which was a private and unsound conceit, as there are many more of *Origen*: from which though we dissent, wee cannot justly bee said to swerve from the doctrine of the Primitive Orthodox Church.

§. XII. *Hierome*,^m (if yet it be *Hierome*) mentioneth three degrees but all of remission of sinne, for so hee saith: *quibus modis remittuntur peccata? tribus*: by what wayes are sinnes remitted? by three. They are remitted by Baptisme, they are covered by Charity, they are not imputed by Martyrdome: which assertion also is unsound: both because according to this conceit, to no man is sinne not imputed, but onely to Martyrs: and also because by Charity hee seemeth to understand, not Gods love, but ours, when notwithstanding it is evident, though our charity cover other mens sinnes, *Prov. 12. 10.* yet our sinnes are to bee covered by the love and mercie of God in Christ. Howbeit in that which followeth, he is more sound, and agreeth with us, *quod tegitur, non videtur: quod non videtur, non imputatur: quod non imputatur, nec puniatur* what is covered, is not seene: what is not seene, is not imputed: what is not imputed shall not be punished: where he plainly sheweth that the covering and not imputing of sinne, is the not punishing of it. But this distinction of the words into three degrees is rejected by Saintⁿ *Ambrose*, who saith, that to remit, cover, and not impute, are all of one sense and meaning. Indeed hee saith, that divers names of sinnes are here mentioned, whereby wee may gather the variety of sinnes, but the Verbes bee of one signification, *quia & cum tegit, remittit: & cum remittit, non imputat*, because when hee covereth, he remitteth; and when hee remitteth, hee doth not impute. And this exposition is most agreeable to that of Saint *Paul*, who by all these three understandeth one and the same thing, which is the imputation of righteousness without workes. For it is the manner of the men of God in their Psalmes and Hymnes recorded in the Word of God; for their greater comfort, as it were by way of exultation, to dwell upon those things wherein they rejoyce, by expressing the same in divers and sundry termes, whereby the selfe same thing is repeated, which Rhetoricians call *improba*.

§. XIII. In the last place hee citeth two testimonies against us which

which he calleth out of *Augustines* exposition of these words, which being intirely cited agreeth wholly with us. For, to omit his exposition of these words a little before set downe, *quorum tecta sunt peccata*, whose sins are covered, that is, saith he, *quorum peccata in oblivione ducta sunt*, whose sins are brought into oblivion: in the place quoted by *Bellarmino*, he hath these words. Blessed—are they whose sins are covered: he doth not say in whom no sins are found, but whose sins are covered. The sins are covered and hid, they are abolished or blotted out (by oblivion, according to his owne former exposition even now alleaged.) If God covered sins, he would not have an eye to them nor animadvert them, if hee would not animadvert them, neither would he punish them *Noluit agnoscere, maluit ignoscere*; he would not take notice of them, he would rather pardon them. Blessed are they whose iniquities are forgiven and whose sins are covered: then follow the words cited by *Bellarmino*. Ne sic intelligatis, doe not so understand; what he saith, whose sins are covered, as though they were there, and lived, unmortified and unrepented of. For that they bee there still, though mortified, appeareth both by the words before, that they may be found there, though covered; and by his next words, *tecta ergo peccata quare dixit? ut non viderentur: why then did he say that sins are covered? not, that they be not at all, but, that they may not be seene. Quid enim erat Dei videre peccata, nisi punire peccata?* for what is Gods seeing of sin, but his punishing of sin? and so on the other side, what is his not seeing or covering of sin, but his not punishing or pardoning it? Afterwards, making way for the exposition of *verse 3.* he saith, that no man is without sin, and that no man can boast that he is cleane from sins. And that therefore men, if they would have their sinnes cured, they must not hide them, like the Pharisee, who being in the Temple, as it were, in statione medici, did shew his sound parts, and hid his wounds. *Dens ergo tegat vulnera, noli tu:* let God therefore cover thy wounds, do not thou. For if thou being ashamed wilt cover thy wounds, the Physician will not cure it: then follow the words cited by *Bellarmino* in the second place. *Medicus tegat & curet, emplastro enim tegit.* Let the Physician cover and cure: for with a plaister he covereth: then followeth: under the cover of the Physician the wound is healed: under the cover of him that is wounded, the wound is concealed. From whom doest thou conceale it? from him that knoweth all things. Therefore brethren see what he saith *quum tacui, &c.* because I held my peace my bones are waxen old, &c. where *August.* doth not expound these words, *whose sins are covered*, but sheweth that if wee would have them healed wee should not cover them, but confesse them to our Spirituall Physician, that he covering them with an emplaster, may cure them: all which we confesse: so that he needed not to quote the two *Gregories* to prove, that God doth, as it were, with a plaister cover and cure our sinnes. But withall we would know of *Bellarmino*, what this plaister is. Is it our inherent righteousness, as the Papists teach? or is it not the righteousness and satisfaction of Christ, by whose stripes we are healed? for as I shall shew presently out of *Plustin Martyr*, whom here to no purpose *Bellarmino* did alleage in the first place, nothing could

o Luk. 18,

* vers. 3.

o Rom. 93. 5.
1 Pet. 224.
p Ad Diogene.
sum.

LIB. 5.

q De iustifl. 2.
c. 9, 10, 11, 12,
13, 14.

our finnes, but onely the righteousness of Christ, by whom the iniquity of many is hid or covered.

§. XIV. Diverse other arguments *Bellarmino* mentioneth, as cited out of *Calvins Institutions*, Lib. 3. c. 11. in answering wherof, besides some of those which I have produced, he spendeth six whole Chapters, which notwithstanding, for the most part, are not there to be found: but seeme at least some of them to have been devised of his own braine, and by him framed and fitted to his owne strength: that, having overcome these counterfeit enemies, hee might seeme to have refuted us. But these arguments, which I have produced, are sufficient for the prooofe of the point in question, and them I have defended against his cavils. If any man desire to see the defence of the rest, that is, to see *Bellarmines* objections, devised for us, maintained against himselfe, he may have recourse to the answer of *David Paraus*, who hath in so many Chapters answered *Bellarmines* exceptions, Lib. 2. de iustif. Cap. 9, 10, 11, 12, 13, 14.

Now I proceed to the testimonies of the Fathers, and of other later Writers.

CAP. IV.

Testimonies of Writers both Old and New, proving justification by righteousness imputed.

§. I.



Beginne, as *Bellarmino* did, with *Iustin Martyr*. For what other thing, saith he, could hide or cover our finnes, but the righteousness of the Sonne of God? In whom was it possible, that wee sinners and ungodly should bee justified, but in the onely Sonne of God? O sweet commutation — that the iniquity of many should be hid in one just person, and that the righteousness of one should iustifie many sinners!

2. *Athanasius*, affirmeth that the fulfilling of the Law wrought by the first fruits (whereby he meaneth the flesh of Christ) is imputed to the whole lump.

3. *Gregory Nyssene*, marvell not (saith the Spouse) that uprightness hath loved me: but that being blacke by reason of my sinne, and by my workes drawing neere to darkenesse, hee hath made mee beauti-

ad diugetum.

τί γὰρ ἄλλο τῶν
ἐμμετρίων ἡμῶν
ἐκλύθη καὶ ὁ
ἐκείνου (τῷ υἱοῦ
θεοῦ) δικαιοσύ-
νη; ὡς τίς διέκρι-
νεν ἀντιπρὸς τῷ
ἀνθρώπῳ ἡμῶν καὶ
αὐτοῦ, ὃς ἐμὲ
τῷ υἱοῦ τοῦ θεοῦ, ὡς
τὰς γλυκύτητας αὐ-
τοῦ λαλῶν, ἵνα ἀνο-
μίᾳ τῶν πολλῶν ἐν
δικαίᾳ ἐνὶ καρδίᾳ,
δικαιοσύνη δι' ἵδου
πολλῶν ἀνθρώπων δι-
καιώσῃ.

b Athanas. tom.
2. adu. eos qui
negant Christum
ex natura nostra

sumpsisse primitias. τὸ πᾶν ἡμεῖς τῷ νόμῳ, τὸ δ' αὖ τ' ἀπαρχὴς γαρμεντοῦ, ὃ λαὸς λογίζεσθαι οὐκ ἐμεν. c In Cantic. hom. 2. μὴ θεωρεῖται ἡ
μὴ ἐκδομένη ἀνθρώπων, ἀλλ' ὅτι μὴ ἀποδοῦναι ἡμεῖς ἡμῶν τῶν κατὰ τὸν νόμον, ἀλλ' ὅτι τῷ υἱοῦ καὶ τῷ πνεύματι καὶ τῷ λόγῳ, τὸ δ' αὖ τ' ἀνθρώπων
καὶ τῶν ἀνθρώπων τὸ ἐμὲν δ' ὅτι ὡς ὁ πᾶν ἀνθρώπων, μὴ τὸ ἐμὲν δ' ὅτι τῷ υἱοῦ καὶ τῷ πνεύματι καὶ τῷ λόγῳ, τὸ δ' αὖ τ' ἀνθρώπων καὶ τῶν ἀνθρώπων, καὶ
τῶν μὴ τῷ υἱοῦ καὶ τῷ πνεύματι καὶ τῷ λόγῳ.

full

L 1 B. 5.

p Ad milites
tempo serm. 11.

q Epist. 190.

r Ibid.

Ibid.

Ibid.

u In cant. serm.
Domine bi. me-
morabor iustitie
tue solius, ipsa
enim est & mea,
&c.

* Supr. L. 1. § 5.

x De iustif. p. 591.

doth remit sinne, *indulgentia facit innocentem*, by his indulgence he maketh the party innocent.

8. Among the latter Writers I will give the first place to *Bernard*, who saith death ^p by the death of Christ is put to flight, & *Christi nobis iustitia imputatur*, and the righteousness of Christ is imputed to us.

2. What could ^q man doe of himselfe to recover his righteousness once lost, being the servant of sinne and the bondman of the devill? *Assignata est ei proinde aliena iustitia, qui caruit sua*: therefore another mans righteousness was assigned unto him, who wanted his owne.

3. ^r One dyed for all, *ut viz. satisfactionibus omnibus imputetur*: that the satisfaction of one might be imputed to all.

3. If he shall say ^r thy father (*Adam*) made thee guilty: I will answer that my brother hath redeemed mee: Why not righteousness from another, seeing guilt is from another?

5. Hee will ^r not condemne the just, who had mercy on a sinner. I may call my selfe just, *sed illius iustitia*, but by his righteousness, and what is that? Christ the end of the Law unto righteousness to every one that beleeveth, Finally, who of God the Father was made righteousness unto us. Is not that therefore my righteousness which was made righteousness unto me?

6. Lord ^u I will mention thy righteousness onely: for that is mine also: for thou of God was made righteousness to mee: should I feare, that it being but one, should not suffice us both? It is not a short cloake, which is not able, according to the Prophet, to cover two. Thy righteousness is an everlasting righteousness: What is longer than Eternity? Thy eternall and large righteousness it will cover largely both thee and me: And in me truely it covereth a multitude of sinnes: but in thee, Lord, what doth it cover but the treasures of piety: and riches of bounty? which testimony doth plainly prove against *Bel-larmine*, that *Bernard* by Christs righteousness which he saith is made ours, doth not meane that righteousness which is inherent in us, but that which is out of us in Christ, And the same is evidently proved by those testimonies before ^{*} alleaged, that we are made the righteousness of God in Christ, not ours but his, not in our selves but in him: even as Christ was made sinne, not his, but ours; not in himselfe, but in us.

9. *Cardinall Contarenus* ^x, in a treatise of justification which he wrote Anno. 1541. testifieth that God with his Spirit giveth Christ unto us, and doth freely of his mercie make all Christs righteousness to bee ours, and imputeth it to us, who put on Christ. That by faith wee doe attaine to a double righteousness: the one, inherent in us, by which we begin to bee just, and are made partakers of the divine nature, and have charity diffused in our hearts: the other, not inherent, but given unto us with Christ. I meane (saith hee) the righteousness of Christ and all his merits, both which are in time given together. Now saith he, forasmuch as I have said, that by faith we attaine to a twofold righteousness, the one, inherent in us, *viz.* charity, or that grace by which

wee

we are made partakers of the divine nature : the other being the righteousness of Christ given and imputed to us, because wee are ingrafted into Christ; and have put on Christ; : It remaineth we should inquire on whether of them we ought to rely, and to thinke our selves justified before God, that is, to be held or esteemed holy and just : I meane by such a righteousness which may beſeeme Gods children, and satisfie the eyes of God? *Ego prorsus existimo.* y I doe utterly thinke, that it may be godlily and Christianly said, that we ought to rely, I say, to rely, as upon a sure thing, which doth assuredly sustaine us, on the righteousness of Christ given unto us, and not on that holinesse and grace which is inherent in us. For this our righteousness is but begun and unperfect, which cannot safegard us, but that in many things we offend, and daily doe offend; and have need to pray daily, that our debts may be forgiven us: wherefore in the sight of God = wee cannot for this justice be accounted just and good, as it would become the sonnes of God to be good and holy. But the righteousness of Christ which is given unto us, is true and perfect justice, which is altogether pleasing in the eyes of God, in which there is nothing which may offend God, of which doth not highly please him: upon this therefore being certaine and sure we are to rely, and for it alone to beleve, that we are justified, that is, to bee held and pronounced just. This is that pretious treasure of Christians, who so findeth, selleth all he hath, that he may buy it. This is that precious pearle, which who findeth, leaveth all, that he may have it. The Apostle *Paul* saith, I esteemed all other things losse, that I might gaine Christ, not having mine owne righteousness, but that which is by the faith of Christ And a little after he saith, that the more holy any men are, so much the more they understand themselves to stand in need of Christ and his righteousness vouchsafed to them: and therefore forsaking themselves rest upon Christ alone &c.

Albertus a Pigbin, having shewed that all men are sinners and subject to the Curse from thence inferreth, that most miserable had beene our estate, if God had not most mercifully succoured us in his Son, & nostra iustitia vacuos, ejus involvisset iustitia: and being void of our owne righteousness, had inwrapped us in his righteousness: and a little after, b nisi ipse sua impartiretur iustitia, qui nostra plane destitumur, qua nostram iniquitatem & iniustitiam teget. — *David* doth not say the man is blessed who hath not committed sinne, nor done iniquity: but blessed are they whose iniquities are mercifully forgiven of God, whose sinnes he doth cover and hide with his justice. Blessed is the man to whom the Lord imputeth not sinne, which he can scarcely be without, or at least never is without, and againe; *In illo, &c.* in Christ therefore wee are justified before God, not in our selves, not with our righteousness but with his, which now is imputed to us having communion with him: wanting righteousness in our selves we are taught extra nos in illo iustitiam quaerere, to seeke for righteousness out of our selves in him. — Now saith he c that our righteousness standeth in Christs obedience, hence it is, because wee being incorporated into him, it is accepted of God in

y Ego prorsus existimo pie & Christiane dici, quod debemus nisi, nisi, inquam, tanquam re stabili, qua certo nos sustentat, iustitia Christi nobis donata, non autem sanctitate & gratia nobis inherente. z Idcirco in conspectu Dei non possumus ob hanc iustitiam nostram haberi iusti. &c.

a *Pigh. de fide & iustif. cont. 2. fol. 46. v.*

b *Fol. 47. a.*

c *Fol. 47. 6.*

LIB. 5.

our behalfe as if it were ours, inso much that by it selfe we are held just. And even as *Jacob* when not being the first borne, but hiding himselfe under the habit of his brother, and clothed with his garment, which sent forth a fragrant smell, obtayned the blessing from his Father: so we, that we may obtaine the blessing of righteousness from our heavenly Father, it behoveth us to lye hid under the pretious purity of our eldest Brother, to smell sweet with his odour, and to have our sinnes covered with his perfection. And finally he saith, that if wee speake formally, and properly wee are justified neither by faith nor charity, but by the onely righteousness of God in Christ by the onely righteousness of Christ communicated to us, and by the onely mercie of God forgiving our sinnes, which, saith he, I have before made evident.

d Loc.com. l. 2.

11. *Conradus Clingius* ^d maketh justification to be either imputative, which we call justification: or active, which we call sanctification: the righteousness of the former, being wholly in Christ: of the latter, in us: so that he differeth but in termes from us.

c Cap. de iustif.

12. The Authors of the Booke called *Antididagm* ^e. *Colonienf.* say, that the righteousness of Christ imputed to us, is the principall and chiefe cause of our justification, upon which chiefly we ought to rely and trust.

f De iustif. l. 2. c. 5.

13. To these we may adde the confession of our adversaries, who cannot deny, but that Christ his satisfaction is imputed to all that are justified, or shall be saved, as I have shewed before. Yea this is the confession of all Christians, who professe Christ to be our Saviour, that the Lord accepteth the merits of Christ, that is, his obedience and sufferings in their behalfe, as if they had performed the same in their owne persons. And what is this but to impute the obedience of Christ and his sufferings unto us? Doth not God accept Christs righteousness for us, or did hee not thereby satisfie for us? To what end then, as *Bellarmino* well inferreth, did Christ take upon him our nature? to what end and purpose did he humble himselfe to doe and to suffer so great things for us? For this confession I argue thus. What righteousness and obedience of another the Lord accepteth for us, that hee imputeth to us for righteousness, for by imputation we meane nothing else.

But the righteousness and obedience of Christ the Lord accepteth for us, otherwise he could not have been our Saviour. Therefore the righteousness and obedience of Christ is imputed to us for righteousness.

CAP

CHAP. V.

The objections of the Papists against imputation.

§. I.



First they cavill at the word, and that in divers respects, for first they say it is new. Secondly they deride it calling it *iustitiam putatitiam* an imaginary justice. Thirdly, they say, this assertion, that wee are justified by imputation of Christs righteousness, is no where to bee found. To the first concerning novelty, I answer, that the word is used tenne times: *Rom. 4.* and in the same sence, that wee doe use it, for accepting a man as righteous, who in himselfe is a sinner, *verse 5.* or imputing to a man righteousness, that worketh not *verse 5.* or without workes, *verse 6.* that is, without respect of any righteousness inherent in him or performed by him; besides other places of the Scriptures, both in the Old Testament, and in the New: where the Hebrew *Chasbab* is read with *Lamed*, or the Greeke *κατα*, with a dative of the person, whether in the Greeke translation of the Old Testament or in the Greeke Text of the New. Examples of the Old Testament both in the Hebrew text and in the Greeke translation may bee these, *Gen. 15. 6. Levit. 7. 18. 17. 4. Num. 18. 27. 30. 2 Sam. 19. 19. Hebr. Psal. 32. 2. 105. 31. Prov. 17. 28. Græc.* Examples of the New Testament, besides those in the Epistle to the Romanes, *2 Cor. 5. 19. Gal. 3. 6. 2 Tim. 4. 16. 1am. 2. 23.* In the Latine vulgar translation, not onely the Verbe *imputare* and *imputari* are used in the same sence, as *2 Chron. 30. 19. 1ob 42. 8. Psalm. 32. 2. Sap. 12. 12. Ezck. 33. 16. Rom. 4. 4. 8. 5. 13. 2 Tim. 4. 16. Philem. 18.* but also *reputare* and *reputari* construed with a dative, as *Gen. 15. 6. Numb. 18. 27. 30. Dent. 21. 8. absque dativo. Dent. 23. 21. 24. 15. Iud. 4. 9. 2 Sam. 19. 19. 1 Chron. 21. 3. Psal. 106. 31. 1 Mac. 2. 52. Rom. 4. 3. 5. 9. 10. 11. 22. 24. Galath. 3. 6. 1am. 2. 23.* But, say they, the Greeke *κατα*, which is a simple Verbe, and the Hebrew *chasbab* doth signifie *putare*, not *imputare*, to thinke, esteeme or account, not to impute. I answer, when the Hebrew Verbe is read with *Lamed*, or the Greeke with the dative of the person, it signifieth properly to impute, (as in the places even now quoted) and is allone with *κατα* (which word also is used by the Apostle, *Rom. 5. 13. Phile. 18.* or *καταλογίζεσθαι* as *Varinus* doth expound it producing this example, *καταλογίζεσθαι τὸν θεὸν τὸν πατέρα τῶν υἱῶν, ἀλλὰ τὸν υἱὸν τῶν υἱῶν ὡς ἀνθρώπον.* The sinnes of the children of God *καταλογίζεσθαι* to the Fathers, that is, imputeth, or layeth them to their charge, and so the vulgar Latine translateth the Greeke

The Papists cavill at the word first, because it is new,

α In voce καταλογίζεσθαι

L I B. 5.

Greeke ^{λογίζωμαι} by the Latine *imputare*, as *Rom. 4. 4. 8.* or *reputare* with a dative, as *Rom. 4. 3. 5. &c.* or *accepta ferre*, as *Rom. 4. 6.* which are all one, even in the opinion of that Latine interpreter.

Neither should this act of imputation seeme strange seeing the practise thereof is usuall among men. For as when the debtour being not able to make payment, if the surety shall pay the whole summe or satisfie for the debt, the sureties payment or satisfaction is imputed to the debtour, and accepted in his behalfe, as if himselfe had discharged the debt. Even so wee being debtours to God, both in respect of the penalty due for our sinnes past, and also of obedience which we owe for the time to come, and being altogether unable either to satisfie the one or performe the other: Christ as our surety satisfieth both these debts for us, and his satisfaction is imputed unto us, and accepted in our behalfe, as if we in our owne persons had discharged our debt.

Secondly, they
cavill at imputa-
tive iustice
calling it *puta-
tissim*.

§. II. Whereas in the second place they deride imputed iustice, calling it *putatissim*, as if it were an imaginary righteousness only: which, also, they say, doth both derogate from the glory of God, to whom it were more honourable to make a man truly righteous, than to repute him righteous, who in himselfe is wicked; and also detract from the honour of Christs Spouse, who is onely arraied with her Husbands righteousness, as it were a Garment, being in herselfe deformed. I answer first, whom the Lord doth iustifie, hee doth indeed and in truth constitute and make them righteous by imputing unto them the righteousness of Christ, no lesse truly and really, than either Adams sinne was imputed to us, or our sinnes to Christ, for which hee really suffered. Secondly, whom God iustifieth or maketh righteous by imputation, them also he sanctifieth, or maketh righteous by infusion of a righteousness begun in this life, and to bee perfected when this mortall life is ended. And further, that it is much more for the glory both of Gods iustice and of his mercie, when hee iustifieth sinners, both to make them perfectly righteous by imputation of Christs righteousness: and also having freed them from hell by the perfect satisfaction of his Sonne, and entitled them to the Kingdome of Heaven by his perfect obedience; to prepare and to fit them for his owne Kingdome, by beginning a righteousness inherent in them, which by degrees groweth towards perfection in this life, and shall bee tully perfected so soone as this life is ended, rather than to iustifie, or to speake more properly to sanctifie them onely by a righteousness which is imperfect and but begun, which in iustice can neither satisfie for their sinnes, nor merit eternall life. And as for the Spouse of Christ, as it is most honourable for her to stand righteous before God, not in her owne imperfect righteousness, but in the most perfect and absolute righteousness of Christ the eternal Son of God, which far surpasseth the righteousness of all men and Angels: so it is both profitable to her, and honorable to God whiles shee is to continue her warfare and pilgrimage in this world, to bee subject to infirmities and imperfections; whereby shee being humbled in her selfe, is taught to rely upon the power and goodness of God whose

whose ^b grace is sufficient for her, and whose power is scene in her weakenesse; especially considering, that though her obedience bee unperfect, yet, it being upright, it is not only accepted in Christ, by whose perfect obedience imputed her wants are covered, but also graciously rewarded: and also considering, that the remainders of sinne are left *ad agonem*, that having maintained a spirituall warfare against them, and the other enemies of her salvation, and having overcome them, she may receive the Crowne promised to them which overcome.

§. III. As touching the third, which is *Bellarmines* first objection in this place, that it is no where read, that *Christs righteousness is imputed unto us, or that wee are justified by Christs righteousness imputed*. I answer, that as in many other controversies the assertion of neither part is in so many words and syllables expressed in the Scriptures: so neither in this. For where doe the Papists read, either in Scriptures, or Fathers, that our righteousness inherent is the formall cause of our justification before God? The contrary whereof, in substance, is so often read, as it is said, that wee are not justified by our workes, or by our owne righteousness, nor in our selves, nor by a righteousness prescribed in the Law in which all inherent righteousness is fully and perfectly described. But the substance of our assertion is often read, as namely, First, that when God doth justify a sinner hee imputeth righteousness unto him without workes, that is, without respect of any righteousness inherent in or performed by himselfe, *Rom. 4. 4, 5, 6*. Secondly, that hee justifieth him, not by the parties ^c owne righteousness, or by making him righteous in himselfe, but by the righteousness of another, *viz.* Christ, in whom hee is made righteous. Thirdly, that we are justified by the blood and by the ^e obedience, that is the personall righteousness of Christ, which neither it selfe, nor yet the merit thereof (without communication wherof no man can be saved) is or can be communicated unto us otherwise than by imputation. From whence wee may argue thus.

The righteousness whereby wee are justified is imputed: for when God doth justify a man hee imputeth ^f righteousness unto him.

By the righteousness of Christ wee are justified, *Rom. 5. 9, 19*.

Therefore the righteousness of Christ is imputed unto us.

Fourthly, that as by the disobedience of *Adam* wee were made sinners, namely, by the imputation thereof unto us, (for neither the guilt, nor the corruption, nor the punishment, which is death, had belonged to us, if the sinne it selfe had not beene imputed unto us,) so by the obedience of Christ wee are justified, which, if it were not imputed to us, we could by it neither be freed from hell, nor entitled to heaven, nor made inherently just by it. Fifthly, that wee are so made ^g the righteousness of God in Christ, as hee was made sinne for us, that is, by imputation. Sixthly, and lastly (to omit other proofes) when the Papists doe confesse that *Christs satisfaction* is imputed unto us: they confesse as much as wee teach, if it bee rightly understood. For his satisfaction for us is either in respect of the penalty of the Law, to free us from hell; or in respect

CAP. 5.
b 2. Cor. 13. 9.

Thirdly, that it is no where to be found, *Bellar. de iustif. l. 2. c. 7.*

c *Rom. 10. 3.*
Phil 3. 8, 9.
d *Cor. 5. 21.*
e *Rom. 5. 9. c. 19.*

f *Rom. 4. 6.*

LIB. 5.

h Epist. 190.

His second and third argument both prove imputation to be needlesse.

Arg. 2. Imputation needlesse, because remission is a totall deletion of sin.

spect of the Commandement, to entitle us to heaven. The penalty hee hath satisfied, by his sufferings, which is *obedientia crucis* his obedience of the Crosse: the Commandement, by the perfect fulfilling thereof, which is *obedientia Legis*, his obedience of the Law. Now *Bellarmino*, as I have heretofore shewed, teacheth in his fifth chapter, of his second booke that God accepteth in our behalfe the righteousnesse of Christ, whereby he satisfied for us. And in the tenth chapter, that not our righteousnesse doth satisfie for our sinnes, but the righteousnesse of Christ which is imputed to us: and to that purpose citeth *Bernard*. For if one, saith he, dyed for all; then all were dead, that the satisfaction of that one might be imputed to all, as hee bare the sinnes of all.

§. I V. *Bellarmino* his second and third argument both tend to prove that for the justification of a sinner there is no need of imputation of Christs righteousnesse: where, in mine opinion, hee might as well have alleaged, that there is no need of a Saviour. For if there be need of a Saviour, it is to free us from the danger of damnation, and to entitle us to the Kingdome of heaven: both which benefits are implied in justification. But how should we, who are sinners, and consequently by sinne obnoxious to damnation, and excluded from heaven, be either acquitted from hell, or made heires of heaven? For neither by our selves nor by any other meanes in the world can we be freed from hell or have right to heaven, but onely by the death and merits of Christ our onely Saviour, which is so cleare a truth, that the Papists themselves cannot deny it. But how can wee be freed from hell by Christs sufferings, or entitled to heaven by his obedience, if the Lord doe not accept of his sufferings and obedience in our behalfe, as if we had suffered and done the same in our owne persons? If God doe not accept them in the behalfe of the faithfull, for whose sake hee did obey and suffer: then all that Christ did and suffered for us was in vaine; and in vaine did he take our nature and our sinnes upon him. If the Lord doe accept in our behalfe the sufferings and merits of Christ, then doth he impute them unto us. For by imputation, as I haue said, wee meane nothing else. Neither can the sufferings and obedience of Christ, being transient, as I have also shewed before, be otherwise communicated unto us, but by imputation.

§. V. But come we to his second argument: for if, saith he, *imputation be necessary; it is chiefly for this cause, because a man after remission of sinne remaineth still a sinner, his sinne being covered and not abolished. But when sinnes are remitted, they are not onely covered, but utterly abolished.* But here *Bellarmino* grossely mistaketh our assertion, as if we held, that sins are first forgiven, and then, after the forgiveness of sinnes, righteousnesse is imputed. But wee hold, that by imputation of Christs righteousnesse or satisfaction we have remission of sinne, and not otherwise: and therefore that to remission it selfe imputation is absolutely necessary. For God forgiveth no sinne, nor remitteth the guilt of punishment for which his justice is not fully satisfied. But wee are not able our selves to satisfie for our sinnes but by eternall punishment. There fore

fore it is impossible (*salva Dei iustitia*) that our finnes should bee forgiven, unlesse Christs satisfaction be imputed unto us.

§. VI. And whereas still he harpeth on that string that remission of sinne is the utter deletion or abolition of it, to wit, by infusion of righteousness, and that therefore imputation of Christs righteousness is needlesse; I answer, first, that in sinne two things are considered, the guilt, and the corruption. That in remission of sinne the guilt is fully taken away by imputation of Christs perfect righteousness; but the corruption or pollution is not taken away by remission, but by mortification; and that not fully and at once, but by degrees. And howsoever these two benefits doe alwayes concur, remission of sinne and mortification of sinne, (for whosoever are freed from the guilt of sinne are also freed from the dominion of sinne; and to whom the Lord granteth remission, to them hee granteth repentance, Gods forgiving and mans forgoing or forsaking of sinne going alwayes together) notwithstanding they are by no meanes to be confounded. I confesse that both of them are wrought by the blood of Christ, and by his death; but in a divers respect. For by the blood of Christ is meant all that which issued out of his blessed side, which was both blood and water, *Ioh. 19. 34.* which Saint *Iohn* *vers. 35.* noteth as a thing most remarkable; and accordingly in his first *Epistle*, *Chapter 5. vers. 6.* urgeth it. This is he that came by water and blood (even Christ Iesus) not by water onely, but by water and blood. The blood of redemption, to redeeme us from the guilt of sinne; and the water of ablution, to purge us from the pollution of sinne. The death also of Christ may be considered, either in respect of the merit thereof, as it is *1 Cor. 1. 10.* a price or ransome apprehended by faith, to redeeme us from the guilt of sinne: or in respect of the vertue and efficacy, as it is a medicine or plaister 'applied by the Holy Ghost to cure us of the malady of sinne. Both Christ worketh by his blood and by his death: but the former is done without us, and (in respect of sinnes past, at once, as when a debt is fully satisfied) the later is wrought in us, as when a disease is cured by degrees.

§. VII. Secondly, if remission of sinne bee an utter deletion, or a totall abolition of sinne, then no mans sinne is forgiven in whom any sinne remaineth, which is a most desperate doctrine, as heretofore I have shewed: for where is that mortall man in whom no sinne remaineth? If the Papists say they have no sinne, Saint * *Iohn* will tell them, that there is no truth in them. Thirdly, in the Scriptures, to remit sinne is not to abolish it but to pardon, and to forgive it, or not to impute it. And further, God is said so to forgive our sinnes, as we forgive the offences of others: which wee doe, when by charity we cover them; when we do not remember them with any desire or purpose to revenge them; when we are reconciled to them that offended us. The difference is, that God forgiveth not onely in mercy, but in justice also; forgiving no sinnes but those for which his justice is fully satisfied. He forgiveth therefore those sinnes, for which Christ hath satisfied, he remitteth the punishment to us, which Christ hath borne for us; he covereth them, but

C A P. 5.
That the remission of sinne is not the utter deletion of sinne: the first reason.
Of this see more, *l. 2 c. 7.*
8.

1 Esay 53. 5.

Reason 2.

k Lib. 2. c. 7 §. 13.

1 Ioh. 1. 8. 10.

1 Psal. 32. 1. 2.

m Pro. 10. 12.

LIB. 5.

but with the robe of Christs righteousness: hee is reconciled unto us, but it is Christ, for whose sake he doth forgive our finnes. Thus therefore I argue, If remission of sinne bee not the deletion of the sinne it selfe by infusion of righteousness, but the not imputing or covering of it, the taking away of the guilt by imputation of Christs satisfaction; then we are justified not by infusion but by imputation: but the former is true; therefore the later.

n Lib. 2. c. 8.

Yea but saith *Bellarmine* the Scripture by remission of sinne understandeth the utter abolishing of sinne, and to that purpose useth all manner of words, which could be devised to expresse the utter deletion of sinne: to which purpose he alleageth many testimonies, all which I have answered = heretofore.

o Phil. 3. 14.

§. VIII. Fourthly, if there be a totall deletion of sin in our justification by the infusion of righteousness; then that righteousness which in our justification is infused, is perfect: for the infusion of righteousness which is imperfect, cannot cause a totall abolition of sinne. Nay, the imperfection it selfe is a sinne. But it is absurd to imagine, that the righteousness which is infused in the first imaginary justification of the Papists; or, as we speake, in our first regeneration is perfect, seeing in our best estate in this life wee receive but the first fruits of the Spirit: and in our first regeneration, which is, as it were, our conception, wee receive but the seeds, as it were, of Gods graces. And therefore to imagine, that in Infants newly Baptized, having not so much as the use of reason, there is perfection or full growth of Faith, Hope, and Charity, when actually they neither can beleieve, hope, or love, surpasseth all absurdity. Especially when they acknowledge a great difference, not onely between *viatores*, which are *in via*, that is, the faithfull in this life; and *comprehensores*, which are *in patria*, that is, the Saints in heaven; but also among *viatores* themselves, whom they distinguish into three degrees; *incipientes*, which are as infants; *proficientes*, which are as *adolescentes*; and *perfecti*, which are as *adulti*, among whom none are so perfect, ° but that still something may and ought to bee added, their inner man being renewed from day to day: 2 Cor. 4. 16. untill they come to full perfection, which is not to bee attained unto in this life. Shall then not onely other *viatores* be perfect, but *incipientes* also? Now it is apparant that their justification is *incipientium*, even of infants in Baptisme: in whom if there be a totall deletion of sinne by infusion of righteousness; then that righteousness which in Baptisme is infused, is perfect, neither can any thing be added to their Faith Hope, and Charity. But that there is no perfect inherent righteousness in this life in any meere man whatsoever, may thus briefly be proved. In whomsoever is sinne in them is not perfect righteousness: for perfect righteousness and sinne cannot stand together. But in all mortall men there is sinne, therefore in no meere or mortall man is perfect righteousness inherent.

C A P. VI.

Bellarmines third argument, that because the righteousness infused in justification is perfect, refuted.

De iustif. lib. 3.
c. 7. §. 2. et 3.

§. I.

BELLARMINES his third argument, whereby in the second place hee would prove the imputation of Christs righteousness to bee needlesse unto justification, is because the righteousness which in justification is infused, is perfect. But his argument is insufficient, and his disputation is sophisticall. Vnsufficient, for although our righteousness for the time to come should be perfect: yet for the remission of sinnes past, wherein in justification partly consisteth, the imputation of Christs satisfaction is absolutely necessary. His disputation is Sophisticall; wherein he argueth *à posse ad esse*: and worse than so: for where he ought to prove, that the righteousness infused in our justification is perfect in all that are justified, and so soone as they are justified; hee proveth, that in some men whom he accounteth perfect, it may in some part of their life, after they have been good *proficients*, be perfect. But that is not the question: but whether the righteousness which in the justification of a sinner is infused, which they call their first justification, be perfect, or not: for if it be imperfect and but begun, it cannot possibly justify a sinner before God; but for all it, the imputation of Christs righteousness will be most necessary. But let us follow him in his prooffe, such as it is. *Inherent righteousness*, saith he, *consisteth in these three especially, faith, hope & charity: if therefore these may be perfect in this life, then our inherent righteousness may be perfect.* Here againe he disputeth sophistically: First, because, when he should prove, that these habits of grace, when they are infused to justify men (as namely in baptisme) are perfect, and therefore that the imputation of Christs righteousness is needlesse: hee proveth, that they may bee perfect in some men, in some part of their life: secondly, whiles hee proveth severally the perfection, or rather the possibility of the perfection of this or that vertue: for perfection of inherent righteousness is not proved by the perfection of any of these severally, but of them and of all others joyntly. For if there bee imperfection in any of those vertues or graces wherein inherent righteousness consisteth, then is not the inherent righteousness perfect. But let us see, how he proveth them severally. And first, for Faith: which he proveth may bee perfect in this life: what it may bee in some choise men, and in some part of their life, it is not here questioned, but whether it be perfect, when men are first justified thereby. The Apostles in some part of their life had a great and a strong faith, yet for some time,

Bellarmines
third argument:
iustice infused
is perfect,
therefore im-
putation of iu-
stice is need-
lesse.

L I B. 5.

a Mat 8. 16.

1431. 16. 8.

Luk. 12. 28e

Bellarmines fixe
proofes that
faith is perfect.
First, because
it is perfect
either here or
never.

b Iohn 17. 3.

c 1 Cor. 13. 9. 10.
11, 12.
d 1 ab. de perfect.
justitie.

His second rea-
son because it is
more precious
than gold.

even after they were justified, were, by the censure of our Saviour, but *very impious* a men of little faith.

§. II. But yet let us see how he proveth it may be perfect in this life. This he endeavoureth to prove by fixe arguments, his first prooffe is this. *If faith cannot be perfect in this life, then it can never be perfect, but it is not to be beleaved, that so excellent a vertue shall never be perfect.* The consequence of the proposition he proveth; because *in the life to come it shall not be perfected, but evacuated, or made void.* I answer, first, to the prosyllogisme, or prooffe of the proposition: for first, that, which hee calleth the evacuating of faith, is the perfecting of it. It is eternall life^b to know God: but in this life wee know him by faith, in the life to come by vision: here, as it were in a looking-glasse, and obscurely; there, face to face: here wee are in our *prophesie*, or growing age, wherein wee must still grow towards perfection: there we come to our *consummation* and perfection: here wee lead a mortall life; there an immortall. As therefore our mortall life is swallowed up of immortality, wherby it is perfected, and our growing yeeres by perfect age, our obscure knowledge, and as it were in a glasse, by intuitive aspect: so our faith in the life to come is to bee swallowed up in vision, and our hope in fruition. For faith and hope are not of things seen and enjoyed. But when the things beleaved are seen, and the things hoped for enjoyed; then are faith & hope brought to their consummation and perfection. Secondly, if our faith shall be evacuated, as hee speaketh, in the life to come, that is an evidence that in this life it is unperfect. The Apostle 1 Cor. 13. 8. faith, that our knowledge, meaning the knowledge of faith, shall bee evacuated, or made void and of no further use; for wee know, faith hee, in part, *verse 9.* and wee prophesie in part, *c* but when that which is perfect is come, then that which is in part shall be evacuated; that is, faith *Augustine*, *aut non jam ex parte sit sed ex toto*: when I was a child, I spake as a childe, I understood as a child, I reasoned as a child: but when I became a man, I evacuated childish things: for now, to wit, by faith wee see and know as it were, in or by a looking-glasse, and as it were in a riddle or in a darke speech; but then wee shall see face to face. Now I know in part, but then I shall know, even as also I am knowne. If therefore faith shall bee perfected by vision, the consequence of the proposition with the prooffe thereof is to be denied: and the evacuating of it by vision is a pregnant prooffe that in this life it is but in part. As touching the assumption I say, that faith, which is the evidence of things not scene, and the substance of things hoped for, shall never bee perfected, untill the things which are beleaved shall bee scene, and the things hoped for shall be enjoyed.

§. III. His second reason to prove that faith may be perfect in this life is this: *because, that faith, which hath bene tried in the furnace of temptation, is perfect, whereto if hee assume, that the faith which in justification is first infused, either in infants when they are baptized, or in others in their first justification, hath bene tried in the Furnace of temptation, hee shall be ridiculous: for it must be, before by tryall it bee approved.*
but

but supposing him to speak of the faith of men being *adulti* and already justified: his impertinent prooffe standeth thus. *That faith, which is more precious than gold tryed in the fire, is perfect: That faith, which hath bene tryed and approved by temptation, is more precious than gold tryed in the fire, witnesse Saint Peter, 1 Epist. 1.7. therefore that faith is perfect.* Answ. The proposition is to bee denied. For temptations and afflictions are trialls, not of the perfection, but of the soundnesse and unfainednesse of faith. All faith, which is *adversus* that is, true and unfained, though not perfect, endureth temptations. Heresies are trialls, whereby *id est*, e not the perfect but the found and upright Christians may be knowne. Affliction worketh patience, and patience worketh *scilicet* probation, that is sheweth them to bee *id est* that is found and approved, who patiently beare afflictions. Wherefore blessed is the man *id est* that endureth temptation, *id est* because when hee shall be found *id est* that is, not a perfect, but a found and approved Christian, hee shall receive the Crowne of life. Temptation therefore is fitly called *id est* the triall of our faith, because it tryeth those who professe the faith, whether they be *id est* found and upright Christians, or *id est*, that is, hypocrites. But not all that be not perfect, are *id est*, nor any perfect though *id est*: but all those that are not upright are *id est* that is to say hypocrites.

§. IV. His third reason: *whosoever beleeve with all their heart, or their whole heart their faith is perfect: some do beleeve with their whole heart, as namely, the Eunuch, Act. 8. 37. therefore the faith of some is perfect.* To helpe him, I will confesse, that not onely some, but all, who have faith unfained, beleeve with their whole heart. But the proposition is to bee denied. For to beleeve with the whole heart, being not legally but evangelically understood, is to beleeve not with an heart ⁱ and an heart: that is an heart divided, but with an entire and upright heart, wherein there is no guile, ^k that is hypocrisie. So that hee which beleeveith *integro corde* with an upright heart, or with faith unfained, is said according to the scriptures, to beleeve with his whole heart; which proveth not the perfection, but the soundnesse of faith. Neither is it credible either that *Philip* would require perfect faith in men before they be baptized, for to such Baptisme were needelesse; or that the faith of the Eunuch, being a new convert, not yet baptized, was at that time perfect: For what I pray you was his faith? Was it not this, I beleeve that Iesus Christ is the Sonne of God: which is the very first degree of justifying faith.

§. V. His fourth reason, *because the faith of Abraham was altogether perfect.* What will hee from thence inferre? *Ergo*, the faith of all, when they are first justified, is perfect? but hee commeth farre short of that conclusion. All that can bee concluded, if the premisses were true, is this. *Abraham* had perfect faith; *Abraham* was justified, therefore some justified person hath a perfect faith. The proposition hee proveth out of *Rom. 4. 19. 20.* where it is said *that hee was not weak in faith* (as many are, who notwithstanding are justified)

e 1 Cor. 11. 9.

f Rom. 5. 3. 4.

g 1am. 1. 12.

h 1am. 1. 3.
i Pet. 1. 7.

His third reason, because some beleeve with their whole heart.

i Psal. 12. 2.
j Chro. 12. 33. 38
k Psal. 32. 2.
l Job. 1. 47.

1 Act. 8. 37, 38.

His fourth reason, because *Abrahams* faith was perfect.

LIB. 5.

m Col. 2.2.

n Heb. 10.22.

His fifth and
sixth reasons.

neither staggered at the promise of God through unbelief (as Zacharias did Luk. 1.20. who notwithstanding his imperfect faith was a man justified) but was strong in faith, being fully persuaded and therefore had *παρασκευασμένης* *fidei* the full persuasion of faith, (which few or none have when they are first justified.) Now saith he, this *ολοκληρωμένη*, is the perfection of faith. *Answ.* first to the proposition, that *Abraham's* faith when hee was first justified, was not perfect, whatsoever it was afterwards: secondly, to the prooff of it out of *Rom. 4.20.21.* from which testimony it is indeed proved, that the faith of *Abraham*, after he had beene for a long time justified, was strong, but not perfect. Neither is the *ολοκληρωμένη*, or full persuasion of this point, that God is omnipotent, which here is ascribed to *Abraham*, the perfection of faith; nor yet every full persuasion of the truth of God concerning Christ. For first there is *ολοκληρωμένη συνίτησις*, in which is a full persuasion of assent to any truth of God, but especially to the truth, that *Iesus the Sonne of the Virgin Mary* is the eternall Sonne of God and the Saviour of all that truly beleeve in him: which, though it justifie if it be a lively and effectual assent, joyned with an earnest desire and settled resolution of application; yet is farre from the perfection of faith. For there is also *ολοκληρωμένη ἡ πίστις*, the full persuasion of speciall faith, (which goeth beyond the ordinary faith of all Papists,) when thou certainly beleevest, not onely that Christ is the Saviour of all the faithfull, but also that he is thy Saviour, and that by him thou shalt be saved. Now every assurance or assured persuasion is *ολοκληρωμένη*, of which there are many degrees, through which we must strive, proceeding from faith to faith, towards a full assurance: which yet is never so full, but that still more and more may and ought to be added to it. As for *Abraham*, though his faith were strong and excellent, yet was it not perfect: which appeareth by many signes. For if his faith had beene perfect, then it had not needed to have beene strengthened and confirmed. Why then did the Lord in every Chapter almost of his story renew and repeat his promises unto him? Why did hee confirme them by oath? Why did he seale them by the Sacrament of Circumcision, which is the seale of that righteousnesse which is by faith. How came it to passe, if *Abraham's* faith was altogether perfect, that twice he used that unlawfull shift, which proceeded out of distrustfull feare: calling his wife, his sister; whom, to save his owne life, he exposeth to danger: for perfect faith expelleth feare and distrust.

§. VI. His fifth reason is besides the purpose. For whereas hee should prove, that the faith of all the faithfull is in their justification perfect; hee proveth, that the faith of some speciall men, who are highly commended in the Scriptures, as rare examples of a strong faith, was after they had beene justified, not a weak and a languishing, but a strong and valiant faith: to which purpose hee alleadgeth. *Heb. 11.33. 1 Iohn 5.4. 1 Pet. 5.9. Ephes. 6.16.* and thereupon inferreth: Surely that faith which can overcome the world, resist the Devill, and repell all his fiery darts, must not be a weak or languishing, but a strong and valiant faith. All which we grant. But yet deny, either that it was so strong when they were first justified

justified thereby, or that, when it was at the strongest, it was perfect. But here, by the way, I would faine know of *Bellarmino* and his consorts, whether this strong faith so much commended in the Scriptures, bee onely a bare assent to the truth of the word and promises of God, or rather an assurance, which wee call speciall faith grounded on the word and promises applyed to our selves? In his last reason, he urgeth againe the force of the word *παρρησια* out of *Heb. 10. 22.* signifying, as he saith, *with our consent, a most full and most perfect perswasion.* We acknowledge that it signifieth a full perswasion, which wee call assurance, which is so farre from being in all the Papists, when they are justified, as that none of them have it at all without speciall revelation, which, they will confesse, is very rare. But yet of this assurance ° there are degrees; all aspiring in this life, but none attaining to perfection: for when wee have attained to some assurance, wee must still labour ^p to increase it, striving toward perfection. So much of Faith.

§. VII. *As touching Hope,* (saith he) *the testimony of the Apostle, Heb. 6. 19. may suffice: for there he saith, that our hope must be the anchor, as it were, of our soule, safe and sure.* *Ans.* This argueth the assurance of Hope in some of Gods children after they have beene justified, but not the perfection. Sound Hope is safe and sure; because it never confoundeth or maketh ashamed, *Rom. 5. 5.* where, by the way also, I would gladly learne, if there may be such a full assurance of Faith and Hope, (as here *Bellarmino* affirmeth) and that without speciall revelation; why there may not be the like assurance of Salvation, and of perseverance to Salvation, which elsewhere hee stoutly denieth, and by his denyall confuteth his owne assertion in this place: for if there cannot bee assurance of Salvation, much lesse can there bee perfection of Faith and Hope.

His sixth reason.

o1 *Thef. 1. 5.*

p *Phil. 3. 14.*

Of hope.



CHAP. VII.

Bellarmine's proofes, that Charity is perfect, disproved.

§. I.

His first reason
that charity is
perfect, from
the testimony
of *Augustine*.

*a Aug. de Nat.
& Grac. cap. 42.*

b Ibid. cap. 70.

*c Epist. 29. ad
Hieronym.*

*d Tract. 41 in
Joan.*

*Aug. lib. de per-
fectione iustitie.*



Here remaineth Charity, which he would prove to be perfect, not in all, and that in their first justification (which he ought to prove, or else he proveth nothing) but in some men in some part of their life after their first justification: and this he proveth, first by the testimonies of *Augustine*, and after by authority of Scripture. Out of *Augustine's* booke *de natura & gratia*^a, hee citeth two testimonies; the former in these words, *ipsa charitas est verissima, plenissima, perfectissimaque iustitia*: which *Augustine* doth not speake of Charity when it is infused in the act of justification, nor of Charity in generall, but of that perfect Charity whereunto nothing may be added; which hee confesseth to be the truest, the fullest, the perfectest justice. The latter in these words, *b perfecta Charitas, perfecta iustitia est*: perfect Charity is perfect righteousness; which wee deny nor. But that no man in this life doth attaine to perfect Charity; *Augustine*, though he would not in that booke dispute of the possibility thereof (because God if he please is able to bestow perfect justice, and to make men free from all sinne) yet in other places hee doth plainly and fully teach: as first Charity *c* in some is greater, in some lesse (and therefore not perfect in all that are justified) in others none at all, but the most full and compleat which now cannot be increased, *is in no man so long as hee liveth here. Now, so long as it may be increased, assuredly that which is lesse than it ought to be, is a fault. By reason of which default, there is not a righteous man upon the earth that doeth good and sinneth not: for which default no man living shall be justified before God: for which, if we shall say that we have not sinne, we deceive our selves and the truth is not in us: for which, though we be never so good proficients, we must of necessity say, forgive us our debts. And in another place: d In part there is liberty, in part bondage: as yet, no entire, no pure, no full liberty. And after; let not sinne reigne in your mortall bodyes, &c. he doth not say let it not be, but let it not reigne. As long as thou livest, sinne must needs be in thy members, onely let the kingdome be taken from it.*

§. II. To this purpose a multitude of Testimonies might be cited out his Booke, *De perfectione iustitie*, which hee wrote against *Calestius* the Pelagian, who held that men may attaine to perfection in this life. I will content my self with a few. *Tunc erit plena iustitia, quando plena sanitas, quando plena charitas, plenitudo enim legis charitas. Tunc autem plena charitas, quando videbimus eum sicuti est.* — *Charitas plena & perfecta tunc*

erit

erit, cum videbimus facie ad faciem. The *righteousnesse which we have here in our pilgrimage is to hunger and thirst after righteousnesse, that hereafter we may be filled. — Quosquos ergo perfecti hoc sapiamus, id est, quosquos perfecti currimus hoc sapiamus, quod nondum perfecti sumus, ut illic perficiamur quo perfecti adhuc currimus: ut cum veneris quod perfectum est, quod ex parte est destruatur, id est, non jam ex parte sit sed toto: quia fidei & spei res ipsa, non qua credatur, & speretur, sed qua videatur teneaturque succedet: charitas a, qua in his tribus major est, non auferatur sed augeatur & impleatur, contemplata quod credebatur, & quod sperabat indepta. In qua plenitudine charitatis preceptum illud implebitur, Diliges Dominum Deum tuum ex toto corde, &c. Nam cum est adhuc aliquid carnalis concupiscentia, quod vel continendo frenetur, non omnimodo ex tota anima diligitur Deus. So much of Augustine.

§. III. Divine Testimonies (saith he) we meet with every where. For first, our Lord saith. Greater charity hath no man than this, that a man lay downe his life for his friends, Job. 15. 13. but it is evident, that very many, that is, to say, all the Martyrs, have attained to this perfection of charity. Answ. So to lay downe a mans life for others, as Christ did lay down his for us, is the perfection of Charity, But the love of Martyrs, though great, commeth farre short of this perfection. For as Cardinall Tolet hath well observed upon this text, the quantity or measure of charity may bee considered three wayes;

By way of { Estimation or appreciation.
Intension.
Extension.

In all which respects the love of Christ doth farre surpass the love of Martyrs. First, by way of appreciation: because he gave that for us, which is more and of greater value, than what is given by Martyrs. First, because of the dignity of his person. For hee being the great & God and our Saviour gave himselfe for us, and therefore gave for us a greater gift, than all the Martyrs put together can give. Secondly, because where Martyrs give their bodies only, that they may save their owne soules: Christ gave himselfe, that is both body and soule for us, that hee might redeeme both our bodies and soules: which both hee did assume, that hee might give both for us: not onely in his body suffering death even the death of the Crosse, but in his soule undergoing, as our surety, the wrath of God for us; the feare whereof brought him into that agony which made him sweat drops of bloud, and the sence of it upon the Crosse made him cry out, My God my God, why hast thou forsaken me? being for a time, in his owne sence, as a man separated from God, which separation from God is the death of the soule. Now that Christ did thus farre give his soule as well as his body for us, divers of the Fathers, especially those which confute the heresie of the Apollinarists (who denied that Christ had an humane soule) doe teach. Cyrill saith, ^b that Christ gave his flesh a price of rancome for the flesh of all, and his soule likewise a price of rancome for the soules of all. Theodoret, ⁱ the good Shepherd gave his body and soule for his sheep, who have

CAP. 7.
Hec est nunc
nostra iustitia
qua currimus,
esurientes
ad perfectionem
plenitudinemque
iustitie, ut cap-
sa saturamur.

Testimonies of
Scripture
alleged by
Bellarmine, first,
Job. 15. 13.

in Job. 15.

Christ's love
greater than
that of Martyrs
by way of ap-
preciation,
g Tit. 2. 13, 14,

h De reſta fide
ad Theodosium.
i ἀναστροφῇ, δια-
λογ. 3. οὐ μὲν οὖν
ἀπὸ τοῦ σώματος ὅ-
σον αὐτὸν ὁ πνεύματι ὁ
χρῆσται: ἀλλὰ τοῦ σώ-
ματος καὶ οὐ μὲν ἰχθὺς
τοῦ σώματος.

LIB. 3.

k Advers. hares.
lib. 5.De incarnat.
De omnia Sa-
cramentis. 6.Christ's love
greater than
that of Martyrs
by way of in-
tention.
m Luk. 9. 51.
n Luk. 22. 15.o Mat. 10. 39.
16. 25.
Mar. 8. 35.Christ's love
greater than
that of Martyrs
in respect of
extension.

have both body and soule. And againe, the nature of men consisteth of body and soule, both which being lost by sinne our Lord having taken upon him both, *καὶ τὸ σῶμα καὶ τὴν ψυχὴν* for our bodies hee gave his body, and for our soules also his soule. *Irenæus*, k that Christ redeeming us by his blood, that is, by the sufferings of his manhood, gave his soule for our soules, and his flesh for our our flesh: *Ambrase* l the Divinity of the Word was not offered in sacrifice for that which hee had put on: he offered in himselfe, and hee put on that which before hee had not, that is, his whole manhood. For Christ our Priest both God and man upon the Altar of his Deity (for it is the Altar which sanctifieth the sacrifice) did offer his whole manhood consisting both of body and soule as a whole burnt offering for us. Whereas therefore in the Doctrine of redemption mention is made either of his body alone, as *Col. 1. 22.* *1 Pet. 2. 24.* or of his soule onely, as *Esa. 53. 10.* that his soule was made an offering for sinne, and in this place, *Iob. 15. 12.* greater love hath no man than this, that a man lay downe *καὶ ψυχὴν αὐτοῦ, ἀντι-
τάμωσιν αὐτοῦ*, his soule for his friends: wee are, by a *Synecdoche*, to understand the whole manhood, that is, himselfe, as hee was man. Now it is a greater love for a man to give both body and soule for another, than to give his body onely.

§. IV. Secondly, in respect of intension, it argueth greater love, when a man is willing, of his owne accord, and desirous to lay downe his life for others: than when necessity is laid upon him. Christ was willing m of his owne accord, yea and earnestly desirous (for so he saith, *ὅτι πολλὰ ἡ ἀγάπη ἣν ἔχουσιν οἱ πατέρες ἵνα σώσωσιν τὸν υἱόν*) to lay downe his life for us. Martyrs doe not, yea ought not, ordinarily, offer themselves to death, for, *qui amat periculum peribit in eo*; and our Saviour hath taught them, when they are persecuted in one city to flee to another. But they are and ought to bee willing to lay downe their lives rather than deny *The Truth*. Our Saviour prophesying of Saint *Peter's* Martyrdome, *Iohn 21. 18.* saith, when thou wast young, thou diddest gird thy selfe and walke whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not. Againe, when a man doth lay downe his life freely, as Christ did, without either tye of duty, or expectation of recompence, it argueth greater love, than what is so done out of duety, as that if hee did it not, hee should sinne; and so lose his soule o by seeking to save his life; or out of love to himselfe, to lay downe his life to save his owne soule, which is the common case of Martyrs.

§. V. Thirdly, in respect of extension: his love is greater that layeth downe his life not onely for his friends and well willers, and such as have beene good unto him: for peradventure for such, as the Apostle saith, *Rom. 5. 7.* some, though hardly, would adventure to dye, (and some few examples in that kind wee read of) but also for sinners and for his enemies, who though they doe not love him, yet are beloved of him, and therefore in respect of his affection are his friends, as beloved of him, though in respect of their affection, enemies. Thus our Saviour ha-

having loved us, commendeth his love towards us, *Rom. 5.* that when we were sinners, *verse 8.* and by our sinnes enemies, *vers. 10.* hee dyed for us. But Martyrs when they dye for others, they lay downe their lives not for their enemies but for their brethren in Christ, *1 Iohn 3. 16.*

§. VI. His second prooffe is out of *1 Iob. 2. 5.* Hee that keepeth the Word of God, in him verily the love of God is perfected. *But that the Word of God may be kept, the same Apostle in the same Epistle teacheth, 1 Iob. 5. 3. and his Commandements are not grievous unto us.* *Ans.* The keeping of the Commandements being an effect and fruit of Love, Charity is said to bee perfected by it, that is, perfectly knowne, as a good Tree by his fruit, and as Faith is said, *1 Iam. 2. 22.* to bee made perfect by good workes: and as Gods strength is perfected in our weaknesse, for hereby men are knowne to love God, if they keepe his Commandements, *Exod. 20. 6. Iohn 14. 15. 1 Iohn 5. 3.* If any man say hee loveth God, and keepeth not his Commandements, he is a lyar, that is to say an hypocrite, whose love is not sincere and *ἡλικόφρων*, but fained and counterfeit. Now they are said to keepe Gods Commandements, not who perfectly fulfill them, for such keepers of the Law are no where to be found; but such as keepe them with their soule, *Psal. 119. 167.* or with their whole heart, *Psal. 119. 34.* that is with a sincere and upright heart. They therefore who have an upright desire, an unfained purpose, a sincere endeavour to walke in the obedience of all Gods Commandements, are said to keepe them. This *studium pietatis* is the perfection of a Christian in this life; which whosoever hath attained unto, is most willing and ready to acknowledge his imperfection.

§. VII. His third prooffe is out of such places as speake of performing of duties, as namely of loving God, with the whole heart, as *Ecc. 47. 8* David praised the Lord with his whole heart, and loved him that made him. *Deut. 30. 6.* this perfection of Charity is promised: the Lord will circumcise thine heart and the heart of thy seed, that thou maist love the Lord thy God with all thine heart and with all thy soule. *Ans.* By that phrase, as I have said, nothing else is meant, but the integrity and uprightnesse of heart. David praised God with his whole heart, that is *Psal. 119. 7.* with uprightnesse of heart: hee served God with his whole heart, that is, he walked before him in truth and uprightnesse of heart, *1 King. 3. 6.*

§. VIII. In the fourth and last place hee produceth those places wherein mention is made of perfection, as *Mat. 5. 48.* Be you perfect as your heavenly Father is perfect. The Apostle acknowledgeth himselfe and some others to be perfect. *1 Cor. 2. 6.* wee speake wisdom among those that are perfect. *Phil. 3. 15.* so many of us therefore as are perfect, &c. Now saith he, it is evident that perfection consisteth in Charity, forasmuch as it is the bond of perfection. *Col. 3. 14.* *Ans.* First, in generall to all such places, by distinguishing perfection: for there is a perfection in respect of parts, and so an infant having all his parts, is a perfect man. And such are all upright persons, who walke in all Gods Commandements,

His second
prooffe, *1 Iob. 2. 5*

1 Cor. 12. 9.

1 Iob. 2. 3, 4.

His third prooffe
Ecc. 47. 8.

His fourth
prooffe.
Places which
mention per-
fection.

Answer gene-
rall.

LIB. 5.

ments, making Conscience of all their wayes : and there is a perfection in respect of degree, which no man attaineth unto in this life. Againe, there is an absolute perfection, which none attaine unto here ; and a relative perfection in relation and comparison to others: so those who are *adulti* growne men in religion, are called *perfecti*, in respect of babes. Thirdly, there is a perfection legall, which in respect both of parts and degrees is absolutely conformable to the Law, which is the perfect rule of righteousness. Of this, there is no example, but Christ himselfe : and there is a perfection evangelicall, commended in the covenant of Grace, which consisteth not in the perfect and totall performance, but in the integrity and uprightness of the heart, that is, in the sincere desire, unfained purpose and upright endeavour aspiring towards perfection, which in the Scriptures in many places goeth under the name of perfection, as I have shewed else where ; so that what is done with an upright heart, is said to bee done with a perfect heart, and with the whole heart, and the man who is upright, though subject to many imperfections, is called perfect.

Answer particular to
Mat. 5. 48.

§. IX. To the places in particular I answer, and first to that *Matth. 5. verse* last : which, according to the wicked Doctrine of the Papists, is not a precept of Charity, but a counsell of perfection ; which doth not belong to all that are justified, but is peculiar to those, who professe themselves to live in a state of perfection. I call it wicked, because as appeareth, *verse 45.* our Saviour requireth this perfection, as a necessary duty to be performed of all the Sonnes of God, who are to imitate the unpartiall bounty of God their heavenly Father in doing good both to good and bad, which in this conclusion, in *Matthew* is termed to be perfect, and in *Luk. 6. 36.* to bee mercifull, as our Father is mercifull. But though wee imitate this unpartiall bounty of God ; yet it doth not thereupon follow, that wee have attained to the perfection thereof.

Answer to
1 Cor. 2. 6.
Phil. 3. 15.

§. X. In the other two places, *by men perfect* are understood *adulti* growne men, opposed to younglings and infants : who must be fedde with milke, being not capable of strong meat : for every one that useth milke is unexpert in the word of righteousness, for he is *σύν* a babe : but strong meate (which *1 Cor. 2. 6.* is called wisdom) belongeth to them that are *νήσοι adulti*, who are come to yeres of discretion, even such as by reason of use have their senses exercised to discern both good and bad, where *νήσοι* and *νήσοι* are opposed : so *1 Cor. 14. 20.* bee not *νήσοι* children in understanding, howbeit in malice be yee *νήσοι* but in understanding be *νήσοι* that is, *adulti*, such as are come to yeres of discretion & understanding. Not that any in this life (wherein we are alwaies in our *παιδεία* that is, our growing age, wherein we are to be renewed from day to day) doe attaine to that ripeness of age and stature, or to that perfection of growth, as that we should not need to grow any more. For, as the Apostle sheweth in the next place, *viz. Phil. 3. 15.* which *Bellarmino* had cited against himselfe, if hee had recited the whole verse, and much more if the whole context : wherein the Apostle confesseth of himselfe, that hee had not attained to perfection, but that hee did strive and

Phil. 3.
q 24, 23, 24, 25

and preasse towards it : and thereupon inferreth, *verse 15*. Let us therefore, so many as are perfect, bee thus minded, that is, as wee heard before out of *Augustine*, ^r let us bee of this mind, that we are not yet perfect, but still should strive towards perfection. And whereas the Apostle, *Col. 3. 14.* calleth charity the bond of perfection ; his meaning is, that it is the most perfect bond, which is among men to unite them together : for according to the Hebrew phrase (which is usuall in the writings of the Apostle) *vinculum perfectionis* is *vinculum perfectissimum*, *quo plures inter se colligantur* : for it is not *duplex*, but *tri-duplex*, that is, as *Cajetan* speaketh *vinculum conjungens amantes*, or as *B. Justinian*, *perfectissimum quoddam vinculum*.

§. XI. From these weake premises *Bellarmino* inferreth a stout conclusion. If, saith he, we may have perfect Faith, Hope, and Charity, and consequently perfect inherent justice ; in vaine doe the hereticks goe about to prove imputation of righteousness, as though by no other meanes we could bee simply and absolutely just. I answer, though in some part of our life, after wee have beene good proficientes in Christianity, wee might seeme to attaine to that perfection whereof hee dreameth ; yet this would not prove that wee are justified by a perfect righteousness inherent. For that which Papists call their first justification, being the justification, of a sinner (whereof this question is to bee understood) is of *Incipiens*, such as bee infants in age, or at least in religion who are farre from the perfection of inherent justice. But if in no part of this life wee cannot attaine to the perfection of justice, then must the imputation of Christs righteousness bee acknowledged to bee so necessary to justification, as that without it wee cannot bee justified.

CAP. 8.

r De perfect. iustis.

¶ In paraphrasi.

Bellarmines conclusion.

CAP. VII.

The rest of Bellarmines arguments against imputation of Christs righteousness, answered.

§. I.



IN the fourth argument, *Bellarmino*, whiles hee fighteth with an idle fancie, which like a man of straw hee hath set up against himselfe, hee yeeldeth, (such is the force of ever-prevailing verity) to the truth. The man of straw is, that Christs righteousness is so imputed to imputed to us, as that thereby wee are formally a righteous : which never any of us (for ought I know) affirmed, who hold it an absurdity, that the righteousness, whereby we are formally

De iustif. l. 2. c. 7. §. Quare.

Bellarmines fourth argument; that we are not by Christs righteousness formally iust.

a See Lib. 1. c. 5. §. 2.

LIB. 5.

formally and by consequent inherently just, should be without us; as (indeed) the imputed righteousness of Christ is out of us in him. But against this *larva* Bellarmine fighteth, that if we being formally unjust by inherent unrighteousness, should also be formally just by Imputation of that righteousness which is without us: there we ought not to be called just, but unjust: as an Ethiopian clothed with white is to be called blacke: because the denomination is to be taken from the inward forme, rather then from the outward. I answer, that so many as are justified, are also sanctified: and that so many as are justified and sanctified are neither to be termed formally unjust by the remnants of originall sinne remaining in us, nor formally just by Christs righteousness imputed. For though it be true, that in respect of sinne remaining and inhabiting in us, we are according to the sentence and rigour of the Law, sinners: yet we are, according to the doctrine of the Gospell, to be called just, and that by a twofold justice. First and principally, by the perfect righteousness of Christ imputed, by which we are justified and doe stand perfectly righteous before God in Christ, being made, as the Apostle speaketh, ^b the righteousness of God in him. Secondly, by a righteousness begun, by which we are, not justified, but in some measure sanctified: which, though it be imperfect by reason of the flesh ever accompanying it (for the best of us are but partly Spirit, and partly flesh:) yet from it the denomination is to be taken, as from the better part: and so the Scriptures call *Iob*, and others just, who notwithstanding acknowledged themselves to be sinners. And indeed the more righteous a man is, the more doth he acknowledge ^c and feele his owne sinfulness: which is a truth confessed by some of the Papists themselves, as I shewed before out of Cardinall Contarenus.

b 1 Cor. 5. 21.

c Rom. 7. 24.

Bellarmine's
confession.

§. II. Now let us see what Bellarmine yeeldeth. If they did not hold, saith he, that we are formally righteous by Christs righteousness, but their meaning onely were, that Christs merits are imputed to us, because they are given unto us of God, and we may offer them to God for our sins, because Christ tooke upon him the burden of satisfying for us, and of reconciling us to God, recta esset eorum sententia, they should hold that which is right: Now I assume, but we doe not hold that we are formally righteous by Christs righteousness imputed: but our meaning only is, that Christs merits, as namely his sufferings and obedience are imputed unto us, and that they are given and communicated unto us of God, namely by imputation, the Lord accepting of them in our behalfe, as if we had performed the same in our owne persons, &c. I conclude therefore, that by Bellarmine's owne confession, we hold the right. And yet, this is that, which he doth mainly oppugne in his whole disputation, by all the rest of his arguments. If the Papists would sincerely and constantly hold themselves to that, which Bellarmine here yeeldeth, there should not need to be any controversie betweene us in this behalfe. For as they would confesse, that we are justified by the merits of Christ imputed: so we would professe, that by righteousness inherent received from Christ we are in some measure sanctified. But what soever confession the

the truth hath exprest from *Bellarmino* here, and in some other places: yet hee and all the rest of them mainly oppose the imputation of Christs righteoufnesse, and wickedly deride it, stifiy maintaining, that they are justified by righteoufnesse inherent, by which also they hope to merit eternall life.

§. III. In this fifth argument he doth againe deprave our assertion, as though wee held, that Christs righteoufnesse were so imputed to justification, as if it were our inward and formall righteoufnesse: and thereupon inferreth, *that, if that be true, then ought we to be held and esteemed as righteous, as Christ himselfe; and therefore also, ought to be called redeemers and Saviours of the world: and such like.* *Ans.* Wee doe not hold, that we are justified by the righteoufnesse of Christ as our formall justice: neither doth it follow upon our assertion, that we are as righteous as Christ himselfe, and much lesse that wee are redeemers and Saviours of the world. For wee doe acknowledge a great difference and disproportion betweene the Head, who is absolutely just of, in, and by himselfe, and the members, who are not just either of, in, or by themselves, but by his righteoufnesse freely and undeservedly communicated to them, being sinners in themselves; who, being justified and redeemed by imputation of Christs righteoufnesse, are thereby proved not to be redeemers, but the redeemed of the Lord. But of this argument I have spoken sufficiently heretofore.

§. IV. His sixth argument is thus framed: what we lost in *Adam* we receive in Christ: which he proveth out of *Irenaeus* and *Augustine*. Imputed righteoufnesse wee did not lose in *Adam*, but that inward righteoufnesse in which we are created according to Gods image in holinesse and righteoufnesse:

Therefore imputed righteoufnesse wee doe not receive by Christ, but righteoufnesse inherent.

Ans. This Syllogisme is a meere Paralogisme, the assumption thereof being negative in the first figure, as they call it. As if I should argue thus: Every good Logician is, *scilicet*, a reasonable creature:

Bellarmino is not a good Logician, because in the first figure hee assumeth negatively, therefore hee is not a reasonable creature:

But if hee would argue thus: what *Adam* lost wee receive in and by Christ, and what *Adam* lost not, wee doe not receive by Christ: *Adam* lost inherent righteoufnesse, and not imputed: Therefore by Christ wee receive inherent righteoufnesse and not imputed: Then would I deny the latter part of the proposition: for wee doe receive by Christ more than we lost in *Adam*.

Adam was mutable, and the graces, which he had, were not without repentance: But Christ maketh the faithfull *inseparabiles, id est, usque in finem perseverantes*, and the saving graces which wee receive by him are *incommutabiles, id est, sine mutatione stabiliter fixae*. *Adam* lost an earthly Paradise, but by Christ we receive an inheritance in hea-

Aa

ven.

Bellarmino
fifth argument:
that we should
be as righteous
as Christ him-
selfe.

d Lib. 1. c. 3. §. 9.
Bellarmino
fifth argument
that in *Adam*
we did not lose
imputed righteoufnesse.

et prospera de vte.
beat. l. 1. c. 24.
et Rom 11. 29.
g Depradell.
35. c. 16.

LIB. 5.

Bellarmino's
seventh argu-
ment: if by im-
putation we bee
iust then Christ
is a sinner.

h Vid. *supr.* l. 5.
c. 1. §. 4. &c.

i Job. 1. 29.

k Apoc. 5. 12.
l De iustif. l. 3.
c. 10.

Bellarmino's se-
cond syllo-
gisme, that
after iustifica-
tion we are cal-
led iust.

ven. Adam stood righteous before God in his owne righteousness; but wee stand righteous before God in the righteousness of Christ, which farre surpasseth the righteousness of Adam, &c.

§. V. His seventh argument: *If by the righteousness of Christ imputed unto us we may truly be said to be just, and the sonnes of God: then by our sinne imputed to Christ, hee may in like manner be truly called a sinner, and, which is horrible to thinke, the sonne of the devill: but the latter is blasphemous, therefore the former.* *Ans.* The proposition containeth a double consequence: which is to be distinguished. The first, if by the righteousness of Christ imputed to us, wee may truly be said to be righteous, then Christ by imputation of our sinne, may truly, though not formally be called a sinner: but the consequent is false, therefore the antecedent. This proposition I grant, as being firmly grounded on, 2 Cor. 5. 21. ^h and I doe confesse, that Christ was so made sinne, that is, a sinner for us, as wee are made in him the righteousness of God; that is, righteous by the righteousness of him, who is God, that is to say, by imputation. But the assumption I doe deny. For it is most true, and no dishonour to Christ our Blessed Saviour, but that which wonderfully setteth forth his unspeakable goodnesse and love towards us: that hee, which knew no sinne, but was in himselfe most holy and righteous and blessed for evermore; by taking upon him our sinne, and by undertaking, as our surety, our debt, was content to be reputed, and by imputation made a sinner, that is, guilty of sinne, and accursed, and accordingly punished as a sinner, that we might be made righteous and happy in him. Thus the Hebrewes call them, that are punished, sinners, 1 King. 1. 21. and that those are freed from punishment, innocent, Gen. 44. 18. But the other part of the consequence (if we by imputation of Christs righteousness become the sonnes of God, then, which I abhorre to speake, Christ by imputation of our sinnes should be made the Sonne of the devill) I utterly deny. For though to be made the childe of God, is a consequent of being made righteous by imputation, adoption going alwayes with justification: yet to become the childe of the devill is no consequent of being made a sinner by imputation, in respect of him who is most righteous and holy in himselfe. For to undertake the burden of others mens sinnes, and to be willing to have them imputed to him, being himselfe most righteous, is the property of the immaculate Lambe of God ⁱ who tooke upon him the sin of the world; and for that cause is most worthy to be ^k accounted just, and to be acknowledged the Sonne of God. For hee that satisfieth for others, is most just, saith ^l Bellarmine.

§. VI. Vpon this Syllogisme Bellarmine inferreth another. *If before Christ, saith he, because in himselfe hee was holy, was called not a sinner but just, though our sinne was imputed to him: then by the like reason we, if after our justification we were indeed sinners and anclaams in our selves, should not be called just, but unjust, though Christs righteousness be imputed to us. But the Scriptures after the laver of regeneration (hee might better have said after regeneration it selfe) calleth us righteous and holy and the sonnes*

of

of God, as appeareth by many places. These are the premisses. The conclusion should be this. Therefore after our justification we are not indeed sinners and uncleane in our selves. But in stead of that Pharisaicall conclusion, he concludeth thus : *therefore we are not justified by imputation of Christs righteousness, but by that righteousness it selfe which is inherent and abiding in us* : which conclusion is neither it selfe deduced from these premisses, neither is it a consecutary of that which ought to have bene the conclusion. For although, after our justification wee be, as before we were not, righteous, and that by righteousness inherent, as *Abraham* was, and all the faithfull are ; yet it doth not follow, that wee are justified thereby. For our inherent righteousness is a consequent of our justification, and not a cause thereof, not going before *justificandos*, but following *justificatos*. But to this Syllogisme, first, I returne the like. If Christ, though most righteous in himselfe, was not onely accounted, but really punished as a sinner, yea made ^m a sinner and a ⁿ curse for us, by taking upon him our sinne, which as our debt was laid upon him, as our surety, and imputed to him : then by the like reason wee, though sinners in our selves, are by imputation of his righteousness made righteous before God in him : as before hath evidently bene proved. out of 2 *Cor.* 5. 21.

§. VII. Secondly, as Christ, though our sinnes were imputed to him, was called holy and just, because hee was so in himselfe : So wee though *Adams* transgression was imputed unto us, and the corruption, which hee contracted was derived unto us, and ever dwelleth in our mortall bodies : yet being once justified by Christ, are notwithstanding that habituell sinne inhabiting in us, and these actuall transgressions which through humane frailty we daily commit, in regard whereof we are by the verdict of the Law, sinners, we are, I say, termed just, and that in two respects : first, and principally in respect of our justification, wherein we were made just by imputation of Christs righteousness : secondly, in respect of our regeneration, whereby inherent righteousness is begun in us. And howsoever in the regenerate man there is both the flesh and the Spirit, the Old man and the New, in regard whereof he may in divers respects be termed, either a sinner in respect of the flesh and the fruits thereof, according to the sentence of the Law, or a righteous man in respect of the Spirit and the fruits thereof, according to the doctrine of the Gospel : yet the denomination is taken from the better part, as an heape of wheat and chaffe, wherein perhaps is more chaffe than wheat, is called an heape of wheat ; and a wedge of gold, wherein perhaps there is more drosse than pure mettall, is called a wedge of gold, as I have said. And whereas upon his premisses this conclusion is infer'd, therefore after the laver of regeneration we are not *verè* and indeed sinners, nor uncleane in our selves, you may see what Pharisaicall conceit the Papists have of themselves, that being once *ex opere operato* justified by their Sacraments, though they neither have knowledge, nor faith, nor repentance, nor any sanctifying grace in them : yet they are not truly and indeed sinners in themselves, neither is there

m 2 *Cor.* 5. 21.
n *Gal.* 3. 13.

o *Supr.* c. 1. §. 4.
c. 6.
How we are
called iust.

L I B. 5.

His eighth argument out of the Canticles: the Spouse of Christ beautiful in herselfe

any sinne in them. And therefore, unless they will play the hypocrites and dally with God, they ought not to pray, as Christ taught his owne Apostles to pray, forgive us our sinnes. But by saying there is no sinne in themselves, it is evident, that there is no truth in them, 1 Ioh. 1. 8.

§. VIII. His eighth argument is taken out of the Canticles, where Christ is compared to the Husband or Bridegroom, the Church or justified soule to the Spouse: which Spouse is said to be most faire and beautifull, yea, tota pulchra, viz. by beauty inherent in her selfe, and not by the beauty of her Husband imputed to her. Answ. From allegoricall Scriptures no sound argument can be drawne; especially, when they are not understood. But be it, that by the Spouse is meant the Church of Christ. Is it the Church triumphant, as it may seeme, when she is said to be tota pulchra? then is it to no purpose alleaged. As for the Church militant, that commendation cannot be verified of it, by reason of many deformed members, which be alwayes in the visible Church, besides which the Papists acknowledge no other. But if the Church militant be meant, then of what time? for it may not be thought, that what is spoken in the Canticles doth agree to the Church at all times. The Spouse, which sometimes is said to be tota pulchra, in other places is said to be blacke: sometimes She enjoyeth her Beloved, sometimes She is at a losse: sometimes She adhereth to her Love, sometimes She neglecteth him. But suppose, she be alwayes and altogether beautiful, (which me thinks should hardly be verified of the Church of Rome, besides which they acknowledg no other true Church: especially, when the visible Head thereof, the Popes, have beene monsters of men, their Clergie Sodomiticall, their Laity void of all truth and power of Religion, their whole Church in respect of her faith hereticall, in regard of her religion idolatrous, and in respect of both, apostaticall,) but suppose, I say, the true universall Church, which is the company of the elect, to be wholly beautifull? This totall beauty cannot be understood of her inherent righteousness which is stayned and imperfect, but of that righteousness which her husband hath imputed and imparted to her, as we heard before out of Gregory Nyssen.

§. IX. Yea, but Bellarmine will prove that this beauty is inherent, first, because her beauty is described as that which is proper to women; and his as that which is proper to men: and therefore that his beauty is one, and hers another. Secondly, because it is absurd to imagine (hee absurdly chargeth us) that the Spouse of Christ is deformed in herselfe, being onely adorned outwardly with her Husband's garment. But this labour Bellarmine might have spared. For wee doe acknowledge, that the true Church is beautifull, and that by a twofold beauty; the one, the perfect beauty of her Husband communicated to her by imputation; the other imperfect and inherent, which being but begun in this life is to be perfected in the life to come: but howsoever this inward beauty be imperfect, yet because it is upright, her Husband is delighted therewith, and in regard of this inward uprightness and integrity, she is said to be glorious within. In which respect the Tabernacle of the Congregation was a fit type of the Church militant, which in outward appearance is black and brown like the

p Supra. 4. 23.
Bellarmine
prooves that
the Spouses
beauty is her
owne.

q Psal. 51. 6
45. 11. 13.

the tents ^r of *Kedar*, but within, faire and beautifull like the hangings of *Salomon*; even as the tabernacle, which outwardly made but a homely shew, being covered with Rams skinnnes and Badgers skins, was inwardly glorious: wee acknowledge therefore, that there is inherent righteousness in the true Church and in all the true and lively members thereof. In regard whereof, in the Creed we professe our selves to beleeeve, that she is holy, and that the communion of her members among themselves, and with their head, is the communion of Saints. But that by this inherent righteousness, either the Church or any member thereof is justified before God, we doe utterly deny.

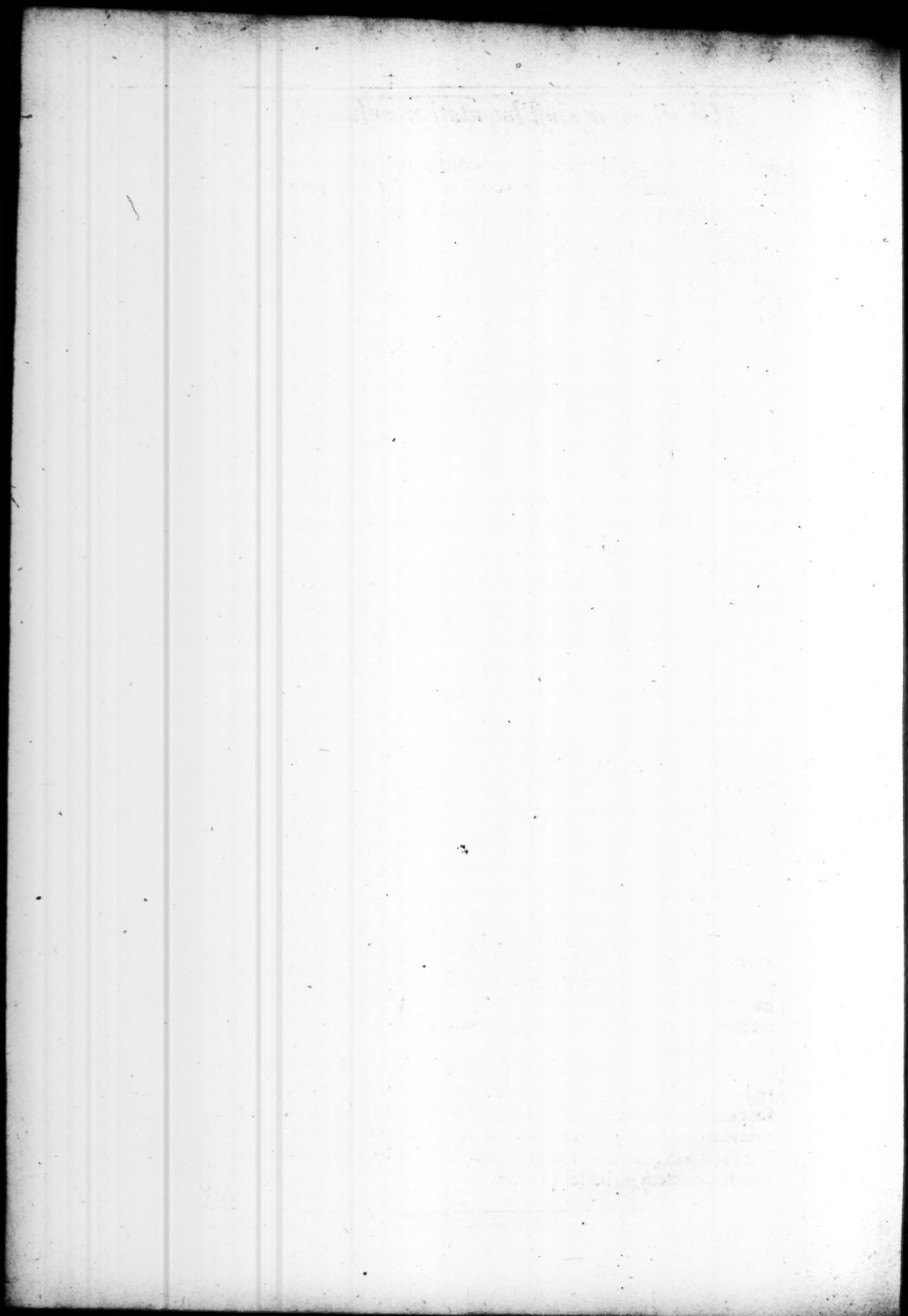
6. X. His ninth and tenth arguments I will put together: because one answer may serve for both. His ninth reason is this: *by justification the heart is cleansed, that it may be prepared for the vision of God; for untill it be cleane, it cannot see God.* The tenth, *Christ suffered and gave himselfe for his Church, that he might sanctifie it, Heb. 13. 12. Ephes. 5. 26. Tit. 2. 14. 1oh. 17. 19. which is not done by imputation, &c.*

Both those objections arise from the wilfull ignorance of the Papists, who will not distinguish justification from sanctification. The righteousness of sanctification, of which these places speake, wee acknowledge to be inherent, though that of justification be imputed: and that, (which I have shewed heretofore) as wee are by justification entitled to the kingdome of heaven; so by sanctification we are fitted and prepared for it. We confesse, that the heart must be cleane and pure before it can see God: and that by sanctification begun in this life the heart is prepared, but never fully cleansed untill it come to see God: wee acknowledge, that our sanctification is the end, not onely of our redemption, but also of our Election, *Ephes. 1. 4.* of our creation, and recreation according to Gods image, *Ephes. 4. 24.* of our vocation *1 Thes. 4. 7.* of our justification and reconciliation, *Col. 1. 22. Luk. 1. 74. 75.* That sanctification is the way wherein men being elected, called, justified, are to walke to their glorification. But though it bee *via regni*, yet it is not *causa regnandi*: that our Saviour by his Spirit, doth truly, really, and inherently worke the worke of sanctification in all those that are justified. But I beseech you what is the force of both these arguments? Our hearts must be cleansed by inherent purity; therefore we are not justified by imputed righteousness. Christ dyed and gave himselfe for us, that wee might bee sanctified with true inherent grace: therefore we are not justified by righteousness imputed. Christ gave himselfe for us ^r that he might redeeme and justifie us, that being redeemed ^r and justified wee might worship him in holiness and righteousness before him.

Finally, *Bellarmino* telleth us, that *many other arguments might be produced; but these, he saith, were the principall*, which notwithstanding for the most part were such as deserved with scorne to bee rejected, rather than to bee in good earnest refuted: which neverthelesse argueth not the insufficiencie of the disputant, but the badnesse of the cause, which admitteth no better proofes.

His ninth argument; because the heart must be cleane before it can see God. tenthly, because Christ redeemed us that we might be holy.

Tit. 2. 14.
Luk. 1. 74-75.





A TREATISE OF JUSTIFICATION.

THE SIXTH BOOKE:

Concerning Faith.

CAP. I.

What Faith is, and that it is not without knowledge.

§. I.



His fifth Capitall error of the Papists in the Article of justification, is concerning justifying faith: which hath many branches.

1. Concerning the nature of it, *viz.* what it is: and therein also they erre diversly.
2. Concerning the subject of it, both: and *viz.* that is the parties whole it is, and the parts of the man, wherein it is.
3. Concerning the object of Faith.
4. Concerning the act or effect of it, which is to justifie: where are three questions: the first, concerning the act it selfe, whether it doth indeed justifie, or onely dispose to justification; the other two, concerning the manner how it justifieth: the former, whether instrumentally, as the hand to receive Christ, who is our righteousness; or formally, as part of inherent righteousness. The other whether faith doth justifie alone.
- §. II. As touching the first, what faith is; they hold justifying faith to be but a bare assent, to all or any truth revealed by God: which, as it is, in their opinion, without speciall apprehension of Christ; so it may be void of knowledge, and severed from charity, as they teach.

The Papists
errour concern-
ing faith.

What faith is:
how in generall
it may be defini-
ed.

That

LIB. 6.

Faith is an assent.

The Greek fathers make assent *συγκατάθεσις* the genus of faith.

Clemens Alex. Basil. Theodoret. and Augustine saith that credere est cum assensu cogitare. d. de predestin.

55. c. 2.

a Act. 16. 14.

q πιστις ποθεν το πιστευσαι.

c Luk. 16. 31.

20. 6.

Rom. 8. 38.

2 Tit. 1. 13.

d Α' ουκ οτι οτι πιστες.

c Iohn 3. 33.

f Rom. 10. 17.
g Α' ουκ οτι οτι πιστες.

h De utilit. credendi. c. 1.

i Heb. 11. 13.

k 1 Cor. 2. 9.

E/sai. 64. 4.

l Tit. 1. 2.

Dent. 32. 4.

Iob. 14. 6.

m Stromat. 1. 2.

That faith in generall is an assent, and that it may be defined, to be a *firm and willing assent to every truth revealed by God, grounded on the authority of God revealing it, we willingly agree.* For hereby faith is distinguished from all other acts or habits of our minde. And first, from doubting, in that it is an assent: for in doubting the assent is withheld, which is *επιχειρηματις* from whence is *επιχειρηματις*, as contrariwise to assent is *επιχειρηματις*. And that faith is assent, it is evident, because *πιστις* (faith) is a perswasion, derived from the Verbe *πεισθαι*, which signifieth to be perswaded or to beleeve, and a man is said to assent unto, or to beleeve that, of the truth whereof he is perswaded: hence it is, that the act of faith, which is to beleeve, is expressed sometimes by the Verbe *πεισθαι*, c Act. 17. 4. 27. II. Heb. 11. 13. but most plainly, Act. 28. 24. *καὶ ἐπεὶ πείσθησαν οὗτοι τῷ λόγῳ, ἔειπεν αὐτοῖς ὁ Παῦλος· ἡ πίστις ἐστὶν ὁμολογία τῶν πραγμάτων τὰ ἑκείνου εἰρησυνέειπεν.* some beleeved the things which are spoken, but some beleeved not. Secondly, from opinion: in that faith is a firme assent, or, as Basil d speaketh, *συγκατάθεσις ἀδισταστή* an undoubted assent: for he that beleeve the truth of God, hath (as it were) put his seale unto it. But opinion is the judgement of things contingent, which may happen to be false. *Sed fidei falsum subesse non potest*: but the subject of faith cannot be false. Thirdly, in that it is a willing assent, from the forced beliefe of Devils, and some desperate wicked men, who beleeve that which they abhorre, or as Saint James speaketh beleeve and tremble, Jam. 2. 19. Mat. 8. 29. Fourthly, from all other knowledge, in that it is an assent to truth revealed or related by God, and grounded upon the authority of God speaking in his Word, for faith commeth by the hearing of the word. So saith Saint Basil *πιστις μὴ ἐκ τῶν ἰδίων συγκατατίθεται, ἀλλ' ἐκ τῶν ἀποστόλων καὶ ἀποστόλων.* Faith therefore is an undoubted assent of things heard in the assured perswasion of things preached by the grace of God. And that is it which Bellarmine citeth out of Augustine *quod intelligimus aliquid, rationi debemus: quod autem credimus, auctoritati*: that we understand any thing we owe to reason; but that we beleeve, to authority. All other firme assent is given to things, either in themselves evident to sense or reason, or to such as are manifested by discourse. But the object of faith is not discerned by sense, nor sounded by reason (such as is the mystery of the holy Trinity, and of the incarnation of Christ. &c.) neither is faith of things seene. Eye hath not seene, nor Eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. And whereas the certainty of all other knowledge is grounded upon sense or experience, and reason: the certainty of this knowledge is grounded upon the authority of God speaking in his word. For which cause the certainty of faith is greater than of any other knowledge: For howsoever sense and reason may be deceived: yet the ground of faith is unfal-
lible, which is the authority of God, who is *ἀψευδής*, one that cannot lye, a God of truth, yea truth it selfe: whereupon Clemens m Alexan-
drinus saith: *γινώσκοντες οὖν τὴν ἀλήθειαν ἀποδείκνυται βεβαιότης ἡ τοῦ τοῦ θεοῦ ὅτι ὁ θεὸς ἀληθὴς ἀδίδακτος ἐστίν.* Therefore it selfe is a firme demonstration, because truth accompanieth Faith those things which are delivered God, and Basil
n what

LIB. 6.

The doctrine of
implicit faith
confuted, first
as false.

1 Maldonat in
Ioh. 17.3.
u. 3. Ioh. 17.3.

way for them, who professe a faith not conformable to the Scriptures to put the Devil to silence, who will rest well content with such an answer: whereas if they should stand to the Scriptures the Devil would be able to confute them. As he did *Luther* (whiles hee was a Papist) in the question concerning the private Masse, which he did, not to teach him the truth, but by true accusations to bring him to despaire.

§. IV. This doctrine of the Papists concerning implicit faith, is both absurdly false, and notoriously wicked. False, in diverse respects. First, in that they say, justifying faith may be without knowledge: when as, first of all, faith it selfe is a kind of knowledge; yea a kind of certaine knowledge: yea, of all others the most certaine knowledge: as I have already shewed; proving, that it is that knowledge which we have by Divine relation or report, grounded on the authority of God speaking in his word. Secondly, because faith oftentimes in the Scriptures is called knowledge, or acknowledgment: as *Ioh. 17.3.* This is eternall life to know thee the onely true God and Iesus Christ whom thou hast sent. Now, we know God in the life to come by vision, in this life by faith; as their owne writers testifie. *Maldonat*: on that place: what is the cause faith he, that he seemeth to place eternall life in knowledge alone, that is in faith onely? And *Iansenius* *visa eterna inchoative & imperfecte hic habetur cognoscendo Deum per fidem: habetur autem in calu perfecte cognoscendo Deum per visionem.* *Esa. 53. 11.* My righteous servant by his knowledge or acknowledgement, that is, by faith in him shall justifie many. So *2 Pet. 1.2,3.* *Eph. 1.17.* *Col. 1.10. & 2.2.* *1 Tim. 2.4.* *2 Tim. 2.25.3.7.* *Tit. 1.1.* where, by *implicit* the knowledge or acknowledgement of Christ and his truth, is meant nothing else but faith, *1 Ioh. 2.3,4.* hereby we doe know, that we doe know him, that is, beleeve in him, if we doe keepe his Commandements: he that faith he knoweth him, namely, by faith, and keepeth not his Commandements is a liar and the truth is not in him. *Heb. 11.3.* By faith we understand or know, that the worlds were formed by the Word of God: where the act of faith is expressed by this term of *understanding* that which we beleeve, *1 Cor. 5.1.* we know, (that is, we beleeve, for otherwise it cannot be known but by faith) that after the dissolution of our earthly tabernacle, we have an eternall habitation in heaven. Thirdly, because in the Scriptures faith and knowledg are so linked together, that what we acknowledge we beleeve; & what we beleeve we know, *Ioh. 6.69.* we beleeve and know that thou art that Christ, *Ioh. 10.38.* that you may know and beleeve that the Father is in me, and I in him. *Ioh. 17.8.* they have knowen surely, that I came out from thee (saith Christ unto his Father) and they have beleeved, that thou didst send me. *Eph. 4.13.* till we all come into the unity of the faith and of the knowledge of the Son of God. *1 Tim. 4.3:* to bee received with thanksgiving of them which beleeve and know the truth, *1 Ioh. 4.16.* we have knowne and beleeved the love that God hath to us. Fourthly, it is not possible that a man should beleeve, acknowledge, or assent firmly to that which he doth not know so much as by relation or hearsay, how can they beleeve in him of whom they have

have not heard, and by hearing known, *Rom. 10. 14.* And who knoweth not, that the assent of faith determineth the judgement to that particular which is beleaved? As for example, if I beleave the resurrection, my judgement actually assenteth to that particular. But if I never have so much as heard or understood that God hath revealed such a thing that there shall be a resurrection, how can I possibly beleave it, or actually assent unto it. And therefore implicate faith is so farre from being a justifying faith that it is not so good as the bare historicall faith, which not onely wicked men but the Devils themselves have. For historicall faith hath in it an actuall assent, and implyeth a knowledge (at least by relation) of that which is beleaved. But implicate faith hath neither. Fifthly, to the implicate faith, the definition of faith: *Heb. 11. 1.* doth in no sort agree: for as it is so farre from being the substance of things hoped for, that it doth not so much as know what are the things hoped for, so it is further from being an evidence of things not seene, which implyeth a certaine knowledge of things by relation which are not seen or known by sense or reason. Sixthly, that which implyeth a contradiction is false and absurd: but the profession of the implicate faith made by a simple man, *viz.* that hee beleeveth whatsoever the Catholicke Church beleeveth, implyeth a contradiction: not onely because hee doth not beleave every, yea scarce any particular, but also through his ignorance sometimes doth actually beleave that which the Church doth not beleave; or doth deny credit to that, which the Church beleeveth. But here now is the speciall priviledge of implicate faith: * that although a man beleave an error, as that God the Father is greater than the Sonne, or ancients than he, or that the persons of the Trinity are divided by locall distance one from another, it is no offence, so long as he thinketh, the Church beleeveth so: and so saith *Gabriel* himselfe. If any man doe beleave thinking that the Church doth so beleave, though it bee erroneous he sinneth not, so that hee doe not obstinately adhere to his error, as was said before, *notab. 2.* Yea, faith hee, that which is more, this faith is meritorious: for such an one should not onely not sinne, but also by so beleaving that which is false hee should merit. Thus not onely hee is said to beleave who indeed doth not beleave, nor give assent to the truth: but also he who dissenteth from the truth, even from that which the Church doth hold.

6. V. Secondly, they are absurd, in saying, that faith may better be defined by ignorance than by knowledge. For *notitia* (knowledge) is the *genus* both of faith and of science, whereas ignorance is a privation of knowledge. It were therefore very strange, if faith, which is an habit of the mind, should be defined by a privation, and namely of that habit, which is the *genus* of it.

Yea, but (saith *Bellarmine*) faith is opposed to science, and therefore better to be defined by ignorance, than by knowledge. I answer, it is opposed to science, not as a privation, that it should be defined by ignorance, but as a *species* of the same kind *distinctionem* *composita* divided for *notitia* as the *genus* is divided into science and faith, the former, being a knowledge

CAP. I.

* *Gabr. Biel in 3. Sentent. dist. 25. art. 1. not 2. coroll 4. In tantum valet fides implicita, ut dicunt aliqui, quod si habens eam suscipiatur Patrem majorem vel priorem filio, &c. non peccat, dummodo hunc errorem pertinaciter non defendit, & hoc ipsum credit, quia credit ecclesiam sic credere. Sic Innocent. Hostiensis Ioan. Andreas Panormitanus in Rubric. de Summa Trinit. & fid. Cathol. Rosella fides nun. 2. apud Aror. instit. moral. lib. 2. c. 7. § 8. Gabr. Biel in 3. Sent. dist. 25. art. 3. dub. 4. Si quis credit, putans ecclesiam sic credere etiam errorem suum, non peccat, dummodo tamen pertinaciter non adheret. ut supra dist. 25. notab. 2. Imo, quod amplius est, hac fides meritorium facit. Nam talis non solum non peccaret, sed etiam sic crederet de falsum mereretur. The second absurdity, that faith may be better defined by ignorance than by knowledge.*

LIB. 6.

x 1 Cor. 2.9.

Bell. de justif.
l. 1 c. 7.
Bellarmine
proofes out of
the Scriptures.
The first out of
Esa. 7.9.

The second
and third.
1 Cor. 13. 2.
and 1 Cor. 13. 9.
γινώσκω εως
ουκ εγνωκα,
αλλα τω τω
αγαπητω
Chrysost. Oecum.
et c.

knowledge of things, either manifest in themselves, which is called *re*; or made manifest by discourse of reason, which is called *im*: the latter being a knowledge of things neither manifest to sense nor reason, but knowne onely by relation from God: where, by the way, you are to observe that the knowledge required in faith is not *re* of the cause, such as is in science, but onely *im*, which is to beleve the relation to be true, and that whatsoever God revealeth is infallibly true. And therefore by faith our judgements are captivated to yeeld assent to divine revelations, though either they may be above reason, or may seeme to be against sense or reason. For though sense and reason may be deceived: yet the ground of our faith, which is the authority of God, cannot be deceived, *nec fidei falsum subesse potest*: neither can the subject of faith be false. As for example: the mysteries of the Trinity, and of the incarnation of our Saviour be above our reason; the articles of the creation of all things from nothing, and of the resurrection of the body seeme contrary to reason, the article of eternall life containeth such things, as never eye did see nor eare heare, neither did they ever enter into the heart of man: and so of other articles of Christian religion; which notwithstanding we doe firmly beleve, and undoubtedly know to be true, as God hath revealed the same, grounding this our faith and knowledge on the authority of God speaking in his Word. This distinction of knowledge being acknowledged, that the knowledge of faith is neither the certaine intelligence of things in themselves manifest to sense or reason, nor that science which is *re* by the causes; or attained by discourse of reason; but onely *im* that the things revealed by God are infallibly true by reason of his authority, who is *Truth* it selfe; might serve as a sufficient answer to so many of Bellarmine's arguments and allegations as seeme worth the answering. But I will briefly examine his proofes, which are allegation of Scriptures, reason, and testimonies of Fathers.

§. VI. As for his allegation of Scripture: the first place alleadged out of Esa. 7.9. is not, as Bellarmine alleageth it, *unlesse you beleve you shall not understand*; but, if you beleve not, you shall not be established or as the vulgar Latine (which Bellarmine ought to stand to) *non permanebitis*: as contrariwise, 2 Chron. 20. 20. if you beleve in the Lord you shall be established; or, as the Latine, *securi eritis*. Neither doth it follow, that faith is not knowledge, because without faith we cannot come to the certaine intelligence of that which we beleve. For, as knowledge of the thing revealed goeth before faith; so faith goeth before the exact understanding and comprehension. In the two next places, 1 Cor. 13. 2. & 12.9. where faith, as he saith, is distinguished as a severall gift from knowledge: by faith is not meant justifying faith, but the faith of miracles, as I have else where shewed. Neither doe wee deny, but that knowledge may be a distinct gift from faith. As that knowledge which is either *principiorum* or *conclusionum*, which is *re*. Neither is knowledge alwayes joyned with acknowledgement which is faith: though acknowledgement implyeth knowledge alwayes. Knowledge therefore may

may be without faith, but faith cannot be without knowledge. To the fourth out of 2 Cor. 10. 5. that where knowledge is, there needs no captivating of the understanding. I answer, that faith being onely *notitia* in, and giving firme assent to that whereof it knoweth no reason, yea though perhaps it seeme above or against reason, subiecteth or captivateth the understanding to the authority of God. The last is from those places wherein the obedience of faith is mentioned. For, faith he, *obediencie in beleeving were not needfull, if by faith knowledge were given to men.* I answer, that in those places faith doth signifie the doctrine of faith, that is the Gospell, the truth, which men are then said to obey, Rom. 10. 16. Gal. 3. 1. Act. 6. 7. when they beleeve and profess it. As contrariwise those who doe not beleeve are said *averberari*, to disobey, and that in opposition to beleeve, Job. 3. 36. Act. 14. 2. & 17. 5. & 19. 9. Rom. 11. 30, 31, 32. & 15. 31. Heb. 3. 18, 19. 1 Pet. 2. 7. Neither should it seeme strange to Bellarmine, that by faith men attaine to knowledge, I meane to greater knowledge, when he urging even now that place, Esai. 7. 9. said, *faith is a degree and way to knowledge.*

§. VII. To the Testimony of Irenaeus, if it were entirely cited, I would subscribe. For speaking of those words, 1 Cor. 8. *Scientia inflat, dilectio autem adificat*, and having thereupon inferred, that it were better to know but a little, and to love God, than in a conceit of great knowledge to bee found blasphemous against God; hee repeateth the same againe, *Melius itaque est sicuti predixi, nihil omnino scientem quempiam, ne quidem unam causam cuiuslibet eorum qua facta sunt, cur factum, & credere Deo, & perseverare in eius dilectione qua honorem vivificat, nec aliud inquirere ad scientiam, nisi Iesus Christum filium Dei; qui pro nobis crucifixus est, quam per questionum subtilitates & multiloquium in impietatem cadere.* Where first observe, that the knowledge whereof he speaketh, is that whereby the causes or reasons of things are knowne. And wee doe confesse that a man may and ought simply to beleeve God without such knowledge: and secondly, that he speaketh by way of comparison, that it is better for a man to content himselfe with the knowledge of Christ alone joyned with love (which is not to be accounted implicate faith, for the Apostle himselfe determined to know nothing among the Corinthians, but Christ and him crucified) than affecting the knowledge of subtile and curious questions, to fall into impiety.

§. VIII. The place in Clemens Alexandrinus maketh wholly against the ignorance of implicate Faith. For whereas one there excuseth his ignorance (as many now a daies doe) because hee was not booke-learned, hee answereth; though thou hast not learned to read, yet *videndum est an non per te, sed per te* for hearing thou canst not be excused, because it is not to be taught. Now, faith he, in the words which Bellarmine citeth, faith is a thing belonging to the wife, not according to the world, but according to God (such as are taught of God) and it is learned without letters. Faith therefore is to bee learned, namely by hearing, and therefore is a knowledge, and they attaine unto it, who are not worldly wise, but such as are wise according to God, and there-

The fifth, where obedience of faith is mentioned.

The testimonies of Fathers.
Iren. 1. 2. c. 45.
Melius est nihil omnino scientem credere Deo & perseverare in eius dilectione qua hominem vivificat, quam per questionum subtilitates & multiloquium in impietatem cadere. Thus cited by Bellarmine.

2 1 Cor. 2. 2.

Clemens Alexandrin. Paedagog. 1. 3. c. 11. pag. 110.

LIB. 6.

a Rom. 10. 17.

Hilari. 1. 8. de
Trinitate.

Augustine.

b Epist. 102. ad
Evodum.
c Lib. 4. contr.
epist. fundam.
cap. 4.
d Tract. 37. in
Joan.e Serm. de Temp.
189. qui est de
Trinitate.
f De Agone Chri-
stiani c. 13.g Serm. de temp.
189.

fore such as have knowledge. Neither can men, as he saith, excuse their ignorance or their want of faith, because they are not booke-learned, for though they cannot read, yet they may heare, and by hearing a faith commeth.

§. IX. *Hilarie* inquiring how we should so be one in the Father and in the Sonne, as the Father is in the Sonne, and the Sonne in the Father, saith; that in such mysteries *habet non tam veniam, quam premium, ignorare*, (that is, *non intelligere*) *quod credas, quia maximum stipendium fides est sperare quae nescias*, it hath not so much pardon as reward, not to know what thou beleevest. For, it is the greatest stipend of faith to hope for those things which thou understandest not. For as the Apostle saith, they never entred into the heart of man the things which God hath prepared for us. And no doubt, but it is a great commendation of faith, when a man giveth glory to God, undoubtedly beleeving that to be true, which God in the greatest mysteries hath revealed, though he doth not comprehend the reason thereof. The thing revealed hee beleeve to be true and so knoweth it, though hee doe not distinctly, exactly and clearly comprehend it, the reason thereof, which hee findeth to be incomprehensible. What then, saith *Hilarie*, is there no office of faith, if nothing can be comprehended? *Imò hoc officium fides profiteatur, id quod credit incomprehensibile sibi esse, se scire*; yea, saith hee, let faith professe this office, that it knoweth that thing to be incomprehensible to it selfe, which it beleeve.

§. X. Out of *Augustine* he citeth five places, wherein he teacheth nothing but what we freely confesse, that the faithfull (for he speaketh not particularly of the ignorant, but of all the faithfull) beleeve those things which they doe not comprehend: or as hee speaketh in the first place *quae certa intelligentia non possunt discernere*, which by certaine intelligence they are not able to discern, which in the second place he calleth *intelligendi vivacitatem*, in the third *intelligentiam mysteriorum*, which in the fourth place hee sheweth not to goe before, but to follow after Faith. For first by relation wee know it, what God revealeth, then wee assent thereto, and having assented we come afterwards more distinctly to understand it. But he who seeketh not onely to know the thing but the reason thereof, may as he saith in the fifth place, be called *rationalis*, that is a quærist: whereas a faithfull man should say *Nescio quod credo*, I understand not that which I beleeve. *Vix scire*, saith hee, *Naturam Dei, hoc scire quod nescias*, wilt thou know the nature of God? know this that thou know'st it not. For as elsewhere he saith, *debemus credere, quod intelligere nondum valeamus, quam verissimè dictum est per Prophetam nisi credideritis, non intelligetis*. And in the Sermon seven now alleaged. *Nobis sufficiat*: Let it suffice us to know concerning the Trinity, what God hath vouchsafed to explaine — what Christ hath beene willing to shew, that onely I know; when a thou shalt arise and propound this question, what is God, and what is the reason, that is, the proper nature of the Trinity, let it suffice us to beleeve, that it is, (that is, it is, and not rashly seeke the reason of the Trinity.

§. XI. That

§. XI. That which he citeth out of *Prosper*, and is the same which even now I recited out of *Augustin*, is true, that faith goeth before cleare understanding, and men must beleve, that they may understand more clearely. For, as he truly citeth out of the Philosopher, *addiscendum oportet credere*, the learner must beleve: And as *Augustine* saith of unbelievers, *non possumus discere, quia nolunt credere*, they cannot learne, because they will not beleve; and as the Apostle of the unbelieving Israelites, that the hearing of the word did not profit them, because it was not mingled^h with faith. All this notwithstanding, no man can bee said to have learned that, which he did not first conceive and in some measure understand as it is taught, (for *scire* which is to learne, doth also signifie to understand) and then beleeveth that it is so: and so beleieving what is taught, groweth more distinctly and clearely to understand what he did beleve. But they which have but implicate faith, doe not so much as know the particulars of the Catholike faith, which are to be beleved; so farre are they from either learning or beleieving them.

§. XII. The brutish argument which he borroweth from ⁱ *Gregories* allegory of the Oxen and Asses feeding together, *Iob* 1. besides that it is to no purpose, (because allegories, specially such as farre fetcht, and not intended by the holy Ghost, prove nothing) is also depraved. For *Gregorie* doth not say that by the Oxen are meant the learned, by the Asses feeding by them, men unskillfull and unlearned, who simply beleieving doe rest in the understanding of their betters: but that the Asses are said to feed with the Oxen, because the more simple and dull, who are not capable of high points, meant by the Asses; conversing with the prudent meant by the Oxen, are fed with their knowledge or understanding.

§. XIII. To these few and weake authorities, many pregnant testimonies of the Fathers might be opposed, if it were needfull. These few may suffice.

1. *Hilarie*: ^k *Nec enim quisquam quod non sapit loquitur, nec quod loqui non potest, potest credere*. Neither doth any man speake what he doth not conceive, neither can he beleve that which he is not able to utter.

2. *Hierome*; ^l *qua est ista simplicitas, nescire qua credas?* What silliness is this, not to know the things which thou dost beleve?

3. *Chrysostome*; ^m having recited very many heads of Christian religion; all these, faith hee, and many more a Christian must know, and of all these hee must bee able to render a reason to them that aske it.

4. *Augustine*; ⁿ although no man can beleve in God unlesse hee understand somewhat concerning God, notwithstanding by that faith it selfe whereby he doth beleve, he is healed, that hee may understand greater matters—our understanding therefore, *proficit ad intelligenda qua credat, & fides proficit ad credenda qua intelligat, & eadem ipsa ut magis magisque intelligantur, in ipso intellectu proficit mens*: profiteth or is a proficient to understand what it may beleve, and our faith profiteth to

C A P. I.
*Prosper. De vita
contempl. l. 1.
c. 19.*

^h *Heb. 4. 2.*

ⁱ *Gregor. Mor.
l. 2. c. 25.*

^k *De viris. l. 8.*

^l *Contr. Luciferian.*

^m *Homil. de bapt. Christi.*

ⁿ *Augustin
Psal. 118. conc.
18.*

LIB. 6.

o Cyril. Alex. in
Ioan. l. 11 c. 16.
p Alban. p. 248.

q αμαρτωλῶν ἡμετέ-
ρων οὐκ ἔστιν ἡ σω-
τηρ; καὶ πάλιν ἡ
ἀποκρίσις; ποῦ ἐστὶν
ἡ σωτηρία;

Γ οὐκ οὐκ τὸ πρῶτον
παρονομαζόμενον, τὸ
ὡς ἡμετέροις, τὸ
πρῶτον ἡμετέροις.
Ἰνὸν δὲ ἀποκρίσις
ὡς τὸ πρῶτον, ὅτι
ἔστιν ἡ σωτηρία ἡμετέ-
ρων, ὡς ἡμετέροις.
Fulgentius,
contra Arianos.

P. Lombard l. 3.
Sent. dist. 24. c.

believe those things which it may understand, and that the same things may more and more bee understood, in the understanding it selfe the minde profiteth.

5. Cyril: ° Faith, what is it else, but the true knowledge of God?

6. In the second tome of *Athanasius* p there is a discourse against those, who bidding men not to search the Scriptures, but to be content with that faith which is among themselves (which is the very case of the Papists at this day) shall I (saith the author of that discourse) neglect the Scriptures? whence then shall I have knowledge? shall I abandon knowledge? whence then shall I have Faith? *Paul* cryeth out, how shall they believe, if they doe not heare? and againe, faith is by hearing, and hearing by the Word of God: therefore hee that forbiddeth the Word, stoppeth up hearing, and expelleth faith. But, saith hee, a little after, they who goe about to establish their owne opinions restrain men from the Scriptures, in pretence that they would not have them to be so bold to have access to them which are unaccessible, but in very truth, that they may avoid the confutation of their wicked doctrine out of them.

7. ° *Fulgentius*: *fides vera quod credit non nescit, etiamsi nondum potest videre quod sperat & credit.* True faith is not ignorant of that which it beleeveeth, although as yet it is not able to see that which it doth hope and beleeve.

8. The master of the sentences: *Fides non potest esse de eo quod omnino ignoratur.* Faith cannot be of that whereof a man is altogether ignorant. — Neither can a man believe in God unless hee understand somewhat, seeing faith commeth by hearing the Word preached. *Nec ea qua prius creduntur quam intelliguntur penitus ignorantur, cum fides sit ex auditu. Ignorantur tamen ex parte quia non sciuntur.* Neither are those things, which are believed before they bee understood, altogether unknowne, seeing faith commeth of hearing: yet in part men are ignorant of them, because they have not the science of them.

9. To these wee may adde the authority of the Creed it selfe, that is, as the Papists themselves doe teach, of all the Apostles consenting together: wherein they thought it not sufficient to teach men to profess their beleeve in that one article; I beleeve the holy Catholike Church, but in all necessary points that are to bee believed: first, concerning God, both in Himselfe, and in his Works: in Himselfe, both in respect of the nature of the Deity, and of the three persons in Trinity, the Father, the Sonne and the holy Ghost: in his Workes, of creation and government, and of redemption. Then, concerning the Church and the severall prerogatives thereof, viz. the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and life everlasting And further teach every particular Christian to say, and that with Christian resolution, *Credo* I beleeve these particulars, which cannot be done either with truth, if indeed he doe not beleeve each particular; or with that *confidence* which is meet, unless a man doth not onely beleeve all those particulars, but also knowe that hee doth

doth beleeeve them. And lastly, by this forme of profession, I beleeeve; they teach and confirme that of *Habac. 2. 4.* that the just shall live by his owne faith, and not by the faith of others.

§. XIV. Now I come to *Bellarmino's* reason, although I have already answered it in part. In him that beleeveth, saith he, there are two things, apprehension, and judgement or assent. Apprehension goeth before faith and is not knowledge, unlesse it be distinct and plaine, and that is not needfull to faith. Now the judgement or assent, saith he, is twofold: for either it followeth reason and the evidence of the thing, and is called knowledge, or else the authority of the propounder, and is called Faith. Therefore, saith he, the mysteries of faith, which surpasse reason, we doe beleeeve, we doe not understand. And therefore faith is distinguished against science, and is better defined by ignorance than by knowledge. *Answ.* This discourse is to prove that faith may be without knowledge: for whereas two things concur to faith, apprehension and assent, knowledge is required in neither, &c. But I answer, that these things are not well distinguished by *Bellarmino*. For first, apprehension or conceiving of the object is the common act of the understanding, going before all judgement of the understanding whatsoever. For it is not possible, that the understanding should judge of that, which it hath not apprehended or conceived. And yet, behold, implicate faith is so farre from being a true justifying faith, that it hath not so much as this first and common act of the understanding in it. For it doth not so much as apprehend or conceive the particular things to be beleevd. Secondly, judgement and assent are not to be confounded. For judgement is more generall, and belongeth to those things that wee doe not assent unto, as well as to those which wee doe. For when wee have in our mind apprehended, conceived, or understood any proposition, or thing propounded; then wee judge of it, either as false, and then wee dissent from it; or as doubtful, and then wee withhold our assent, and suspend our judgement; or as true, and then wee assent to it. But this assent, thirdly, is not to be confounded with faith, because it is more generall. For either we assent to a proposition faintly, imagining that perhaps it may be otherwise, as in contingent propositions, which so are true as that they may bee false. And then our judgement of them, and assent to them, is called opinion: or wee assent firmly, as being perswaded, that it cannot be otherwise, and this is called knowledge. Now, a man knoweth a proposition to be true, and is assured that it cannot be otherwise, being perswaded thereunto, either by the evidence of the thing, or by the infallible authority of the propounder. Of the thing, being either manifest in it selfe to sense and experience, or to reason, and then it is called *intelligentia*, whereby without discourse men know things so to be, which is noeticall or axiomaticall judgement of a proposition in it selfe manifest: or else manifested by discourse, as of questions syllogistically concluded, and this judgement or knowledge is called *scientia* which is the science of conclusions, which we know cannot possibly be false, the premises being true. But when a thing is neither

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manifest in it selfe to sense or reason, nor manifested by discourse; and yet we doe know and are undoubtedly perswaded of the necessary and infallible truth thereof, moved therunto by the divine authority of the propounder, which is the Spirit of truth: that is called faith, which is, as you heard out of *Basil*, *ἀνίμῳ ἢ λογισμῷ ἢ ὑποπόσει* an undoubted assent or full perswasion, or assurance *cui falsum subesse non potest*, the subject whereof cannot be false. Where fourthly, you see indeed that faith is distinguished against Science and evident intelligence, but as a speciall under the same generall, which is *notitia* knowledge. And therefore the mysteries of faith, which surpasse our reason, though we doe not understand them by that knowledge, which is of propositions either manifest in themselves, or manifested by discourse: yet wee know them to be undoubtedly true, because of the authority of the propounder, knowing i whom we doe beleeve. And therefore fifthly, very absurd was he who said, that faith may better be defined by ignorance, than by knowledge.

1. 2 Tim. 1. 12.

The wickednes
of the doctrine
concerning im-
plicit faith.

How the Pa-
pists under-
stand the
Article of the
Catholike
Church.
k *Gordons contr.*
1. cap. 27.

1 *Bulla Pij. 4.*
super forma
juramenti pro
fessionis facti.

§ XV. Thus have wee scene the falshood of the popish doctrine concerning *implicite faith*: now let us shew the wickednesse of it; which consisteth in this, that it is an horrible couzenage of the people to their perdition. Here therefore two things are to bee shewed: first, that it is an egregious imposture and couzenage. Secondly, that it is extremely pernicious to the people. Their couzenage stands in this: that when they say, that the faith required in a lay man, as sufficient to his justification, is to beleeve or rather to professe himselfe to beleeve whatsoever the Catholike Church beleeveth, though in particular he know not what the Church beleeveth: their meaning is, that the church of Rome, and therein the Pope is not onely the whole materiall object, but also the formall object of their faith. I say the whole materiall object. For they teach^k that whatsoever is to bee beleaved is reduced to this one article of the Creed, I beleeve the holy Catholike Church, and that this faith is a more entire faith, than if a man should say, I beleeve the whole Scriptures. For hee that beleeveth the Catholike Church, beleeveth whatsoever the Catholike Church propoundeth to be beleaved. Now their Church propoundeth to be beleaved, not onely the whole written word, both Apocryphall and Canonically, but the unwritten also, which are the traditions of the Church. They make the Church also the formall object of faith, not onely which wee beleeve; but also for which we beleeve, whatsoever is to bee beleaved, and so make the Church to be the rule and the *principium* or principle of their faith. These are the grounds of their imposture. But their couzenage especially consisteth in this: that whatsoever excellencie they ascribe to the Catholike Church, that they attribute wholly and onely to the Church of Rome, and therein to the Pope. For thus they expound that Article in their new Creed. I beleeve the holy, Catholike, Apostolicall Church of Rome the Mother and Mistresse of all other Churches, out of which there is no salvation. So excluding from salvation all those that have beene, are, or shall bee who live not in

in communion with, and subjection to the Church and Pope of Rome. This is the principall Net whereby the greatest number of silly soules are cony catch'd.

§. XVI. No doubt the Apostle by Catholike understood the Vniuersall, and not any particular Church, such as the Church of Rome, which was not then extant, when the Creed was made, as themselves doe teach. And therefore the Apostles themselves, when they made the Creed, were not of that Church. And by holy Vniuersall Church being an object of faith, and therefore not seene; they understand the uniuersall company of the Elect: which is the body of Christ, containing not onely the Militant Church, but also the Triumphant: and not onely the Church after the ascension of Christ, but also before from the beginning of the world. And not onely those who were or are under the Pope, but also those who never acknowledged any subjection to the See of Rome: such as were the Churches under the other foure Patriarches of Constantinople, Alexandria, Antioch, and Ierusalem; and such as are the greatest part of Christendome at this day. But if by Vniuersall must be meant particular, and if by Catholike must be understood Romane, then, by their doctrine, from the company of them that are and shall be saved, are excluded; first, the Church Triumphant; secondly, the Church which was from the beginning untill the Church of Rome was planted; thirdly the foure Patriarchall Churches, and others, which acknowledged no subjection to the See of Rome, in which were many Holy Martyrs, and the most of the godly and learned Fathers. In all which time the Bishop of Rome was, at the most, but a Patriarch, as others were, untill Phocas, that barbarous Tyrant, in the yeare of our Lord 607. made him Vniuersall Bishop, and Head of the Vniuersall Church, the proper title of Antichrist; fourthly, all those Churches which since that time, and at this day acknowledge no subjection to the Pope, as their Head, which is the greater and better part of Christendome. Now what a cozenage is this, to perswade men, that there is no salvation for those, who doe not acknowledge the Pope to be their head, that is, who are not limmes and members of Antichrist: especially when the Scriptures teach, that Antichrist preuaileth in them onely: that perish.

§. XVII. But although this be a grand imposture, as a right reuerend learned man hath shewed, to teach men to beleefe that the Church of Rome alone is the Catholike Church out of which none can be saved: yet this is but halfe of their cozenage. For that article of the Church they expound as if it were not *credo Ecclesiam*. I beleefe that there is a Church; as, when it is said, *credo communionem sanctorum, remissionem peccatorum, &c.* I beleefe the communion of Saints; the remission of sinnes; &c. but as if it were said *credo Ecclesiam*, or rather *in Ecclesia*. I beleefe the Church, or in the Church as that which cannot erre: and consequently beleefe, whatsoever the Church teacheth or propoundeth to be beleaved: making the Church the formall object of their faith, and principall rule or principle into which their faith is last

How the Apostle understood the Article.

1. 2 Thes. 2. 10.
Mat. 24. 24.
Apoc. 17. 8.
D. Morton Bishop of Lichfield and Coventry.
The second part of their cozenage.

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m *Thom. 2. 2. 2. 2.*
 9. 2. 6. *Minores,*
qui significantur
per afinos, de-
bent in creden-
dis adherere
maioribus qui
per boves signi-
fican tur.
 n *Turrecrem.*
Sum. 1. 3. 6. 4. 1.

o *Hofius de ex-*
press. Dei verbo.

The doctrine
 of implicate
 faith pernici-
 ous.

p *Rhemists in*
Luk. 4. 12. 11.

q *Ibid. in Marg.*

r *Luk. 1. 75.*
1 Ephe. 2. 12.
 & 4. 18.

last resolved, for which they give credit to the Scriptures themselves; which receive their credit and authority from the Church. Now by this Church they meane not the universall company of Catholikes, for they are compared to *Iobs* ^m Asses, but the Prelates of the Church of Rome, and among them the Pope, who virtually is the Church, in whom alone the prerogative of not erring resideth. For a generall or Occumenicall counsell, which is the whole Church representative, they say without the Pope may erre: but the Pope himselfe alone without a counsell cannot erre. And therefore the authority of a generall counsell and of the Pope together ⁿ is no more than of the Pope alone. It is the Pope therefore alone that cannot erre, who hath an heavenly and infal- lible judgement, who is the supream Iudge in all controversies, the chiefe and onely authentick interpreter of the Scriptures, so that no point of religion is to be held for truth but what he determineth, no text of Scripture to be held the word of God, in any other sense than hee holdeth: yea, that a text of Scripture urged against them in another sense, than he holdeth, is not the word of God, ^o but rather of the de- vill. By which meanes the Pope is stept into the roome of Christ and and is undoubtedly become Antichrist. So that the implicate faith of the Papiſts, whereby they professe themselves to beleve what is pro- pounded by the Church, meaning especially the See of Rome, that is to say the Pope, to be beleaved; and consequently whereby they professe themselves to beleve in the Pope as the principall rule, principle and foundation of their faith, is the very character and marke of the Beast, whereby men are branded to destruction.

§. XVIII. The which doth also prove the other point, viz. how pernicious the doctrine of implicate faith is, as tending to the perdition of the seduced people; which I will also prove by other reasons. For under the name of implicate faith they commend unto the Laity dam- nable ignorance; that, having blindfolded them, they may lead them, as it were, by the nose, whither it pleaseth them. To them it is sufficient to beleve what the Church beleeveth, though they know little or no- thing of the Churches beleefe. If one ^p of them be called before the Commissioners, hee shall say enough and defend himselfe sufficiently when he answereth that he is a Catholike, and that he will live and dye in that faith which the Catholike Church doth teach, and that this Church can give them a reason of all those things which they demand. And thus according to Christs promise, *Luk. 12. 12.* the holy Ghost (for sooth) teacheth ^q every unlearned Catholike to give sufficient rea- son of his faith. But it is evident, that those who live in ignorance, doe live in a state of damnation, or, as the Scripture speaketh, ^r doe sit in darkenesse and in the shadow of death. First, because they live with- out God, ^s as it were Atheists in this world. For they that know not God, have not God. Secondly, because they are void of all grace whereby they might hope to be saved. For knowledge being the first of all graces, where that is wanting, all the rest are absent. Againe, without faith there is no saving grace, for faith is the mother and roote

of

b Rom. 10. 14.

of all other graces ; and without knowledge there is no faith, as I have already shewed. For how can they beleve in him of whom they have not heard, and by hearing knowne ? Knowledge is, as it were, the first step towards faith and all other graces ; and therefore he that hath not that in some measure, hath not made one steppe in the way that leadeth to eternall life. Thirdly, because they are not Christs sheepe, nor Gods children. For I, faith our Saviour, know mine, and I am knowne of mine, *Iob. 10. 14.* They shall know me every one of them faith the Lord, from the greatest to the least of them, *Ier. 31. 34.* All Gods children shall be taught of God, *Esa. 54. 13. Iob. 6. 45.* every one therefore that hath heard and learned of the Father commeth to mee, faith our Saviour, and none else. All Gods children have the unctiō from the holy One, and they know all needfull things, *1 Iob. 2. 20. 27. Iob. 16. 13.* Fourthly, because it hath all the respects of evill in it. For it is not onely a sinne, but the cause of all sinne and error, a punishment and the cause of punishment, both in this life and in the world to come. A sinne, repoved and condemned, *Ier. 4. 22. & 9. 3. Hos. 4. 1. 1 Cor. 15. 34.* For it, a sacrifice was ordained, *Levit. 4. 2.* yea, all the sinnes, for which sacrifices were offered, were *ignorantia*, that is ignorances, *Heb. 9. 7.* The cause of sinne : *Errant u qui operantur malum.* They erre that sinne, and none erre but by ignorance as *Augustine* saith, *Non erratur nisi per ignorantiam*, whence sinners are called *ignorantes*, such as are ignorant and doe erre, *Heb. 5. 3.* Ignorance * is the mother of all errors. *Regnum ignorantie*, saith *Augustine*, *regnum erroris.* Ignorance also is a fearefull punishment, when God doth punish men with blindness of heart, *Esa. 6. 9, 10.* and sendeth upon them, *depressionem oculorum*, the efficacy of error, *2 Thes. 2. 11.* It is also the cause of punishment (for the people that understandeth not shall bee punished, *Hos. 4. 14.*) as of captivity, *Esa. 5. 13.* of destruction, *Hos. 4. 6.* it maketh men subject to the curse of God, *Psal. 79. 6. Ier. 10. 25.* and to eternall damnation, *2 Thes. 1. 8.* If our Gospell bee hid, saith the Apostle, it is hid to them that perish, *2 Cor. 4. 3.* For if it bee eternall life, to know God and Christ our Saviour, then not to know God and our Saviour is to misse of eternall life. *Qui ea quae sunt Domini nesciunt a Domino nesciuntur*, saith *Gregory*, *Paulo attestante, qui ait, si quis autem ignorat, ignorabitur.* The Councell of Rhemes, denyeth that they can bee saved, who doe not understand the Creed and the Lords Prayer. And againe, ^b no man can bee saved without faith, and no man can beleve that which he doth not know nor hath heard. *Augustine* ^c *ipsa ignorantia in eis, qui intelligere noluerunt, sine dubitatione peccatum est: in eis autem qui non potuerunt pena peccati. Ergo in utrisque non est iusta excusatio, sed iusta damnatio.* *Hierome* : ^d *Ignoratio Scripturarum, ignoratio Christi.* *Origen* ^e saith, the Devills possesse all those that live in ignorance.

§. X I X. All this notwithstanding, the popish Impostors detain the people in ignorance, they have taken away the Key ^f of knowledge, and shut up ^g the Kingdome of Heaven against their followers: for neither they goe in themselves, neither suffer them, that

u *Prov. 14. 22.*
Mat. 22. 29.

* *Concil. Tolet.*
4. c. 24.
Conc. Arelas.
4. can. 3.

y *Iob. 17. 3.*
z *Pastoral. l. 1.*
cap. 1.
1 *Cor. 14. 38.*
vulg.
a *Can. 8.*
b *Burchard.*
decret. lib. 2. c. 62.
c *Ad Sextum*
presbaptis. 103.
d *Proem ad*
Euseb. in com-
men. in Esa.
e *In Num. bom.*
27.

They detain the people in ignorance; and why?
f *Luk. 11. 52.*
g *Mat. 23. 23.*

L I B. 6.

h Job. 12. 35.
i Iud. 16. 21.k In Ioan.
μὴ δυνάμει λόγῳ
καὶ τῷ ἰσχυρίῳ
καταγγέλλει τὸν νόμον.1 Cor. 14. 35.
1 Pet. 3. 7.In the true
Church plenty
of Knowledge.m Theodore.
Therapeut.
serm. 5. pag. 81.
ἐπεὶ οὐκ ἐπὶ σοφίᾳ.

ol. 9. 23. 24.

that faine would enter, to goe in. They forbid them to reade the Scriptures which are able to make them wise to salvation, 2 Tim. 3. 15. which our Saviour therefore commandeth them to search, Job. 5. 39. They suffer them not to heare them, nor yet the divine service, otherwise than in an unknown tongue, contrary to the rule of the Apostle 1 Cor. 14. and wherefore all this? partly, that their errors and abominations should not be seene; for he that evill doeth hateth the light, and (as thieves by night) with the light of Gods Word to bee put out, or at least to bee hid under a Bushell: and partly that they may bee Lords over the peoples faith, and may make them beleefe what they list, that they may rule them at their pleasure, that they may lead them whither they please. For hee that walketh in darkenesse knoweth not whither he goeth, may as easily bee led up and downe, as Sampson after his eyes were put out. But those that are of God doe wish that the people of God may increase in knowledge of God, 1 Thes. 1. 10. that they may be perfect in understanding, 1 Cor. 14. 20. that they may abound more and more in knowledge, Phil. 1. 9. (For not to be proficient in knowledge they esteeme a great fault. Heb. 5. 11, 12. 2 Tim. 3. 7.) that the Word of Christ may dwell in them richly in all Wisdom, Col. 2. 2. & 3. 16. that they may bee able and ready to give an answer to every man that asketh a reason of that hope that is in them, 1 Pet. 3. 15. (for where men of all other professions can give a reason of that which they doe profess, it is a great absurdity, as Chrysostome testifieth, for a man professing himselfe a Christian, not to bee able to give an account of his faith) that they may trye all things and hold fast that which is good, 1 Thes. 5. 21. that Husbands may be able to instruct their Wives, and householders their families, Deut. 6. 7. & 11. 19. Yea Moses the Man of God wished, that all the Lords people were Prophets, Num. 11. 29.

§. XX. And as the godly have wished, so the Lord hath promised that in the Church of Christ there should bee plenty of knowledge, Esa. 11. 9. Ier. 31. 34. and that all the faithfull should bee taught of God, Esa. 54. 13. And this was verified in times past in the primitive Churches, and is at this day in all true Churches, and where it is not in some measure verified (as it is not in the Church of Rome) that is not a true Church. Not to speake of the present times, I will produce one Testimony of the ancient Churches. In which it was usuall to bee seene that the points of Christian Religion were knowne not onely to the Teachers of the Church, but also to all manner of artificers and handicrafts men, of women likewise, not onely such as were lettered, but those of the meanest sort, even servants and handmaids: and not onely Citizens but also Countrey people, as Husband-men and laborers had this knowledge, who might bee found conferring of the Divine Trinity, of the Creation of all things, and having better knowledge of the nature of man, than Plato or Aristotle.

Finally, the Papiests by their doctrine of implicate faith, do bereave the faithfull of their chiefe rejoycing. For thus saith the Lord. Let not the wife

That true faith cannot be severed from Charity.

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C. A. P. 2.

wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth mee, that I am the Lord, which exercise loving kindnesse, judgement and righteousness in the earth, for in these things I delight saith the Lord. So much of the first question.

C. A. P. II.

Proving that a true justifying faith cannot bee severed from Charity and other graces.

§. I.

THE second question concerning the nature of faith is, whether a true justifying faith may be severed from Charity and from all other graces of Sanctification. The Papists hold the affirmative, we the negative.

The reasons of our assertion, that true justifying faith is ever accompanied with Charity and other graces, and cannot indeed be severed from them, are manifold and manifest.

My first reason is this: All that are regenerate and borne of God have Charity, and other graces of sanctification.

All that truly beleeve in Christ, or, which is all one, that have a true justifying faith are regenerate and borne of God.

Therefore all that truly beleeve in Christ, have charity and other graces of sanctification.

The proposition is thus proved. Regeneration consisteth in the infusion of graces of sanctification; and therefore they, who are regenerate, are indued with those graces.

Secondly, regeneration is the renewing of a man according to the image of God in true holiness and righteousness, Ephes. 4. 24. both which are comprehended in Charity. The former, being the love of God; the other, of our neighbour.

Thirdly, the Papists themselves doe teach, that when men are regenerated in baptism, there is with faith infused Charity.

Fourthly, as he that hath Charity is borne of God and knoweth him: so he that hath not Charity knoweth not God, and much lesse is borne of him. 1 Iob. 4. 8.

The assumption: All that have a true justifying faith are regenerate and borne of God. For first, whosoever beleeveth, that Iesus is the Christ, is borne of God, 1 Iob. 5. 1. Secondly, as many as receive Christ

Our first reason
because he that
hath true faith
is regenerate.

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Christ (by faith) to them he gave this, *etiam*, this priviledge or prerogative to be the sonnes of God, even to them that beleeve on his name, who are borne not of blood nor of the will of the flesh, nor of the will of man, but of God. *Iob. 1. 12. 13.* Thirdly, All that doe truly beleeve are the children of God by faith in Christ Iesus. *Gal. 3. 26.* Fourthly, Faith is a grace of regeneration, which the holy Ghost doth ingenerate and infuse, when hee doth regenerate as the Papists themselves confesse. Neither is it of nature, or from our selves, but it is the speciall gift of God, *Ephes. 2. 8.* for no man can truly say, that is, with a lively and unfained assent of the heart, that Iesus is the Lord, but by the holy Ghost, *1 Cor. 12. 3.* To beleeve, that Iesus is the Christ, the Sonne of the living God, flesh and blood hath not revealed to any man, but God the Father, who is in heaven, *Matth. 16. 16, 17.* No man, saith our Saviour can come to me, that is, beleeve in me, (*Iob. 6. 35.*) except the Father, who hath sent me, draw him, *Iohn 6. 44.* and except it be given unto him by my Father, *vers. 65.* and how given? as a proper fruit of election. For justifying faith is the faith of the elect, *Tit. 1. 1* given unto us when we are called, according to the purpose of God and his grace given unto us in Christ before all secular times, *2 Tim. 1. 9.* For thole, whom God giveth to Christ by election, they come unto him by faith, *Iob. 6. 37.* and so many as are ordained to eternall life, beleeve, *Act. 13. 48.*

§. II. Secondly, *Whosoever have the Spirit of Christ, dwelling in them are endued with Charity and other graces*, which all are the fruits ^a of the Spirit, who is the Spirit of ^b grace; and contrarywise they who have not Charity, have not the Spirit of Christ. For the Spirit of Christ is the Spirit of love: God is love, and he that abideth in love dwelleth in God, and God in him, *1 Iob. 4. 16.* but he that loveth not, knoweth not God and much lesse dwelleth in him, *vers. 8.*

All that have true faith have the Spirit ^c of Christ dwelling in them, by which Christ dwelleth in them, and those which have not the Spirit of Christ are none of his, *Rom. 8. 9* Faith is the proper worke of the Spirit who is therefore called the Spirit of faith, *2 Cor. 4. 13* And therefore those, who are endued with true faith, ^d have the Spirit, by both which Christ dwelleth in us. Againe, all that are the sonnes of God have the Spirit of Christ, *Gal. 4. 6.* all that truly beleeve are the sonnes ^e of God; as hath been shewed All that be Christs they have his Spirit, for those that have not his Spirit are none of his, *Rom. 8. 9.* All that truly beleeve are Christs, *1 Cor. 3. 23.* both because God hath given them unto him, *Iohn 6. 37. & 17. 9, 24.* and because he hath bought them with a great price, *1 Cor. 6. 19.* and because by faith they are engrafted and united unto him as his members.

Therefore all that have true faith, are endued with Charity and other graces.

§. III. Thirdly, all that are sanctified are endued with Charity and other graces, for in them our sanctification doth consist.

All that have true faith are sanctified. For first, by faith the heart is purified,

Our second
reason; because
he hath the
Spirit of Christ.
^a *Gal. 5. 22.*
^b *Heb. 10. 39.*

^c *Rom. 8. 14.*
1 Cor. 3. 16. 6. 19.
2 Tim. 4. 14.

^d *1 Cor. 13. 5.*
1 Iob. 3. 24.
Eph. 3. 17.
^e *Gal. 3. 26.*
Iob. 1. 12. 13.
Iob. 3. 24. 4. 13.

Our third rea-
son, because he
is sanctified.

That iustifying faith cannot be severed from charity.

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purified, *Act. 15. 9.* and true faith worketh by love, *Galatians 5. 6.*

Secondly, because all that are justified are also sanctified. All that have a true faith are justified, therefore all that have a true faith are sanctified. The proposition can in no sort be denied by the Papists who confound justification and sanctification. But though they must necessarily be distinguished, yet they may not, they cannot be severed. They are such unseparable companions, that whosoever hath the one, hath the other and whosoever hath not both, hath neither: whosoever is in Christ (as all the faithfull are) is a new creature, *2 Cor. 5. 17.* he liveth not after the flesh but after the Spirit, *Rom. 8. 1.* He crucifieth the flesh with the lusts thereof, *Gal. 5. 24.* This truth is confirmed by the oath of God, whereby he hath promised in the covenant of grace, that to all the faithfull the sonnes of Abraham he will give them redemption and justification, and being redeemed hee will give them grace to worship him in holiness and righteousness before him all the dayes of their life. Those therefore whom God doth justify by faith, he doth sanctifie by his Spirit.

Fluk. 1. 73, 74, 75.

But all that have a true justifying faith are justified, and by their justification have right, or are entituled to the Kingdome of heaven, *Act. 13. 38, 39.* yea the Gospell teacheth, not onely that they which truly beleeve shall be saved, but also that they are translated from death to life, and that they have eternall life. *Iob. 5. 24. & 6. 47. 1 Iob. 5. 11. 13.*

Five other reasons.

§. IV. Fourthly, all true disciples of Christ are endued with charity. *Iob. 13. 35.*

All that truly beleeve in Christ are his true disciples, therefore, &c.

Fifthly, that which worketh by Charity is not without it:

True faith worketh by Charity, *Gal. 5. 6.*

Sixthly, The formed faith is not severed from Charity as the Papists themselves teach.

True justifying faith is the formed faith, for that which is without forme is neither a true nor justifying, but a dead and counterfeit faith.

Seventhly, If faith without Charity doe not justifie, then a true justifying faith is not without Charity. But the former is true, for that faith which is without Charity profiteth nothing, *1 Cor. 13. 2.* therefore the later.

Eighthly, out of *1 Iohn 4. 8.* hee that beleeveth knoweth God, they that love not know not God, *ergo*, they that love not, beleeve not.

§. V. To these eight arguments wee will adde seven more out of the Epistle of *S. Iames, Chapter 2.* beginning at the *14. verse*: where, he doth not goe about to prove, that a true justifying faith doth not justifie alone, but that that faith, which is alone without Charity, without good workes, doth neither justifie alone, nor at all. And that hee proveth by these reasons:

Seven other Arguments out of *Iam. 2. 24, &c.*

First, *verse 14.* True faith doth justifie and save a man, that faith which is in profession onely being void of Charity, or, as Saint Iames speaketh, when a man saith he hath faith and hath not workes, doth not justifie or save a man, and therefore is not a true faith.

Secondly, *à pari, verse 15, 16, 17.* Charity which is onely in words

C c

and

True faith cannot be severed from charity.

L I B. 6.
g I Iob. 3. 18.

and profession, and not indeed and truth, is unprofitable and vaine: so *pari ratione*, faith which is onely in profession, being alone, void of Charity and of good workes, is dead.

Thirdly, *verse 18.* True faith may be demonstrated by good workes, but that faith which is in profession onely, and void of Charity cannot be demonstrated by good workes, therefore it is not a true faith.

h In epistolam
Joan. tract. 10.

Fourthly, *ver. 19.* that faith which is common to devils is no true justifying faith, for they beleeve that which they abhorre, whereupon *Augustine* saith, *Fides Christiani cum dilectione est, demonis autem sine dilectione.*

Fifthly, *ver. 20.* the dead faith of a vaine man is not a justifying faith: that faith which is without charity is the dead faith of a vaine man; therefore not a justifying faith.

Sixthly, *ver. 21. 22. 23. 24. 25.* True justifying faith is such a faith as was that of *Abraham*, or at least as was that of *Rahab*, that is, fruitfull of good workes: but that which is without Charity and without good workes is not such a faith as that of *Abraham* or of *Rahab*.

Sevently, *ver. 26.* *a simili.* as the body without spirit is dead, so that faith which is without good workes is dead. Vpon these arguments of *Saint James* it doth inevitably follow, that seeing that faith which is severed from Charity, and destitute of good workes is not a true justifying faith, therefore a true justifying faith is not severed from Charity, nor destitute of good workes.

Six other arguments
defended against
Bellarmine.
First, out of
1 Tim. 5. 8.

§. VI. These fiftene Arguments, are, as I suppose, without exception. Those which *Bellarmino* thought he could best answer, he hath propounded as our best Arguments, and cavilled with them: they are in number six, the first out of 1 Tim. 5. 8. That, for want whereof a man declareth himselfe to be without true faith, and to be worse than an infidell, cannot be separated from a true faith.

For want of Charity, yea, for want of one branch thereof, which is to provide for a mans owne, especially, those of his owne house, whom the very infidels are wont to provide for, a man declareth himselfe to be without true faith, that is, in *Saint Pauls* phrase, hath denyed the faith and is worse than an infidell in that particular: therefore Charity cannot be separated from true faith.

i Tit. 1. 16.

To this *Bellarmino* frameth an answer, against himselfe, that, as *Chrysostome*, and other interpreters doe witness, the Apostle speaketh of such, who are said to deny the faith, because they doe not live, as faith doth teach men to live, (as none doe, who have not Charity, and therefore those who have not Charity have not faith) who, as the same Apostle saith, *professe themselves to know God, but indeeds deny him*: which also is against himselfe: for how, saith *Chrysostome*, can such a man be said to beleeve, that denieth God? Therefore, saith he, the wicked deny the faith not in heart or mouth, but indeed; and of them, saith he, writeth *Saint Gregory*, whose testimony he alleageth directly against himselfe, *Eos non veraciter credere, & non habere veram fidem, qui non bene operantur*: that they doe not truly beleeve, nor have a true faith, who doe not worke well.

k Homil. 29.
in Evang.

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well. And therefore those that worke ill, as those doe who are without Charity, and namely those who provide not for their domesticks, shew that they have no true faith. But this he saith with another testimony of the same *Gregory*: that many enter into the Church, because they have faith; and yet want the wedding garment, because they have not Charity. Where, by faith we are to understand the profession of faith; which many make who have not Charity. But by the wedding garment, we are, according to the Scriptures, to understand rather Christ and his righteousness, as I have shewed heretofore, put on by a true and lively faith: for he that was without the wedding garment, wanted faith, as well as charity. The Author of the unfinished *Worke in Chrysostome* saith: *Nuptiale vestimentum est fides vera, quae est per Iesum Christum & iustitiam eius*: the wedding garment is the true faith, which is by Iesus Christ, and his righteousness. But will you heare one of their owne Writers, upon *Matth. 22.* what is, faith he, a that wedding garment: to wit, that wherof *Paul* speaketh, when he saith, o put on the Lord Iesus Christ. This garment is inwardly, put on by faith, when thou puttest on Christ's righteousness, to cover thy sinnes, &c.

6. VII. The second out of *Iob. 6. 64.* *Judas*, though he professed the faith, is yet said not to have beleevd, because he wanted Charity, and therefore they who want Charity want faith. *Bellarmino* answereth, that he is said not to beleve, because at that time he had lost his faith. I reply: *Judas*, though he professed the faith, yet he never had true faith, and therefore never lost it. For from the beginning Iesus knew who they were that beleevd not, and who should betray him: for this cause saith he in the next verse, q I said unto you that no man can come to me (that is beleve in me, *verf. 35.* and *64.*) unless it be given unto him of my Father which hee insinuateth had not been given to *Judas*, whom from the beginning he knew to be no belever.

6. VIII. Hee that faith hee knoweth God; namely by faith, and keepeth not his commandments, is a liar. *Bellarmino* answereth, that he speaketh of the knowledge of familiarity, and friendship: of which the Lord speaketh to the wicked, *Matth. 7. 23.* I know you not. whereunto I reply, that if he speake of such knowledge it is the knowledge of faith, and cannot be had but by faith, and so the argument standeth in force. Howbeit, unfitly doth he alleage the Lords not knowing of the wicked, to prove the meaning of our knowing of him. If he speake not of the knowledge of faith, the argument is the stronger, for if he be a liar, that only faith that he knoweth God and keepeth not his commandments, then much more is hee a liar, that saith hee knoweth God by faith, and keepeth not his commandments. *Beda* indeed expoundeth this knowledge of God of the love of God, which is a fruit and consequence of our faith, *hec est Deum nosse quod amare*: but others, of faith, as *Gregory* speaking of this place, *notitia quippe Dei ad fidem pertinet*. *Oecumenius* maketh this verse to bee of the same signification with the sixth verse of the first Chapter. If we say, that we have fellowship with him, and walke

1 Homil. 38.

m In *Matth. 22*
hom. 41.
n I. Ferus in
Matth. 22.
o *Rom. 13. 14.*
Gal. 3. 27.
p Cum suis peccatis superinduis Christi iustitiam, suis demeritis ipsius obedientiam.
The second out of *Iobn. 6. 64.*

q *Verf. 65.*

The third out of *Iobn. 2. 4.*

r In *Exph.*
hom. 22.

the body of a man being dead is a true body in respect of the generall nature of a body, both because it consisteth of three dimensions, as all true bodies doe, and because it consisteth of all the Elements, as all perfectly compounded bodies doe. But whereas bodies perfectly compounded are subdivided, in *corpora inanimata & animata*: the dead body of a man, or of a beast, or of a plant, is not a true body in *genere animalium*, no more than the severall parts thereof, as the eye, the eare, &c. because it is deprived of his forme, which is the *anima* thereof according to his kind. So faith which is dead, may in respect of the generall nature of faith bee called a true faith, because it is an assent to the truth revealed by God: yet whereas assent is either forced, or voluntary, and that either to the Law, which is the legall, or to the Gospel which is the Evangelicall faith, and this, either unfained, lively, and effectuell, or counterfeited, idle, and uneffectuell: therefore the dead faith being either not voluntary, such as is in the Devils and some wicked men, who beleve that which they abhorre; or not Evangelicall, as in the Lewes, or not unfained, lively, and effectuell as in hypocrites and unsound Christians, is not a true justifying faith, because it wanteth the forme and as it were the *anima* of a true justifying faith, which is the inward integrity: for that is *actus primus* the inward *inoperatio* or efficacie thereof, whereby it doth effectually receive, that is, apprehend and apply Christ to the beleever.

It is true, that by a metaphor taken from men faith is said to be either alive or dead: though herein is a dissimilitude; because a man is said to be dead, who before had lived, but faith is onely said to be dead not because it ever had lived, but because it is without life, as many things also are by a metaphore said to bee dead, blind, or dumbe, which never did live, see, or speak. But faith he, faith is said to be alive, when it worketh: and dead, when it worketh not. I had rather say it is alive when it is operative and energetical, though it do not alwaies actually work, as in sleep: and dead, when it is idle, uneffectuell and unprofitable. But this is nothing to our argument: for if faith without charity, or without workes bee said to bee dead, then a true lively justifying faith, cannot be without charity or good workes; and that which is is not a true justifying faith no more than a dead man is a man: and yet as a dead man, which is but a carcase, is called by the name of that man whose carcase it is: even so dead faith, which is but a carcase, or rather a counterfeited of faith, is called faith, not properly and truly, but *equivocè*.

§. XI. That faith by which a righteous man shall live is not without Charity:

By a true justifying faith a righteous man shall live.

Therefore a true justifying faith is not without charity.

To the assumption Bellarmine answereth two wayes. First, *that a righteous man is said to live by faith, because by faith, which is the substance of things hoped for, he patiently supporteth himselfe in expectation of eternall life.* To which I reply, that the words are, the just shall live, and that the Apostle more than once alleadgeth that testimony in the question

The sixth out
of Hab. 2. 4.

LIB. 6.

Testimonies of
Fathers: first,
Chrysostome.
y εν αγαπῇ
πιστε ὁ ἄνθρωπος
ἀγαθὸν ἔργον.
Chrysost. de fide
& lege. l. 6. 838.
1 De fide & ope-
rib. c. 23.

2 In epist. Ioan.
tract. 10.
De fide & ope-
rib. c. 16.

3. Aug. in Ioan.
tract. 9. Sent.
lib. 3. dist. 23.
August. in Psal.
130. & epist. 85.
4. De penitent.
dist. 2. c. 14.
De verbis Do-
minum serm. 61.
a Lib. 3. epist. 73.

b In Jac. 2.
c ἐν ἀγαπῇ
ἀνθρώπου
ἐργάζεται θεὸς.

d In evangel.
Ioh. 29.
e Ibid.

f Tit. 1. 16.

of justification, as *Rom. 1. 17. Gal. 3. 11.* to prove, that by faith a man is justified, that is entituled to eternall life. Secondly, hee answereth, that the Prophet speaketh of fides formata per charitatem such as is in the just, who by such a faith, as worketh by love, doe live a spirituall life: which answer maketh wholly for us. For if the true faith, whereby the just man shall live, is formed by charity, as the Papists speake, and worketh by charity as Saint Paul saith: then it followeth, that the true justifying faith is never severed from Charity.

§. XII. To these arguments grounded on the holy Scriptures, I will adjoyne some Testimonies of the Fathers. Chrysostome y so soone as you beleeved, you brought forth good workes—for faith in it owne nature is full of good workes: and so Clemens Alex. from l. 5. that faith is ἡ ἀγαπῇ τὸ ἀγαθόν, the worker of good things & ἀνεκτίττειται θεοῦ, and the foundation of just working. Augustine, *Inseparabilis est bona vita à fide qua per dilectionem operatur, mo verò ea ipsa est bona vita:* a good life cannot be severed from faith, which worketh by love: yea it selfe is a good life.

2 Fides Christiani, saith he, cum dilectione est, demonis autem sine dilectione, and accordingly he calleth faith without workes, the faith not of Christians, but of Devils. Againe, to beleeve in Christ, it is not this to have the faith of Devils which worthily is esteemed to bee dead, but to have that faith which worketh by love. And so he and some others expound that phrase of beleeving in Christ. 3. *Ille enim credit in Christum, qui & sperat in Christum, & diligit Christum. Nam credere in Christum est credendo amare. In Christum credere est amando in ipsum tendere. Pias fides sine spe & charitate esse non vult. 4. Si fidem habes sine spe & dilectione Christum esse credit, non in Christum credit.*

Isidorus Pelusiota a μὴδὲν ἰσχυρὸν ἐν τῇ πίστει, ὅτι καὶ τὸν ἀπὸ τῆς πίστεως τὸν αὐτὸν ἀγαπῇ, οὐδὲν οὐδὲν ἀποκρίνεται. Neither doe thou thinke that faith (if that ought to be called faith which is convinced or reproved by thine own works) can save thee.

Occumenius: b that faith accreweth not to an uncleane person, ἀγῶς δὲ τὸν ὀπίστανται, I meane a true faith, who will deny? for neither may ointment bee put up into a vessell full of filth, neither c can the faith of God bee ingendred in an uncleane man.

Gregory d as we heard before, denyeth them truly to beleeve or to have a true faith, who doe not live well. For that is true faith, saith e he, which that which it saith in words, it doth not gainsay in manners. Hence it is, that Paul speaketh of certaine falsis fidelibus falsly called faithfull men, who confesse f that they know God, but in deeds deny him. Hence, Iohn saith, he that saith hee knoweth God, and doth not, &c. the which, seeing it is so, wee ought to acknowledge the truth of our faith in consideration of our life. For then are we truly faithfull, if what wee promise in words, wee performe in deeds—if a man after Baptisme keepe that which he promised before baptisme, let him now, being certaine that he is faithfull, rejoyce: where observe, that those are faithfull (not that are baptized, but that keep their vow of Baptism, and that those that live wickedly are falsi fideles falsly called faithfull.

Againe

may be severed from Charity, disproved.

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g Againe *quantum credimus, tantum amamus.*

h *Anselm. fides qua non habet charitatem & opera bona, fides Damnum est non Christianorum.* Faith which hath not charity and good workes is the faith of Divels not of Christians. And againe: *fides sine operibus non est vera fides.*

Bernard^k: faith maketh a true Catholike not that which is common to Devils and men, but that which is common to men and Angelicall Spirits: and which is that? that which worketh by love.

C A P. 3.

g Hom. 22. sup.

Ezek. Sent. dist.

25. C.

h In Gal. 5.

i Ibid.

k Serm. ad pastores in synodo.

De iustif. li.

ca. 5.



CHAP. III.

Bellarmines proofes, that true faith may bee severed from Charity,
first, from the Scriptures, and then from Fathers.

§. I.



Ow let us examine *Bellarmines* proofes. And first out of the Scriptures. 1. *Iob. 12. 42, 43.* Many of the princes or rulers beleaved in Christ, but they did not confesse: for they loved the glory of men more than the glory of God. Here, saith hee, the Evangelist testifieth, that in these Princes, there was Faith without Charity. His reason is thus to be framed.

His first prooffe
out of *Iob. 12.*
42, 43.

The Princes, which did not confesse Christ, were void of Charity:

The same Princes beleve in Christ.

Therefore some that beleve in Christ are void of Charity.

The proposition is proved, because they loved the glory or praise of men more than of God. *Ans.* If they did absolutely and altogether preferre the glory of men before the glory of God, then had they neither love of God, nor faith in Christ, see *Iob. 5. 42, 44.* But if by force of temptation or by humane frailty, as fearefulness, and too much love of the World, which are corruptions incident to the best, they were for a time hindered from professing Christ; I dare not say, they were void of Charity. For Saint *Peter*, when he both loved Christ and beleaved in him, did deny him; which was worse than not confessing him. And it may be, that among those rulers were reckoned, *Nicodemus*, and *Ioseph of Arimathea*; who, though they had not for a time openly professed Christ: yet when there was greatest cause of feare and of doubt, and least encouragement to professe him, they expresse their love towards him, *Iob. 19. 31, 39.* To the assumption, I answer, those princes, who being void of Charity, loved the glory of men more than the glory of God, by the testimony of Christ, neither did, nor could beleve, *Iob. 5. 42, 44.* Neither did all they truly beleve in Christ, who
in

a *Iob. 19. 38.*

L I B. 6.

His second
prooffe out of
1 Cor. 13. 2.

b. 4. p. 120.

in the Scriptures are said after a sort to have beleev'd in him, For *Ioh. 2. 23.* many are said to have beleev'd in his name, to whom our Saviour would not, *verf. 24. 25.* concredit himfelfe, becaufe hee knew what was in them, *verf. 24. 25.*

§. 11. His second prooffe is out of 1 Cor. 13. 2. If I had all faith, so that I could remove mountaines, and have not charity, I am nothing. therefore faith may bee severed from Charity. *Ans.* This place is either generally understood of all faith, or particularly of the whole faith of working miracles, but in neither sense doth it favour the popish fancie. If generally, then the Apostle must bee understood, as speaking *ad' iudicium*, by way of supposition, and not as positively affirming, that either he, or any other having all faith wanted Charity; therefore this supposition (*qua nihil ponit*) proveth nothing. Yea, in suppositions and fained comparisons a man may suppose things incredible and impossible; and much more improbable, (as in this place it selfe, if I should speake with the tongues of men and Angels and have not love, if I had all faith so that I could remove mountaines, and have not love, and though I bestow all my goods as it were by *b. morsels* to free the poore, and though I gave my body to be burnt and have not Charity) and yet those suppositions, whether improbable or incredible, are of no lesse force in arguing, than if they were absolutely true. Indeed if the adversary could from this hypothetick proposition truly assume the antecedent (as he cannot) then might hee urge this place to some purpose: but if it may more truly be denied, or taken away, (as for example, if I or any other had all faith, and yet had not love, as never man yet had) then is this allegation to no purpose. To this Bellarmine replyeth, *that the Apostle doth not argue from a condition impossible, but useth an hyperbole; when notwithstanding it is most evident, that the Apostle speaketh not in a simple hyperbolicall speech, as Bellarmine maketh him, but ad' iudicium; if I had, which I have not, but this supposall or fiction of a condition incredible doth no lesse prove the necessity of Charity, than if it were absolutely true.*

If the place be understood particularly of the faith of miracles, the particle *all* being not universall but integrall, as if it had beene said, the whole faith including all the degrees of it (which is very probable, not onely in respect of the authority of the Fathers heretofore mentioned, but also by the words themselves: first, becaufe he saith *utrumvisque*, as speaking of a particular; secondly, becaufe hee doth instance in a high degree of that particular, *so that I could remove mountaines,*) then this allegation is impertinent. For the question is not of the faith of miracles, whether it may be severed from Charity, which we confesse: but of the true justifying faith: which not all they have, who have the faith of miracles. For that hath beene bestowed upon Iudas and other reprobrates, *Matth. 10. 1. & 7. 22, 23.* which plainly overthroweth Bellarmine's conceit, that *the faith of miracles is the same with justifying faith but excelling*, which is false in two respects: for first, it would then follow, that all they who have had this faith, should have beene endued with justifying

justifying faith, and that all who have excelled in the greatest measure and degree of justifying faith, should have been adorned with the faith of miracles. Both which are untrue. Secondly, the Schoole-men when they distinguish grace into *gratia gratum faciens*, (which is the justifying and sanctifying grace tending to the good and Salvation of the party who hath it) and *gratia gratis data* tending to the good of others, the faith of working miracles is reckoned in the latter rank, 1 *Corinthians* 12. 8, 9, 10.

§. III. Yea, but it is promised, Mark. 16. 17. that signes should follow them that beleeve, namely by a justifying faith whereof is mention, vers. 16. But not, say I, that all beleevers should be workers of miracles, but some for all. From whence nothing can be proved, but that to some, which did beleeve, the gift of working miracles should be granted for the confirmation of the faith.

Yea, but by faith in former times the faithfull stopped the mouths of Lions, quenched the violence of fire, Heb. 11. 33. 34. *Ans.* These examples recorded in the Scriptures were not wrought by the faithfull themselves: but the Lord because they did beleeve and trust in him, sent his Angell to stoppe the mouths of Lions, Dan. 6. 22. 23. and to quench the violence of fire, Dan. 3. 17. 25. Howbeit if themselves had wrought these miracles, it would prove no more, but that some who had justifying faith, had also the faith of working miracles.

Neither doth our Saviour, Luk. 17. say, that if a man had the justifying faith like a graine of mustard seed, hee should be able to remove mountaines: for those who have had a great and a strong faith as namely Abraham, have had no such power. Yea, but he speaketh of that faith which the disciples praised him to increase, Luk. 17. 5. But, say I, if you compare the place with his parallell, Matth. 17. 20. it will appeare that both our Saviour and his Apostle speake of the faith of miracles. For when our Saviour reproved them for their want of faith, in that they were not able to cure the Lunaticke, who notwithstanding were endued with justifying faith, as many others are, who though they have a strong faith, yet are not able to worke such a cure: they desire our Saviour to increase, or, as the word is *adde* unto them faith: Whereupon our Saviour returneth this answere, if you had faith as a graine of mustard seed, &c. doth hee meane justifying faith? God forbid! for then no man living could be said to have so much of justifying faith, as is a graine of mustard seed.

§. IV. And whereas in the last place hee would prove by the conjunction of these three, Faith, Hope, and Charity, verse 13. that hee speaketh of the same faith whereof he had spoken, verse 2. I answere, first, that it followeth not: for here the Apostle maketh a new comparison of Charity with Faith and Hope, preferring it before them as greater, both in respect of the breadth or extent; for whereas the benefit of Faith and Hope respecteth *habentem*, him that hath them, Charity is extended to others: and also in respect of the length, or continuance. For whereas Faith and Hope doe cease in the life to come, faith being

Bellarmines instances;

Cyprianus instances.

two other instances.

swal-

L I B. 6.

swallowed up in vision, and hope in fruition : love neverthelesse is continued with increase.

Secondly, this place maketh rather against him. Now faith the Apostle, that is, during this life, these three abide, none of them failing altogether in this life, and therefore they alwayes goe together, inasmuch that whosoever hath any one of them, hath also the other two. No man can have love or hope, unlesse he have faith : and no man hath true faith, but he hath both love and hope ; and according to the measure of his faith, such is the measure both of his love and of his hope. For as that of a Gregory is most true, *quantum credimus, tantum amamus* ; so it is no lesse true, *quantum credimus, tantum speramus*. As for his allegation out of Augustine, affirming that faith may be without charity : I deny not but that the faith of hypocrites, which beareth the name of faith, as a carcase or counterfeit do of the man whose they are, is without charity but profiteth not. But that justifying faith may be without charity, he faith not : for how can it bee a justifying faith and not profit ?

§. V. His third testimony is *1am. 2. 14. &c.* Where, faith he, *Saint James not only teacheth, but also proveth, that faith without workes doth not justify, and that it may bee without workes.*

We answer, that hee doth not speake of a true justifying faith, but of faith professed onely, or of the profession of faith, which I proved before. And this appeareth *vers. 14.* where the question, disputed in that discourse, is propounded. What doth it profit, my brethren, if a man shall say, that hee hath faith, or professeth himselfe to beleieve, and hath not workes, can ^{it} ~~that~~ that faith of his, which is in profession onely and without workes, save him, or justifie him? No, by no meanes, for this affirmative interrogation is a most emphaticall negation. This place therefore prooveth the contrary, *viz.* that faith which is without workes is not a true justifying faith, and therefore a true justifying faith cannot be without workes.

But that Saint James speaketh of a true faith, Bellarmine endeavoureth to prove by five reasons against the maine drift of the Apostle in that place, which, as I shewed before, was to prove, that such a faith, as is without workes, is not a true justifying faith. His first reason is, *because Saint James calleth it absolutely faith, which name in the Scriptures alwayes signifieth the true faith*, that is, (or else hee speaketh to no purpose) the true justifying faith. First, I answer, that Saint James *verse 14.* doth not absolutely call it faith : for he doth not say, if a man have faith, meaning a true faith ; but if a man shall say, that hee hath faith, can that faith which is in profession only, save him? And so in the verses following, the faith which hee impleadeth, doth not signifie the habit of true faith, but the bare profession of faith. But doth this word faith alwaies in the Scriptures signifie the true justifying faith? Nothing lesse : for many times in the New Testament, and almost alwayes in the Old, faith is taken for fidelity, or faithfulness, as *Th. 2. 10.* sometimes for the doctrine of faith, which is beleevd, which the Papists themselves call the *Catholic-like faith*. As *Act. 6. 5.* they obeyed the faith, *Act. 14. 27.* the doore of faith

d Sup. Ezek.
bom. 22.e De Trinit.
L. 5. c. 18.His third testi-
mony *1am. 2. 14.*

f Cap. 2. S. 5.

faith, *Rom. 12. 6.* the analogie of faith, &c. sometimes the profession of faith, as *Act. 14. 22.* *Rom. 1. 8.* and so as hereafter I am to shew, *1am. 2. 14. 24.* And in this sence many are said to beleeve, that is, to have faith, and are called *fideles*, that is beleevers, who onely professe the faith, and are in their owne profession, or opinion of others, beleevers. So *Iob. 2. 23.* & *8. 30, 31. 33.* *Act. 8. 13. 21.* and in this sence all that professe the name of Christ, are called after his name Christians, and are termed *Fideles* the faithfull; not that all who are so called have the true justifying faith, which is not of all, nor yet of all that are called, but onely of the ^b elect. For among those, who are called the Faithfull, there are many *falsi fideles*, who are so falsely called, as wee heard before out of ¹ Gregory: sometimes, for the faith of miracles, ^k as *1 Cor. 12. 9.* & *13. 2.* *Mat. 17. 20.* *Mar. 11. 22, 23.* *Luk. 17. 5, 6.*

Secondly, hee saith, *that Saint James in the same chapter, speaking of the same faith, saith that Abrahams faith wrought with his workes,* *Ans.* this is also contrary to the drift of Saint James, who by this argument proveth the faith, which is without workes to bee no true justifying faith: because it is not the faith of Abraham, nor yet of Rahab.

Thirdly, Saint James there concludeth: *ye see then that a man is justified by workes and not by faith only, but a counterfeit faith, which Calvin calleth umbram fidei, justifieth neither alone nor at all.* *Ans.* As I said before out of *ver. 14.* by faith we are here to understand faith professed, or the profession of faith. And to be justified is here understood *declarative*. Now to declare a man before men to be justified before God, two things are required, the profession of the faith, and a Christian life answerable to his profession: and thus faith professed cooperateth with workes to declare a man to bee justified. For neither workes alone without the profession of the faith will doe it, for workes without faith are dead, ¹ nor the profession of the faith without workes; for such a profession is also dead; but both must goe together.

Fourthly, saith he, *this is proved by two (comparisons, which hee calleth examples.* The former *ver. 15. 16.* which hee doth very sorily expresse: first, saith he, *he compareth a man having faith without workes, to him, who seeing the poore wanting food and rayment, is content with that knowledge, and giveth them no almes.* For even as it profiteth nothing the poore that the rich know their want, although it be a most true knowledge, unlesse, according to that knowledge, they bestow upon them necessities: so true faith profiteth nothing, unlesse a man doe study and endeavour to live according to it. *Frigidè admodum & dilutè.* For where doth Saint James compare true faith to these rich mens idle knowledge? But the comparison plainly standeth thus. As the profession of charity in giving good words to the poore that want food and rayment (depart in peace, be ye warmed and filled) is vaine and unprofitable, if men do not accordingly give them somewhat to supply their necessities: so the profession of faith without workes is dead. As therefore that charity which is in word and not in deed, as Saint *Iohn* speaketh, ^m is counterfeit, so that faith, which is in profession only severed from good workes is counterfeit

g *1 Thef. 3. 2.*
h *Tit. 1. 1.*
i *In evang.*
bom. 29.
k *κρίση παρὶ τῷ*
πλὴν διὰ τῶν
ἰσχυρίων.
Chrysost. 1 theoph.
Oecum. Theod.
in *1 Cor. 12. 9.*
Gennad. apud
Oecum. in
1 Cor. 13. 2.

¹ *Chrysost. de fide*
& lege.

m *1 Iob. 3. 18.*

L I B. 6.

His fourth
prooffe, because
in the Church
there are both
good and bad.

n 27 b e f 3. 2.
T i t a l. 1.

Co n t r. C r e f c o n.
l. 1. c. 29.

p M a t. 17. 17.

feit and dead. Secondly, faith he, Saint James compareth faith without works to a body without Spirit, which certainly is a true body, though it be dead. *Ans.* this also is contrary to the intendment of Saint James who therefore proveth, that faith which is without works, to be no true justifying faith, because it is dead. For the profession of faith without works is like to a mans body that is without Spirit: yea but faith Bellarmine a dead body is a true body, and a dead faith is a true faith. I answer as before. A dead carcase though it be a true body in respect of his three dimensions, and of his composition of the Elements, yet it is not the true originall body of a man (for a man is a living creature) no more than a dead branch or bough is a true member of a living Tree.

§. VI. His fourth argument is taken from those testimonies which teach that in the Church there are both good and bad; in the flocke, both Wheate and chaffe; in the net, fishes both good and bad; in the flocke, sheepe and goats, &c. His reason standeth thus,

Some in the Church are wicked and void of Charity and other graces:

But all in the Church have faith:

Therefore some that have faith are void of Charity.

Ans. The assumption is most false, for not all that professe faith who from thence are called *fideles* in opposition to Infidels, are endued with true justifying faith, which is not of all, but of the Elect, neither be all of the Church that be in it. 1 Iob. 2. 19. *Non existimo quonquam ita desipere*, faith Augustine, *ut credat ad Ecclesia pertinere unitatem eum, qui non habet charitatem.*

But, faith Bellarmine, if the wicked who are in the Church did want true faith, then should they chiefly be reprehended for their unbeliefe, but they are reprehended non de amissione fidei sed de omissione operum, not for the amission or losse of faith, but for the omission of good works. *Ans.* when their want of faith doth appeare, they are reprehended for it. But because that is many times hidden, and we are in the judgement of Charity, to judg them faithfull who professe the faith, untill the contrary appeare: therefore hypocrites escape reprehension which open sinners do incur. Bellarm. conclusion, that true justifying faith may in the same party concur with sin and that it may be found in sinners, none deny, but pharisaicall Papists, who hold themselves, being after their fashion as namely by Baptisme, or absolution justified, to be no sinners, professing that there is no sin in them, nor any thing that God can hate. And whereas Bellarmine taketh it for granted, that all in the Church have faith, and that none want it, but such as have lost it, as it is lost, they say, by every act of infidelity: hereby is discovered the most pernicious doctrine of the Church of Rome, whereby innumerable soules are nuzzled in ignorance, infidelity and impenitencie to their utter ruine and perdition. For they teach, that all that are baptized are *ex opere operato* justified by infusion of Faith Hope and Charity; in which estate they remaine, untill they commit some mortall sinne, then indeed they lose their charity

charity and their justification, but they retain their faith, which was infused in Baptisme, and still are to be accounted faithfull men and women; though they know nothing, nor actually beleeve any thing; unlesse to their Baptisme be added popish education; by which, for the most part, they are taught to beleeve as their Church beleeve, that being the safest course: which faith disposeth them to justification, directing them after the losse of their charity, wherein their justification consisted, to seeke to the Sacrament of penance, that thereby they may recover their justification. Once a yeere therefore they goe to their priest, to him they formally confesse their grosser sinnes; formally they professe themselves sorry for them: the priest absolveth them from eternall punishment, enjoying them some petite penance, whereby they are to satisfie for the temporall penalty, which remaineth after their absolution from the eternall: by the priests absolution they all stand actually justified, the priest refusing none, though in truth they neither have knowledge, nor faith, nor Repentance, or amendment of life, nor any other Grace, without which, for all their sacramentall justifications (and other they have none) they live and die in a most wofull state of damnation.

§. VII. His fifth argument is taken from the proper nature of faith and charitie: for faith he, *if faith and charitie cannot be disjoyned, either it is, because one is of the nature of the other, or else because one necessarily ariseth or springeth from the other: but neither of these may be said; therefore faith and charitie may be severed.* Ans. First, I deny the disjunctive proposition, because a third thing may be added; and that is this, or because the spirit of grace or regeneration, who is the author and efficient of both, hath unseparably united them in one and the same subject, wherein, working the one, that is faith; with it, and by it he worketh the other. As touching the Assumption, the former part, that the one is not of the nature of the other, it is denied by the Roman-Catholike: the latter; that the one doth not necessarily spring from the other, by the true Catholikes. For the Papists hold, that charitie is the forme of justifying faith, without which it neither doth, nor can justifie. And therefore they, of all men, ought to hold, that justifying faith cannot be severed from charitie. For whereas *Bellarmin* faith, that charitie is but the outward forme of faith, by which it worketh; I acknowledge no outward forme, but of artificiall bodies. As for that which is *principium motus*, by which any thing worketh, it is the very *inchoata*, the *actus primus*, the proper forme, whereby any thing as it is that which it is; so it worketh and produceth his proper and naturall effects. And such is the unseparable coexistence of the forme and the thing formed, that *posita forma, res ipsa ponatur; sublata forma, res ipsa tollatur*. The Papists therefore hold things repugnant and *inconveniens*, when they teach, that charitie is the forme of justifying faith, and yet that justifying faith may be severed from it. The second, that the one doth not necessarily spring from the other, we deny. For true faith doth necessarily and infallibly encline the beleever to love God and his neigh-

His fifth proofe from the nature of faith and charity.

L I B. 6.

Whether Charity doth necessarily follow faith.

q Job. 5. 35.
Luthers similitude.
1 Prefat. in Ep. ad Rom.

Bucers similitude.

1 Job. 4. 19.

Calvins similitude.
1 Lib. 3. c. 2. §. 8.

hour for Gods sake. For that faith, whereby we are perswaded of Gods love to us in Christ, cannot but move and encline us to love God: neither can we love God as good, if we do not first beleieve, that hee is good. And such as is the measure of our faith concerning Gods goodness to us, such is the measure of our love to him. *Bellarmino* confesseth that *faith inclineth and disposeth a man to love*; but *faith, a disposition and inclination non cogit, doth not compell a man, but leaveth him free*. As though there were no necessitie, but of coaction or constraint.

§. VIII. That *charitie doth necessarily follow faith, as an unseparable companion*, he saith, *we have no sound proofes*; and therefore are faine to illustrate it by certaine similitudes, which he calleth examples. *Ans.* Whether we have any sound proofes or not, I referre the Christian reader to the fiftene arguments which *Bellarmino* tooke no notice of, besides those fixe I vindicated from his cavils. As for similitudes, they were not brought to prove the point, but to illustrate, and to make it more plaine. As if I should compare a regenerate soule to fire as Christ did *Iohn Baptist* to a burning and shining lampe; I might say (which was *Luthers* similitude) as in fire, or rather if you please, in the Sunne-beames two things concur, light and heate, and neither is without the other; the beames of the Sunne alwaies by their light producing heat: so in the regenerate soule, there are faith, as the light, and charitie as the heate, and neither is without other; because the spirit of regeneration as it were the Sunne, by shedding abroad the beames of Gods love into our hearts; that is, by working in us faith, by which we are perswaded of Gods love towards us in Christ, inflameth our hearts with the love of God; the beames of Gods love reflecting from our soules some warmth of love towards God. To this *Bellarmino* answereth, *that charitie in the Scriptures is compared to fire, &c.* *Ans.* So it may in respect of the heate, as faith also may in respect of the light: as therefore in the fire concurrerh both light and heate, which cannot be severed, so in the regenerate soule faith and love. *Bucers* similitude was of a sicke man, who being desperately sicke, if a Physician shall assure him of health, and much more if hee shall cure him by forgoing something that is most deare unto him, cannot, if hee beleieve so much, but affect and love him: so wee being desperately sicke of sinne and neare to death and damnation, if the Lord shall by giving his owne Sonne, not onely redeeme us from death, but also entitle us to the kingdome of Heaven: wee cannot if wee bee truly perswaded hereof by faith, but love God againe, who hath so loved us. For we love God because he first loved us. To this *Bellarmino* answereth, that hee which beleeveth is inclined to love him in whom hee beleeveth, but is not forced thereunto, which no man averreth.

§. IX. A third similitude he would seeme to produce out of *Calvins Institutions*, *that as Christ and his spirit cannot be separated, so faith and charitie cannot be severed*: but though both the parts of this comparison are true, yet there is no such similitude propounded by *Calvin*. But in that place he proveth, that true faith cannot bee severed from a godly

godly affection, because true faith embraceth Christ, as he is offered unto us of his Father: now of his Father hee is made unto us, not onely righteousness, to bee received by faith unto justification^u; but holiness also to bee applied by his spirit unto sanctification. And therefore those that receive Christ receive also his spirit. *Bellarmin* answereth, *that it is true indeed, that he which receiveth Christ receiveth him with his spirit, sed credendo recipit, i. credit illum habere spiritum sanctificationis, but he receiveth by beleeving, that is, he beleeueth, that Christ hath a spirit of sanctification; but from hence it doth not follow, that the spirit of sanctification is alwaies with faith in a man, unlesse it be objectively; even as health is in a sicke man (that hath it not) when he thinketh of it, and desireth it.* Thus, in popish divinitie, to receive the spirit of Christ, is to beleeve, that Christ hath a spirit of sanctification; but not to be partaker thereof, or to have the communion of the holy Ghost; which notwithstanding all those have, who truly beleeve in Christ. For all that truly beleeve are the sonnes^{*} of God, as I have shewed, and to so many as be his sonnes God doth send the^x spirit of his sonne into their hearts; his spirit dwelleth in them, and he by his spirit. And if any man have not the spirit of Christ, y^y hee is none of his. If therefore all that receive Christ, receive also his spirit, then all that truly beleeve, are also endued with charitie, as I have proved before^z.

^u Gal. 3. 26.

¹ Job. 1. 12.

² Job. 5. 2.

^x Gal. 4. 6.

¹ Rom. 8. 12.

^y Rom. 8. 9.

^z Cap. 2. S. 2.

§. X. His sixth argument is taken from an absurditie which, he saith, followeth upon our doctrine. For, saith he, they doe therefore contend, that a man is justified by faith onely, because if justification depended upon the condition of works or our obedience of the Law, no man could be certaine of his justification: (to which effect the Apostle argueth, Rom. 4. 16.) And because they beleeve, that justification consisteth in this certaintie, therefore it would follow, that justification is impossible. But if faith necessarily must be joyued with charitie and good workes, so that otherwise it is not faith, but a shadow or counterfeits of it: then it followeth, that justification; in that it dependeth upon a true faith, doth also depend upon works, and upon love which is the fulfilling of the Law; and consequently, that no man can be certaine of his justification, but that justification is a thing altogether impossible. And in this argument he doth so please himselfe, that he concludeth with this Epiphonema: forsooth so stable is the dogmaticall building of heretikes, that on each side it threatneth ruine.

I answer briefly by distinction; that justification is either before God in foro caelesti, or in the Court of our owne Conscience. Before God, when the Lord imputing the perfect righteousness of Christ to a beleeving sinner, absolveth him from the guilt of his sinne and from damnation, and accepteth of him as righteous in Christ, and as an heire of eternall life, and this properly is the justification of a sinner. That justification, which is in the Court of Conscience, is not justification it selfe, but the assurance of it. Howbeit, commonly, men are then said to bee justified, and to have pardon of sinne, when the pardon is sealed to their owne Conscience. I deny therefore that our justification before God consisteth in the assurance thereof in our owne

LIB. 6.

a Rom. 3. 24.

conscience (for those which truly beleeve, are justified and blessed, whether they be assured thereof or not) or that it dependeth upon our charitie or our owne good works, but that without respect of our charitie, or any worthinesse in us, the Lord doth freely ^a and of his meere grace, even when wee deserve the contrary, justifie us so soone as wee truly beleeve in Christ; that, and no other being the condition of the covenant. And howsoever the assurance of our justification before God, if we were to be justified by our owne obedience, were impossible; because to our justification before God perfect and complete obedience is required, which to us by reason of the flesh is impossible: yet the assurance of our justification in our owne conscience is not impossible, but is ordinarily obtained by the children of God, by some more, by some lesse; because it doth not depend upon the perfection, but upon the uprightnesse of our obedience. If wee have a true desire, an unfained purpose, a sincere endeavour to walke before God in the obedience of his commandements, though wee faile, contrary to our desire and purpose, in many particulars, wee may thereby make our election, our calling, our justification sure unto us. For by our works our faith is demonstrated, and our justification knowne to our selves and others: in which sence Saint *James* saith we are justified by works.

b De justif. l. i.
cap. 15.
§. Accedat sep-
timò.

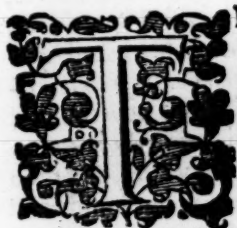
Gregor. in E-
vang. homil. 29.

§. XI. In the seventh place *Bellarmin* addeth the consent of the *Fathers*, into whose minde, hee saith, ^b this absurditie never entred, that faith cannot be where charitie is not. And yet, for all this bragge, he is not able to produce any one pregnant testimony plainly affirming, that true faith, or justifying faith may bee without charitie: wee doe not deny, but that the faith of Hypocrites and of all other wicked and impenitent sinners, which is not a true and a lively but a counterfeit and dead faith (which not properly, but catachrestically, or rather equivocally is called faith) is severed from charitie and from all other graces of sanctification. And such is the faith, which the *Fathers* say may bee severed from charitie. But though hee hath not cited any one pregnant testimony against us, yet one hee hath cited for us in plaine termes avouching, that they doe not truly beleeve, nor have true faith, who doe not live well; and to the same purpose I cited *Augustine*, and divers others of the *Fathers*.

CAP. IV.

Whether iustifying faith may be without speciall apprehension of Christ.

§. I.



He third error of the Papists concerning the nature of iustifying faith is, that they hold it may be, as without knowledge, and without charity, so also without any speciall apprehension or application of Christ to the beleever. But the Scriptures unto justification require, that wee should beleeeve in Christ. For howsoever by that faith, which iustifieth wee doe beleeeve whatsoever ^a God hath revealed in his Word: neither hath any man a iustifying faith, who denyeth credit to any thing which hee findeth to bee revealed by God: notwithstanding as it iustifieth, it onely respecteth Christ, either directly and expressely, or indirectly and by consequence; Christ himselfe being, as I shall hereafter shew, the proper object of iustifying faith. For the promise of justification and salvation in the Gospel is not made to the beliefe of other things, but onely to true faith in Christ. ^b For God so loved the world that hee gave his onely begotten Son, that whosoever beleeueth in him should not perish, but have everlasting life. And as *Moses* lifted up the serpent ^c in the wilderness, that they who were bitten of the fiery serpents, by looking on the brazen Serpent, which was a figure of Christ, should bee healed: even so the Sonne of man was to be lifted up upon the Crosse, that whosoever being stung by the old serpent the Devill, looketh ^d upon him with the eie of a true faith, that is beleeueth in him, should not perish, but have eternall life, which truth is acknowledged by the ^e Master of the sentences: *quem Deus proposuit propitiatorem per fidem in sanguine ipsius, i. per fidem passionis: ut olim aspicientes in Serpentem aenum in ligno erectum, a moribus serpentum sanabantur. Si ergo recto fidei intuitu in illum respicimus qui pro nobis pependit in ligno, a vinculis Diaboli solvimur, i. peccatis.* As therefore they who were bitten, by the same eyes, wherewith they looked upon the brazen serpent, beheld all other things which were subiect to their view, but were cured by looking upon the serpent, and not by beholding any other thing: so wee by the same eye of the soule, which is faith, doe beleeeve all other things, which God hath propounded to bee beleeeved; his Word being the *objectum adaequatum* of our faith: but we are iustified and saved by beleeving in Christ, and not by beleeving of

No iustifying faith but that which layeth hold on Christ.

^a Heb. 11. 3. &c.

^b Iob. 3. 16, 18.
36. & 6. 29, 40.
47.
^c Act. 8. 37.
16. 30, 31.
^d Iob. 3. 14, 15.

^d Iob. 6. 40.

^e Sent. lib. 3.
dist. 19. 4.

LIB. 6.

f *Act.* 20. 24. 24.
 & 26. 18.
Gal. 3. 26.
 g *Rom.* 3. 22. 26.
Gal. 2. 16. 20.
 & 3. 22.
Phil. 3. 9.
 h *Eph.* 53. 11.

To beleeve in
 Christ is to re-
 ceive him.

i *August in Ioan*
trati. 50.

any other thing. In so much that if we should beleeve all other things and did not beleeve in Christ, our faith would not iustifie us. And therefore, in the Scriptures, iustifying faith is ordinarily called faith in Christ, and sometimes the faith of Christ, and sometimes his knowledge: whereby is meant, not that Christ is the subject, but the proper object of iustifying faith, which is a truth so manifest, that no Christian ought to doubt of it. For all true Christians are so called, because they beleeve in Christ, and, by beleeving in him, doe hope to bee saved by him.

§. II. Now to beleeve in Christ is to receive him, *Ioh.* 1. 12. and not to receive him, is not to beleeve in him, *vers.* 11. For to receive Christ being so farre removed from us, is a spirituall action of the soule, that is to say, of the mind and of the heart, whereby we first apprehend, and after apply Christ unto our selves. If therefore it bee asked *quomodo tenebo absentem? quomodo in celum manum mittam ut ibi sedentem teneam?* how should I lay hold upon him that is absent? how should I send up my hand into heaven, to lay hold on him sitting there? *Augustine* answereth, *fidem mitte & tenuisti.* Send up thy faith, and thou hast laid hold on him. But first, wee receive Christ in our minde and judgement by assent, which if it bee a bare, and as it were a literall and uneffectuall assent, wee receive him at the most as the Saviour of the World, but not as our Saviour; which is the faith of hypocrites, yea, and of Devils, and is all, that the Papists require, as necessary, to true faith. But if it bee a spirituall, lively, and effectuall assent, it worketh upon the heart, that is, both the affections and the will, so that hee which in his judgement truly and effectually assenteth to the truth of the Gospell, that Iesus the Sonne of the Blessed Virgin, is the eternall Sonne of God, the Messias and Saviour of all that truly beleeve in him, doth also in his heart embrace him, heartily desiring to bee made partaker of him, and in his will unsaindly purposing and resolving to acknowledge him to bee our Lord and Saviour, and to rest upon him alone for salvation. By the former, which is onely a bare assent, we doe after a sort *credere Christum*, acknowledging him to bee the Saviour of those that beleeve in him: by the latter, which is the lively and effectuall assent working upon the heart, we doe *credere in Christum*, and receive him to bee our Saviour, whereupon necessarily followeth affiance in Christ, and love of him as our Saviour. Thus then by a true belief we receive and embrace Christ: in our judgements by a lively assent, in our hearts desiring earnestly to be partakers of him, (which desire wee expresse by hearty prayer) and in our wills resolving to acknowledge and professe him to be our only Saviour, and to rest upon him alone for salvation. So that a true lively and effectuall faith, is the worke of the whole soule, that is to say, as well of the heart, as of the minde: for which cause the Apostle saith, *sorde creditur ad iustissimam* with the heart man beleeveeth to righteousness, *Rom.* 10. 10. and Saint Luke that the Lord opened the heart of *Lydia*, to assent to the Gospell, *Act.* 16. 14. And *Philip* requireth the Eunuch to beleeve with his whole heart. *Act.* 8. 37.

The

The former is common to the wicked, yea to the Devils, the later is proper to the children of God. For those, who so beleeve, are born of God, *Ioh. 1. 12, 13. 1 Ioh. 5. 1.* The former is a literall, a dead, a counterfeit, a not justifying faith; the latter is a lively, true, and justifying faith. This distinction *Augustine* maketh betweene Saint *Peters* faith, and that of the Devils, though their confessions were alike. Thou art the Sonne of the living God. *Hoc dicebat Petrus, ut Christum amplecteretur, hoc dicebant Dæmones, ut Christus ab eis recederet.* This said *Peter*, that hee might embrace Christ: this spake the Devils that Christ might depart from them. *Occumenius*¹ endeavouring to reconcile the seeming differences betweene the two Apostles *Paul* and *Iames*, saith there are two significations of the word *Faith*, the one, as it signifieth *ἀπὸ τοῦ οὐκ ἐκείνου* a simple and bare assent, in which sence the Devils are said to beleeve, that there is one God; the other, as it importeth *ἐκ τῆς ἐκείνου* the accompanying of the disposition or affection with the firme assent. Of the former Saint *Iames* speaketh, and saith, that the simple and bare assent is a dead faith: but *Paul* of the latter, which is not destitute of good workes, which after hee calleth *ἐκ τῆς πίστεως* that which is faith indeed.

k In epist. Ioh. n. tract. 10.

1 In Iam. 2.

The degrees of faith.

§. III. Of this faith, whereby wee receive Christ to bee our Saviour, there are two degrees: the former, of speciall apprehension, whereby wee receive and embrace Christ, consisting in a lively and effectually beleeve, whereby we truly receive Christ: in our judgement; by a willing assent; in our affections, by an earnest desire to bee made partakers of him and of his merits, which is the desire of application; in our will, by a setled resolution to acknowledge him to bee our Saviour, and to rest upon him for salvation, which is the unfained purpose and endeavour of application. So that in this first degree, though we are not able actually to apply the promise of the Gospell unto our selves; yet that application is both desired, and intended. The other is of actually and speciall application of the promise to our selves, as having the condition of the promise. The former is *fides principiorum* being grounded on the expresse Word of God, *whosoever beleeve in Christ, shall bee saved.* The other is *fides conclusionum*, necessarily deduced from the Word by application, in a practicall syllogisme; after this manner: whosoever beleeve in Christ shall be saved, which generall is true in every particular, as the Apostle teacheth, *Rom. 10. 9.* if therefore thou dost beleeve in Christ, thou shalt bee saved: but I, saith the faithfull man, doe beleeve in Christ; therefore I shall be saved: which conclusion cannot be false, the premisses being true. To the former all men are necessarily tied under paine of damnation, *Iohn 3. 18. Mark. 16. 16.* to the latter none are tied, but they onely, who have the former. For the former is the condition of the promise, which whosoever hath not, he ought not to apply the promise to himselfe, unlesse hee will perniciously deceive himselfe. By the former wee are justified before God in the court of Heaven, which is properly called justification: by the latter we are justified in the court of our conscience, which is not properly justification,

L I B. 6.

I I Iob. 5. 3.

Iob. 1. 12, 13.

m Eps. 1. 13.

n Act. 16. 14.

o Rom. 4. 11.

p Iob. 5. 10.

The use of this
distinction.q Covenant of
grace. cap. 8.The former
degree.

cation, but the assurance of it. The former goeth before remission of sinne, the latter followes after. The former is the worke of Gods Spirit, as he doth regenerate us in our first effectually calling; the latter as hee is the spirit of adoption sealing us *after wee^m have beleevd*. The former is ordinarily wrought by the hearing of the Word, the holy Ghost opening theⁿ heart of the hearer to assent thereto, and not by the ministry of the Sacraments, which being the scales^o of that righteousness which is by faith, were ordained to this purpose to confirme our faith in the application of the promise in particular unto our selves, and in the particular assurance of our justification and salvation by Christ: that those who have the first degree of faith may proceed to the second. For if thou doest truly beleve, that Christ is the Saviour; thou art bound to beleve, that hee is thy Saviour; otherwise thou makest God a lyar. That therefore thou mayest learne to apply Christ unto thy selfe, God by his minister delivereth to thee in particular the Sacrament as it were a pledge, to assure thee in particular, that as the Minister doth deliver unto thee the outward signe: so the Lord doth communicate unto thee that beleevest according to the first degree of faith, the thing signified, that is to say, Christ with all his merits, to thy justification, sanctification and salvation.

§. IV. This distinction of the degrees of faith, as it is most comfortable, for hereby we are taught how to attaine to assurance of salvation, as elsewhere^q I have shewed; for having the first degree, which is the condition of the promise, thou maiest apply the promise to thy selfe, and by application attaine to assurance: so it is most true, and most necessary to bee held. And first as touching the former degree, which is the speciall apprehension and embracing of Christ by a lively assent, accompanied with the desire of the heart and resolution of the will as I have said, that it is that faith, which is the condition of the promise, and by which wee are justified before God, I have proved by plaine testimonies of Scriptures, and other pregnant proofes. The places of Scripture, which I alleaged, were these, *Mat. 16. 16. 17. Iob. 20. 31. Act. 8. 37. 38. Rom. 10. 9. 10. I Iob. 5. 1. 5.* Whereunto may bee added. *I Iob. 4. 15.* Among the manifold proofes, which I produced, this is one; that if there bee no other justifying faith but the speciall faith, whereby wee are assured of the remission of our sinnes; then two absurdities will follow. The one, that wee must apply the promises to our selves, before wee have the condition thereof, which as wee ought not to doe, lest wee play the hypocrites, so wee cannot doe unlesse wee will perniciously deceive our selves. The promise is whosoever beleeveth in Christ hath remission of sinne, whosoever beleeveth in Christ shall bee saved, &c. This promise is made to none but to those who truly beleve, and are endued with a justifying faith, which is the condition of the promise. It is evident therefore, that a man must bee endued with justifying faith, before hee can apply the promise, and hee must apply the promise before hee can have any assurance by speciall faith. The second absurdity is, that a man must bee assured that his sinnes

sinnes be forgiven before they be forgiven; and so must beleeeve a lie, yea that a man must bee assured, that they are forgiven, to the end that they may be forgiven, which is a great absurdity. This therefore is an undeniable truth, that before we can either apply the promises, or attaine to assurance of remission of sinne; we must be endued with true justifying faith, which is the condition of the promise, and the meanes to obtaine remission. I must beleeeve therefore by a justifying faith, before I can have remission of sinnes; I must have remission of sinnes, before I can have any assurance thereof: and I must ascend by many degrees of assurance, before I come to full assurance; which yet in this life is never so full, but that still more may, and ought to be added to it.

§. V. As touching the second, which by some is called *speciall* faith, not onely in respect of the object, which is Christ, for so the former is also speciall, but in respect of the effect, which is, by actuall application of the Promises to a mans selfe, to assure him in particular of his justification and salvation: It is by some both protestant and popish writers called *fiducia*, that is, *affiance*. Howbeit the most of our Writers by it meant, *assurance*. But improperly howsoever, for neither is faith *affiance*, nor *affiance* *assurance*.

The speciall
faith.

This speciall apprehension & application of Christ, though scorn'd by the Papists, yet is it, of all graces, the most comfortable, most profitable, most necessary. Most comfortable, for the very life of this life is the assurance of a better life. Most necessary, because without this speciall receiving of Christ, first, by apprehension, and then by application, we can have no other saving grace. How can we love God, or our neighbour for Gods sake, how can we hope and trust in him, how can we rejoyce in him, or be thankfull to him, if we be not perswaded of his love and bounty towards us? and so of the rest. Most profitable, because from it all other graces proceed; and according to the measure of it, is the measure of all other graces, as I have elsewhere shewed. For if the love of God bee shed abroad in thy heart by the Holy Ghost, that is, if by faith thou art perswaded of Gods love towards thee: thou wilt be moved to love the Lord, and thy neighbour for his sake, then wilt thou hope and trust in him, then wilt thou rejoyce in him, and bee thankfull unto him, and so forth. And the greater thy perswasion is of his love and goodnesse towards thee, so much the greater will be thy love, thy hope, thy trust, thy thankfulness, thy rejoycing in him, &c. When as therefore the Papists detest and scorne our Doctrine concerning speciall faith, they doe plainly bewray themselves to have no saving grace, nor any truth or power of Religion in them.

§. VI. But that this speciall receiving and embracing of Christ by faith is necessary to justification, and that faith doth not justify without it, it doth evidently appeare by the third and fourth points before handled, in the fourth and fifth Bookes. For if we be justified only by the righteousness of Christ which is out of us in him, then are we not justified by faith as it is an habit or quality inherent in us, but as it is the hand and instrument whereby we receive Christ his righteousness: which,

The speciall
receiving of
Christ necessary
to justification.

LIB. 6.

which, as it is imputed to us by God, so we apprehend it by faith. And because faith alone doth receive Christ and all his merits; therefore the same benefits, which we receive from Christ, and are properly to be ascribed unto him, as the Authour of them, are in the Scriptures attributed also to faith, because by faith we receive Christ. By Christ we live, *Ioh. 6. 57.* We live by faith, *Gal. 2. 20. Hab. 2. 4.* By Christ we have remission of sinnes, *Eph. 1. 7. Act. 13. 38.* By faith wee have remission of sinnes, *Act. 8. 39. 26. 18.*

By Christ wee are justified, *Esa. 53. 11.* Wee are justified by faith, *Rom. 3. 28. Gal. 3. 24.*

By Christ we have peace with God, *Col. 1. 20.* We have peace with God by faith, *Rom. 5. 2.*

We have free accessse to God by { Christ, *Eph. 2. 18. 3. 12. Heb. 10. 19.*
Faith, *Rom. 5. 2. Eph. 3. 12.*

We are sanctified by { Christ, *1 Cor. 1. 30. Heb. 10. 14.*
Faith, *Act. 15. 9.*

We overcome the world by { Christ, *Ioh. 16. 33.*
Faith, *1 Ioh. 5. 4, 5.*

We are the Sons of God by { Christ, *Ephes. 1. 5.*
Faith, *Gal. 3. 26.*

We have an heavenly inheritance by { Christ, *Gal. 4. 7.*
Faith, *Act. 26. 18.*

We attaine to Eternall life by { Christ, *1 Ioh. 5. 11, 12.*
Faith, *Ioh. 3. 16. & 5. 24. & 6. 47.*

We are saved by { Christ, *Ioh. 3. 17. Matth. 1. 21.*
Faith, *Ephes. 2. 8.*

All which benefits are attributed to faith, not absolutely, but relatively, in respect of the object which it doth receive; being no otherwise caused or procured by faith, but as it is the hand and instrument; whereby we receive Christ, who is our life, *Ioh. 14. 6. Col. 3. 6.* our righteousness, *Ier. 23. 6. 1 Corin. 1. 30.* our propitiation, *Rom. 3. 25. 1 Ioh. 2. 2.* our peace, *Ephes. 2. 14.* our sanctification, *Tit. 2. 14.* our victorious conqueror of all the enemies of our salvation, *Col. 2. 14, 15.* our Redeemer and Saviour, who also is eternall Life, *1 Ioh. 5. 20.* whom whosoever hath, he hath eternall life, *1 Ioh. 5. 11, 12.*

§. VII. But if we doe not receive and embrace Christ by a lively assent, at the least, working in our hearts an unfained desire to be made partakers of him, and in our wils a settled resolution to acknowledge him to be our Saviour, and to rest upon him alone for Salvation, without this speciall apprehension and application; at least in desire and intent: Christ and his merits doe not avails them, that are *adulti*, and come to yeeres of discretion, unlesse it be to their greater condemnation: who not caring to lay hold upon Christ and to apprehend and apply his merits unto them, suffer, as much as in them lyeth, his precious blood to be spilt in vaine, as it is in vaine to them, who doe not apprehend and seeke to apply it to themselves. For though the obedience of Christ both active and passive be a robe of righteousness and

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Without it
Christs merits
availe us not to
justification.

our very wedding garment to cover our nakednesse and our sinnes: yet it will not cover us, unlesse it bee put on. Though his stripes and sufferings be a soveraigne salve to cure our soules, yet it will not cure them unlesse it be applyed. Though his Body be meate indeed and his Bloud bee drinke indeed to nourish us unto eternall life; yet they will not yeeld nourishment unto us, unlesse we eate his Body, and drinke his Bloud; all which is done by faith apprehending and applying Christ, whereby we put on him and his righteousnesse, apply the salve of his sufferings, eate his Body and drinke his Bloud. The which, because the Papists want, and wanting reject; they are faine to flee to their outward formalities, wherein their religion consisteth, and to their *opus operatum* in the Sacraments, as if they without a true and lively faith were able to justifie and to save them; without which notwithstanding our blessed Saviour himselfe doth not availe men to salvation. He that beleeveth and is baptized shall be saved; but he that beleeveth not being *adustus*, though hee bee baptized and receive all the Sacraments of the Romane Church, hee shall notwithstanding be condemned. *Mar. 16. 16. Ioh. 3. 18, 36.* It is therefore plaine and evident, that the faith, which doth justifie, must not bee a bare assent, but a lively beleefe or assent, specially apprehending and embracing, and in desire at the least and purpose applying Christ unto us. For actuall application cannot bee made untill wee finde our selves to have the condition of the promise, which is that former degree of faith: which being had, and finding our selves to have it; wee are actually to apply the promise, and by application to gather assurance, which some call speciall faith.

§. VIII. Now let us see what the Papists can object against this cleare truth. There are two things, or rather names, which they dispute against, *viz. fides specialis*, and *fiducia*, speciall faith and affiance: which dispute notwithstanding hindreth not any thing which I have spoken of the nature of justifying faith, as it justifieth us before God. For of justification, taken in a large sence, there are two degrees, though of that which properly is called justification before God, there neither are nor can bee any degrees, as I have shewed. The former is the justification of a sinner before God in the Court of Heaven, by imputation of Christs righteousnesse apprehended by a lively assent or beleefe. The second is our justification in the Court of our owne Conscience, when wee are perswaded and in some measure assured of our justification, which assurance, of some, is called *fides specialis*, by which, wee are not first justified before God: but is then wrought in us, when being already justified by faith, the holy Ghost the Spirit of promise shedding abroad the love of God in our hearts, sealeth us after wee have beleevd, *Eph. 1. 13.* Howbeit, the former degree of faith is also truly called *speciall*, both in respect of the speciall object which is Christ, and in regard of the speciall effect, which is the speciall apprehension or embracing of Christ, not onely in the judgement by a lively assent, but also in the heart that is the will and affections, by a desire to bee made partaker

The Papists objections against speciall faith,

1 Rom. 5. 5.

LIB. 6.

Their objections concerning *fiducia*.

partaker of him and his merits, and by a settled will and resolution to acknowledge him to be our Saviour, and to rely upon him alone for salvation. And in this sense that faith by which we are justified before God is a speciall faith. But if that onely be called speciall faith by which we are justified in our owne Consciences, that is, assured of our justification, that assurance arising from the actually application of the promise to our selves: then I say and avouch, that this speciall faith is not that by which we are justified before God. For we must have a justifying faith, being the condition of the promise, before we can proceed to application, and first wee must be justified before God, before wee can have any assurance thereof in our owne Consciences: when as therefore the Papists dispute against this speciall faith, proving that by it we are not justified before God, they plead besides the purpose. And yet, for all their proofes, it is truly called a justifying faith, because by it we are justified in the Court of our owne Conscience.

§. IX. The like is to be said of *Fiducia* or affiance which is called *fiducia* against which the Papists hotly dispute: proving, that it is not of the essence of justifying faith: when notwithstanding divers of their owne Writers, as well as of ours, have expounded *credere* by *fidere* and *fides* by *fiducia*. But they should understand, that many of our Writers, by affiance meane assurance, which is the plerophorie of faith: unproperly, I confesse, but that was their meaning. As for affiance, though it be not of the proper nature and essence of faith: yet it is an unseparable fruit of speciall faith, in so much that sometimes it seemeth to be implied in the signification of beleeving in Christ: For hee that doth beleeve in Christ doth first by a lively assent acknowledge him to be the Saviour of all that truly beleeve in him: and secondly, so beleeving hee is perswaded that he is a Saviour to him; and thirdly, beleeving Christ to be his Saviour, doth therefore repose his affiance and trust in him for salvation. But howsoever so much sometimes is implied in the phrase of beleeving in Christ, yet in the most ordinary and usuall acception of the Word in the Scriptures of the New Testament, no more is signified than the lively assent and acknowledging of Christ: yea, sometimes the phrase is used of those who did not so much as give a lively assent, or beleeved with their heart. Howsoever being convicted by the evidence of truth sealed by miracles, they assented to the truth, and acknowledged Christ to be the Messias. Such were those, *Ioh. 2. 23.* who are said to have beleeved on his name, when they saw the miracles which hee did: to whom notwithstanding our Saviour would give no credit because hee knew what was in them. Such a beleever was *Simon Magus*, who being convinced by the evidence of truth confirmed by miracles, assented in his judgement but beleeved not with his heart: for his heart was not right within him, *Act. 8. 13. 21.* And such a one was *Iudas*, *Ioh. 6. 64.* who, though he beleeved, as being a Disciple, yea an Apostle of Christ, yet beleeved not in deed and in truth.

By a lively assent men beleeve in Christ.

§. X. But that the phrase is used ordinarily of those which received Christ by a true and lively assent, I could prove by multitude of testimonies,

monies, divers whereof I have elsewhere mentioned. But I will content my selfe with two instances of the Samaritanes and of the Eunuch. Of the Samaritanes it is said, *Iohn 4.39.* That many of them beleaved in Christ for the saying of the woman, who could beleewe no more, than she had told them; which at the most, was, that hee was Christ. And after, when they professed, that they beleaved because of his owne word; all that they beleaved was this, that he was indeed the Christ, the Saviour of the world, *verse 41.42.* The Eunuch, when *Philip* told him, that hee might bee baptized, if hee beleaved with his whole heart, maketh this profession of his faith; I beleewe that Iesus Christ is the Sonne of God.

Act. 8.37,38.

That affiance
is not faith.

§. XI. Now that affiance is not faith, I briefly shew thus. First, because it is a fruit and effect of faith. For by faith wee have affiance, *Ephes. 3.12.* Faith therefore is the cause, affiance the effect; and the same thing cannot be both the cause and the effect. For whereas some deny this consequence, trusting to an unlike example; for say they, as naturall Philosophy is the science of naturall things, and yet by it wee attaine to the science of naturall things: so, though affiance be faith, and faith affiance; yet by faith wee attaine to affiance: I answer that there is an homonymie in the word science, which in the former part of the example signifieth the art or doctrine, which is a comprehension of precepts: in the latter, the habit of the knowledge of naturall things, which by the doctrine holpen with the gifts of nature, and confirmed by exercise, we attaine unto. Secondly, because faith is an habit of the minde; affiance, an affection of the heart: and so also differ in the subject. For faith, being a perswasion, is seated in the minde; though working upon the heart; affiance or trust being an affection, is seated in the heart, though proceeding from the perswasion of the minde. Thirdly, because they differ not onely in the Subject, but also in the Object. The Object of faith is *verum*, that which is true: the Object of affiance is *bonum*, that which is good. Yea, but (say some) the Promise is good, and therefore the Object of faith is good. I answer, the thing promised is good, and therefore I conceive affiance or hope; which two, in respect of the time to come, differ not. But be the thing promised never so good, yet I beleewe not the promise, unlesse I bee perswaded that it is true. Faith therefore layeth hold on the Promise, as being true; affiance or hope expect the thing promised, as being good. Those therefore who hold, that affiance, properly so called, is faith; or faith affiance, are not to bee defended. Those which by affiance understand assurance, and say, that justifying faith is affiance, doe speake the truth, if they understand by faith, not that by which we are justified before God, but that by which we are justified, that is, assured of our justification in our own conscience. Concerning which there needs not to be any other controversie betweene us and the Papists, than this, whether there bee any such certaintie or assurance to be had. But that is a different question, not pertinent to the poynt in hand; which I have elsewhere cleared. And so much of the nature of justifying faith.

1 Covenant of
grace, cap. 8.

The Subject
of faith.

1. The parties.

a *De justif. li. 3.
cap. 14.*

2. The part.

b *Therapeut. li. 1. pag. 18.*

CHAP. V.

Of the Subject of justifying Faith.

§. I.



OW I come to the Subject, that is, both the parties, to whom it belongeth; and the part of the Soule wherein it is. As touching the parties in whom it is, the Papiſts hold. First, that it is common to the godly with the wicked. Secondly, that it is common to the Elect with the reprobate. The former is the same in substance with that, which I have already handled, whether true faith may be severed from charity and other graces: the negative part of which question, I have proved, and consequently of this, that justifying faith is not common to the godly with the wicked. As touching the second, whether it be common to the Elect with the Reprobate; *Bellarmino* ^a propoundeth the Romish tenet to be this, *fidem & justitiam non esse propriam electorum, & semel habitam amitti posse*: that faith and justice is not proper to the Elect, and that it being once had, it may be lost; which is the very question of perseverance, whereof I have written a full treatise against *Bellarmino*, proving that true justifying faith is proper to the Elect, and that being once had it is never lost, either totally or finally.

§. II. Now as touching the part of the soule, wherein justifying faith is seated, *Bellarmino* and many other Papiſts hold, that it is seated in the understanding onely: and of us they report, that we hold it to be seated in the will onely: which they doe report against their owne knowledge; knowing that wee hold faith to be a perswasion of the minde and an assent, and finding fault with *Calvin*, for defining faith to be a kinde of knowledge, as it is indeed that kind of knowledge which we have by report or relation from God, grounded upon the infallible authoritie of God the relator: and finally, not being ignorant, that we hold the proper object of faith to be *the truth*. But we hold, that it is seated both in the understanding and in the will: and my reason briefly is this, because it is a voluntary assent, and is so defined, not onely by some of the ancient Fathers, but also by the ancient Philosophers, who as *Theodoret* ^b reporteth doe define it to be *voluntas in verum apprehensio* a willing assent of the soule. Therefore, to beleve is an act, both of the understanding, and of the will. Of the understanding, as it is an assent: of the will, as it is voluntary. Even as *liberum arbitrium*, as it is *arbitrium*, belongeth to the understanding; and as it is *liberum*, to the will: not that we seate it in two divers parts of the soule, but onely in the minde,

mind, that is the reasonable or intellectuall part, though it worketh upon the affections also. For the better understanding whereof, wee are to know, that when the holy Ghost is pleased to worke the grace of faith in the soules of any of the elect, which ordinarily he doth by the ministry of the Gospell, he openeth their hearts as he did the heart of *Lydia*^d to assent to the Gospell: which he doth, first, by illuminating their understanding; and opening the eyes of their minde, that they may rightly conceive and judge of the doctrine of salvation: and secondly, by opening, as it were, the eares of the mind, and enclining the will to affect and embrace, what the understanding hath judged and approved to be true and good. The understanding therefore approving, and the Will (which is *intellectus extensus*, and ordinarily followeth the judgement of the practick understanding) embracing the doctrine of the Gospell, which promiseth salvation by Christ to all that beleeve: the mind, which containeth both these faculties, being thus opened by the holy Ghost, doth willingly assent to the doctrine of the Gospell concerning salvation by Christ. Faith therefore is a voluntary assent of the mind to the promise of the Gospell; unto which, the acts of both the faculties of the mind concur; of the understanding, to judge, that the thing propounded to be beleaved, is true and good. I meane, that the promise is true, and the thing promised good: of the Will, to accept and to embrace that for true and good, which the understanding hath judged to be such. Out of both which ariseth the voluntary assent of the minde; which wee call faith. This faith thus wrought by the holy Ghost, (the Spirit of regeneration) being lively and effectually, worketh upon the heart and affections; which also being renewed by the holy Ghost, readily follow the willing assent of the minde, both to affect Christ, to desire to bee made partakers of him, to love him, and to rest upon him for salvation: and also to dislike and to detest those things, which are repugnant to the Doctrine of the Gospell; the chiefe whereof is Sinne.

§. III. Now that the act of the will doth concur to faith; and that faith, which is an habit of the minde, is seated as well in the will as in the understanding, is a thing testified by the Fathers, and confessed by the Schoole-men and by the Moderne Doctors of the Romane Church. And first for the Fathers: ^c *Clement Alexandrinus*, saith, that faith is the willing assent of the soule, and so *Theodoret* doth define it,

fides est assensus anime deus deus, et de omnibus bonis.

Ambrose, ^e *Fides non necessitatis, sed voluntatis res est*. Faith is a matter of will and not of necessity: therefore the Apostle saith, not that wee domineere over your faith, for dominion is cause of necessity: and againe, ^h to beleeve, or not to beleeve, it is an act of the Will.

*Augustine*ⁱ Grace therefore preventeth or goeth before faith: otherwise if faith prevent it, then also the will preventeth it, *quia fides sine voluntate non potest esse*, because faith cannot be without Will.

Againe, ^k what is it to beleeve but to consent that the thing is true which is said? *consensus autem utique volentis est*, and consenting undoubtedly

^c *Rom* 10. 14, 17

^d *Act* 16. 14.

Testimonies,
that to beleeve
is an act of the
Will as well as
of the Under-
standing.

^e *Stromas* lib. 5.

pag. 251.

^f *Therapeut*, l. 1.

pag. 16.

^g *In 2 Cor*. 1. 24.

^o *In Rom*. 4.

ⁱ *De bono perse-*
ver. l. 2. cap. 16.

^k *De Spiritu*.
littera cap. 31.

LIB. 6.

Ibid. c. 31.

m Ibid. c. 33.

n Epist. 23 de
Baptism. par-
vulorum.

o In Ioan.

trall. 26.

p De predestin.
sanct. lib. 1. c. 5.
in fine.
School-men.
q In Sent. 3. dist.
23. art. 1. q. 2. in
resol.

r Ibid.

s In Rom. 10.
lect. 2.t 2. 2. q. 2. art. 1.
ad 3. um.
u Ibid. art. 9. c.v 2. 2. q. 4. art.
2. c.x Ibid. art. 2. ad
1. um.y In Sent. 3. dist.
23. q. 2. art. 1.z In Ioan.
Doctors of the
Rom. Church.
a De iustif.

b In Rom. 10. po.

doubtedly is of him that is willing. Every man when he willeth, belee-
veth; & cum credit, volens credit, and when he doth beleeve, hee doth
willingly beleeve.

Voluntate in antique credimus, verily we beleeve with our will.

n Fides in credentium voluntate consistit, faith standeth in the will of
the beleevers.

And writing upon Job. 6. 44. * What say we here brethren, if we be
drawne unto Christ, then wee beleeve against our wills. No, faith bee.
A man may enter into the Church, nolens, against his will, hee may
come to the Altar nilling, hee may receive the Sacrament, nilling,
credere non potest, nisi volens, hee cannot beleeve unlesse hee bee
willing.

And lastly, p in the elect the will is prepared of the Lord, that there-
fore belongeth to faith, qua in voluntate est, which is in the will.

§. IV. Bonaventure : q it were not virtuous to beleeve, if it were not
voluntary. ipsum velle credere est essenziale ipsi fidei, to beleeve willingly is
essentiall to faith it selfe. Vnto the being of the vertue of faith, with the
act of reason or understanding concurrerh the act of the Will.

Faith r never should be a vertue, though it did enlighten the under-
standing never so much, if it did not also rectifie the will.

Thomas Aquinas r writing on Rom. 10. 10. Signanter autem dicit, corde
creditur, id est, voluntate, he speaketh remarkeably, men beleeve with the
hearr, that is, with the Will. For all other things which appertaine to
the outward worship of God, homo potest, a man may doe them nilling :
sed credere non potest nisi volens, but none can beleeve that is not willing :
for the understanding of him that beleeveth is not determined to assent
unto the truth by necessity of reason, as of him that hath science, but by
the Will.

Againe, Intellectus credentis determinatur ad unum, non per rationem, sed
per voluntatem.

Credere u est actus intellectus assentientis veritati divinae ex imperio volunta-
tis à Deo mota per gratiam.

Credere v est actus intellectus, secundum quod movetur a voluntate ad
assentiendum : procedit autem huiusmodi actus à voluntate & ab intel-
lectu.

Actus x fidei dicitur consistere in credentium voluntate: in quantum ex im-
perio voluntatis, intellectus credibilibus assentis.

Gabriel Biel, y the act of faith is to beleeve, which is an act of the un-
derstanding, assenting to the truth, proceeding from the command of
the will, quia nullus credit nisi volens, because no man beleeveth that is
not willing, as Saint Augustine z teacheth.

§. V. Cardinal Contarenus a actus fidei quamvis sit elicited ab intel-
lectu, est tamen imperatus à voluntate.

Salmeron b Paul faith, men beleeve with the heart, to exclude sayning,
with which many come to baptisme ; and to shew, that faith which ju-
stifieth is commanded by the will: to note the difference of forced faith
such as is in Devils, and was in those men, who beleeved in Christ, com-
pelled

pelled by the miracles, but Christ^c did not concredit himselfe to them, for such a faith doth not iustifie. For as science is begotten by virtue of demonstrative reason: so faith is not demonstrated, but is undertaken by the virtue or power of the will captivating the understanding unto the obedience of Christ, who doth infuse it: wherefore *Augustine tract. 26. in Ioan.* other things faith hee a man may doe against his will, but none can beleieve, but he that is willing.

§. VI. Thus have I proved against *Bellarmino*, that to beleieve is an act of the will, as well as of the understanding; and that the seat of faith is neither the understanding alone, nor the will alone, but the mind which comprehendeth both. Howbeit, I cannot altogether subscribe to the judgement of the Schoole-men, and other learned men, whether Protestants or Papists, who teach, that the understanding is commanded by the will to assent unto divine truthe and that it doth *credere ex imperio voluntatis*. For I doe not conceive, how the will, which is *intellectus extensus* and followeth the judgement of the practike understanding, in so much that it willet nothing, but what the understanding approveth and judgeth to be willed; how it, I say, should command the understanding. Neither doth their reason satisfie; which is this: that the understanding of man, in matters pertaining to Science, is determined to one thing by the evidence of the thing, or necessity of reason, not by the Will: but the understanding of man in matters belonging to faith, which sometimes surpasse the capacity of humane reason cannot be determined to any particular, either by the evidence of the thing, or by necessity of reason, both which are wanting in the objects of faith, which are things hoped for and things not seene. And therefore, say they, there can no assent bee given, unlesse the understanding be commanded by the will to assent. But I answer, as the ground of knowing things by Science is the evidence of the thing or necessity of reason: so the ground of beleiving things is the authority of God speaking in his word, which is infallible, and in certainty surpasseth the grounds of Science, and by it the understanding is determined to such particulars, as it conceiveth to be revealed of God. As therefore in things of science, which the understanding doth judge to bee evident, and of necessary truth, the will doth readily embrace them, following therein the judgment of the understanding: and so the mind which containeth both faculties, doth willingly, and yet necessarily, assent thereto, moved therunto by the evidence of necessary truth: so in matters of faith, which the understanding, though it comprehends them not, yet doth judge infallibly true, moved thereto by the authority of God revealing those truthe, the Will, as I conceive, being captivated by the understanding, and submitting it selfe to the judgement thereof; the mind doth willingly, and yet necessarily assent to such truthe revealed by God, moved thereunto by the infallible authority of God speaking in his Word. Which in certainty of truth doth farre surmount all grounds of science: and doth captivate the understanding; and it the Will. Why therefore the assent to divine truthe which are grounded

Whether the
Vnderstanding
be commanded
by the Will.

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upon a most certaine and infallible foundation, which perswadeth the understanding, should more proceed from the Will, than the assent to humane sciences, I cannot conceive, or why the Will should command the understanding in them, more than in matters of science.

CAP. VI.

Of the object of iustificyng faith.

§. I.



SO much of the subject : now wee come to the object of iustificyng faith ; where the question ought not to be made concerning the object of faith at large, but of that object which is proper to faith, as it iustificieth. For we doe freely confesse, that the object of faith, is all and every truth revealed unto us by God : and that the word of God is *objectum fidei adequatum*, the even object of faith (that is, we are bound to beleeeve whatsoever is contained in the word ; but what is not contained in the word of God, we are not to beleeeve it as a matter of faith.) And that therefore by the same faith by which we are justified, we beleeeve whatsoever is contained in the written word of God, whether expressly, or by necessary consequence. So that *Bellarmino*^a might have saved a great deale of labour idly spent in proving that, which we confesse, that by faith we beleeeve the creation^b, and all other truths revealed in the word : yea, we professe him to have no true iustificyng faith, who denieth credit to any thing, which hee findeth revealed by God. Howbeit the Papists extend this object, not onely to the Canonickall Scriptures, but also to those which we, according to all (almost) antiquitie, call Apocryphall : and not onely to the written word, but also to their unwritten verities, as they call the traditions of the Church of Rome ; that is, such doctrines and ordinances, as that Church doth teach and observe, having no ground nor warrant in the Scriptures. The which notwithstanding whiles they doe not onely match, but also preferre them before the written word, doe evidently prove the Pope, who by their doctrine is above the Church, and the Church above the Scriptures, to bee Antichrist. But this is another controversie whereinto I may not now make an excursion. Onely I desire the Reader to take notice of this marke among others of the Catholike Apostasie of the Romane Church, which hath not onely departed from the ancient doctrine and rule of faith, which is the Scriptures ; but also have set up a new rule, the last resolution of their faith being into the infallible judgement, and irrefragable

^a De iustific. l. 1. c. 8. & 9.

^b Heb. 11. 3.

fragable authority of the Bishop of Rome :and to this purpose let him consider these two testimonies of Saint Basil,* it is a manifest falling away from the faith, and conviction of pride, either to reject any of those things that are written, or to bring in any of those things that are not written.

The other ^d *οὐκ ἔστιν ἡ πίστις ἡ ἀληθὴς ἡ ἐν τῷ λόγῳ, ἀλλὰ ἡ ἐν τῷ ἑαυτοῦ.* All that is without the Scripture inspired of God, being not of faith is sinne.

§. I I. But howsoever by that faith, which justifieth, wee belevee all and every truth revealed by God; yet the proper and formall Object of justifying faith, *quatenus justificat*, and by beleeving whereof it doth justifie, is not every truth, but that onely, which *αὐτὸς ὁ Χριστός* is called *the Truth*, that is Christ with all his merits, *Ioh. 14. 6.* or the Doctrine of Salvation by Christ, or the Promises of the Gospell concerning justification and salvation by Christ, which often times in the Scripture is called *the Truth*, as *Ioh. 1. 17. & 5. 33. & 8. 31, 32.* and as some thinke, *Ioh. 8. 44.* and by Christs owne Exposition, *Ioh. 17. 17.* so *Ioh. 18. 37. Rom. 2. 8. Gal. 3. 1. & 3. 7. Eph. 4. 21. 2 Thess. 1. 10, 12. 1 Tim. 2. 4. & 4. 3. 2 Tim. 2. 18. cum 1 Tim. 1. 19. 2 Tim. 3. 8. Heb. 10. 26. 1 Pet. 1. 22. 1 Ioh. 2. 21. 2 Ioh. 1. 2.* Sometimes, the word of *Truth*, or of the truth, *Eph. 1. 13. 2 Tim. 2. 15. Iam. 1. 18.* sometimes the truth of the Gospell, *Gal. 2. 5. 14.* or the word of the truth of the Gospell, *Col. 1. 5.* The summe whereof is Christ crucified, *1 Cor. 1. 23. & 2. 2.* For this cause justifying faith is called oftentimes the faith of Christ, because he is the proper Object thereof, as *Rom. 3. 22, 26. Gal. 2. 16. 20. & 3. 22. Phil. 3. 9.* and faith in Christ, as *Act. 20. 21. & 24. 24. & 26. 18. Gal. 3. 26.* Faith in the blood of Christ, *Rom. 3. 25.* that faith which is in Christ Iesus, *2 Tim. 3. 15.* sometimes the faith of the Gospell, *Phil. 1. 27.* and which is all one, the faith of the truth, *2 Thess. 2. 13.* Thus therefore I reason:

That, to the beleife whereof alone and not of other things, remission of sinnes, justification and salvation is promised, that, I say, is the proper object of justifying faith.

But to the beleife in Christ, or in the Doctrine and promises of the Gospell, concerning salvation by Christ, remission of sins, justification and salvation is promised, and not to the beleife of other things:

Therefore that is the proper object of justifying faith.

That the Promise is made to beleife in Christ, and in the Gospell, the Scriptures every where teach, as *Ioh. 3. 15, 16. 18. 36. & 8. 24. & 11. 25, 26. & 12. 46. & 20. 31. Act. 10. 43. & 13. 38, 39. & 16. 31. & 26. 18. Rom. 10. 9, 11. &c.* But not to the beleife of other things is the promise made, as of the Law, or of the story of the Bible, or of predictions, excepting those stories and prophecies which concerne Christ. For howsoevet a man cannot have a justifying faith, who denieth credit to any of those other things which he findeth to be revealed by God; yet not by beleeving of them, but by beleeving in Christ, hee is justified.

§. III. But

C A P. 6.
c Basil. Affect. de
fide. *Οὐκ ἔστιν ἡ
πίστις ἡ ἀληθὴς ἡ ἐν
τῷ λόγῳ, ἀλλὰ ἡ ἐν
τῷ ἑαυτοῦ, ἡ ἐν τῷ
Χριστῷ, ἡ ἐν τῷ
ἐαυτοῦ, ἡ ἐν τῷ
ἐαυτοῦ.*
d Ethic. 3^o 80.
The proper ob-
ject of justifying
faith.

LIT. 6.
Obj. concerning
the object of
Abrahams faith.

c Gen. 3. 15.

f Psal. 72. 17.

The two other
promises.

He beleaved in
the Lord, and it
was imputed
unto him for
righteousnesse,
that is, because
he beleaved in
the Lord, he
was reputed a
righteous man,
and so *Vatablus*
in Gen. 15. 6.
Rom. 4. 10.

§. III. But here it may be objected, that the faith, whereby *Abraham* was justified, had no relation to the promise of salvation by Christ, but to the promises of God concerning his seed. Whereunto I answer, First, that *Abraham* and all the rest of the faithfull before Christ, beleaved in the promised seed, which was the Messias to come, and by that faith, as the Papists themselves confesse, were justified. Secondly, the promises, which concerned his seed, were either the same with the promise of the Gospell, or it was implied in them. The maine promise was, that in *Abraham*, that is, in his seed, all Nations, that is, the faithfull in all Nations, should be blessed. For *Abraham* did not conceive, that in himselfe all Nations should be blessed, as if himselfe should be the foundation of Happinesse unto All, but in his seed. And so the Lord himselfe explaneth it *Gen.* 22. 18. and in thy seed, that is, in Christ, all the nations of the Earth shall be blessed. And so *Zacharie* *Luk.* 1. 68. 69, 73. and *Peter*, *Act.* 3. 25. This promise made to *Abraham* is the very same with the promise of the Gospell. For, as the Apostle faith, the Scripture foreseeing, that God would justify the Heathen through faith, ~~expressly~~ preached, before, the Gospell to *Abraham*, saying, in thee (that is, in thy seed) shall all nations be blessed. Which promise, as it had beene formerly made to our first parents concerning the promised seed, so was it after renewed to *Isaac*, *Gen.* 26. 4. and to *Jacob*, *Gen.* 28. 14. and, in effect, to *David*, whose sonne according to the flesh Messias was to be: who is therefore called the sonne of *David*, and the branch of *David*. In this promised seed *Abraham* and all other the faithfull beleaved, and by beleaving in Him were justified.

§. IV. The other promises concerning his seed are two. The former, concerning the multiplication of his seed; that hee should bee Father of a multitude of Nations, namely in Christ; and that hee would be a God to him and his seed, hee doth not say to seeds, as of many, but as of one, and to thy seed, which is Christ, *Gal.* 3. 16. that is Christ mysticall, *1 Cor.* 12. 12. containing the multitude of the faithfull in all Nations, both Jewes and Gentiles. This promise therefore implyeth the former, that in Christ the promised seed *Abraham* himselfe and his seed, that is, the faithfull of all nations, should be blessed, and in confirmation of this promise he was called *Abraham*, because he was to be a Father of many nations, that is, of the faithfull of all nations, for none but they are accounted *Abrahams* seed, *Rom.* 9. 7, 8. *Gal.* 3. 7, 29. and for the same cause hee received the Sacrament of Circumcision, as a seale of that righteousness which is by faith, *Rom.* 4. 11. And that in this promise of the multiplication of his seed, the promise of the Gospell was included, appeareth, because his faith in this promise was imputed to him for righteousness, not for the the approbation or justifying of that act; as it happened in the zealous act of *Phineas*, *Psal.* 106. 30. but for the justification of his person, which could not be justified, but by faith in Christ. Which the Papists themselves cannot deny. The chiefe thing which *Abraham* apprehended in the promise concerning

cerning his seed was, that although he were an hundred yeere old, and Sarah past child-bearing, yet he should have seed by her, and in that seed himselfe, and all the faithfull of all Nations should be blessed.

§. V. The latter is, that they should possesse the land of promise, by which, as by a type, was signified the heavenly Canaan; under which, to all the faithfull was promised the Kingdome of heaven, which was the Countrey, which they, professing themselves Pilgrimes, did seeke, Heb. 11. 13, 14, 15, 16. and into which eternall rest Iesus was to bring them who beleeve; even as Iosua the type of Christ, who also is called & Iesus, brought the Israelites, after their peregrinations, into that land of rest. So that in the latter Promises concerning his seed, and the land of promise, the former was implied concerning the promised seed and blessednesse by him, as the principall object of Abrahams faith, for which chiefly hee did so much affect and desire seed. Insomuch that when the Lord had promised him to bee his buckler and his exceeding great reward, Abraham replied, Lord God what wilt thou give mee seeing I goe childlesse. As Abraham therefore who rejoyced to see our Saviour Christs day; and as he, and the rest of the faithfull having not received the promises concerning the promised seed; but having seene them a-farre off, were perswaded of them, that is, beleeved them, and embraced them, were justified by faith in Christ, the promised seed; so are we, and by nothing else.

And further, we are to note, that before those words recorded, Gen. 15. 6. Abraham had by faith embraced the maine promise of the Gospell, Gen. 12. 3. in thee, that is, in thy seed shall all the families of the earth be blessed: and by that faith was justified, by which also he obeyed God, & leaving his owne countrey, and, by the same faith, sojourning in the land of promise as a Pilgrime, sought a better countrey, that is, an heavenly. Therefore as S. James saith, when Abraham in his great triall had approved himselfe to be a faithfull man; that then the Scripture was fulfilled, which saith, Abraham beleeved God, and it was imputed to him for righteousness: Not that then Abraham first beleeved, but that then by that notable fruit of faith, hee approved the truth of his faith, and manifested the truth of that oracle, which then by good prooffe was verified of him: So, by the like reason, may that place, Gen. 15. 6. be understood, that Abraham beleeved in the Lord, and it was counted to him for righteousness. Not, that then Abraham, either first beleeved, or was then first justified, for hee had beleeved the grand promise of the Gospell before, and by it was justified; and before this time had brought forth excellent fruits of faith, Gen. Chap. 12, 13, 14, but that by this new act of beleeving the Promises renewed (which the Apostle amplifieth Rom. 4. 18.) the truth of his faith was manifested. And thus Bellarmine himselfe expoundeth those words, Gen. 15. 6. affirming, that as S. James applieth them to that act, Gen. 22. so they may be applied to all notable acts of the faith of Abraham.

Againe, justification or imputation of righteousness is *actus contritionis*, which is not to be restrained to the instant of our first conversion and

The latter.

g Heb. 4. 9.

h Job. 8. 56.

i Heb. 11. 13.

k Heb. 11. 8, 9, 14. 16.

l am. 2. 23.

m De iustif. l. 4. ca. 18. Possunt enim illa verba applicari ad omnes insignes actus fidei ejusdem Patriarche.

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Christ the proper
object of
faith in two re-
spects.

and justification, but continued to them that beleeve. And therefore, so long as they have faith, God imputeth righteousness unto them.

§. VI. But for the better clearing of this point, we are to take notice, that Christ and his benefits, or the doctrine of salvation by Christ are the proper object of justifying faith, in two respects, both as it justifieth before God and as in the Court of our owne Conscience. Before God, when by a lively and effectually assent or beleeve, as hath beene said wee receive and embrace Christ our Saviour with all his merits, or, which is all one, the promises of the Gospell concerning justification and salvation by him. Such was the faith of Saint Peter, *Math. 16. 16.* and of the rest of the Apostles, *Ioh. 6. 69.* Of Nathaniel, *Ioh. 1. 49.* Of Martha, *Ioh. 11. 27.* Of the Samaritanes, *Ioh. 4. 42.* Of the Eunuch *Act. 8. 37.* With which whosoever are endued, are borne of God, *1 Ioh. 5. 1.* they dwell in God, and God in them. *1 Ioh. 4. 14. 15.* they overcome the world, *1 Ioh. 5. 5.* and unto them blessednesse, *Mat. 16. 17. Ioh. 20. 29.* justification, *Rom. 10. 9. 10.* and salvation is promised, *Ioh. 20. 31. Act. 16. 31.* In the Court of our owne Conscience it doth justifie, when wee finding, that wee have the former degree, which is the condition of the promise, doe soundly apply the promise to our selves. For hee who knoweth, that hee hath the condition, not onely may, but must apply the promise of the Gospell to himselfe, otherwise he maketh God a liar, *1 Ioh. 5. 10.* This application, as hath been said is made by a practically syllogisme, the proposition whereof or *enunciatio* is this: whosoever doth truly beleeve in Christ hee shall be saved: the assumption or *suppositio*, but I, saith the faithfull man, do beleeve in Christ: the conclusion or *consequens*: therefore I shall be saved. This conclusion is the voice of speciall faith. Such was the faith of *Ioh* chap. 19. 25. Of David, *Psal. 103. 3.* Of Thomas, *Ioh. 20. 28.* Of Saint Paul, *Gal. 2. 20.* and of all the faithfull in the Scriptures: who in many places have applied, and, as it were, appropriated to themselves the mercies of God in Christ. And such is and ought to be the faith of all that truly beleeve. For the generall alwaies includeth the particular. If therefore thou doest truly beleeve, that Iesus is the Saviour of all that truly beleeve in him, thou art then bound to beleeve that he is thy Saviour. Of this point, I have treated elsewhere,ⁿ and have answered the objections, so many as I thought worth the answering.

§. VII. Now I come to *Bellarmines* dispute concerning the object of faith, wherein hee endeavoureth to prove and to maintaine three things: First, that the object of faith is not Gods speciall favour in Christ, but whatsoever God hath revealed. Secondly, that men may be justified without speciall faith. Thirdly, that men are not justified by speciall faith. As touching the first, wee doe freely confesse, that by the justifying faith we doe beleeve, whatsoever wee understand to bee revealed by God. And further we professe, that by the virtue of justifying faith all articles of Christian Religion become, after a sort, the objects of speciall faith. For as he who hath the Philosophers stone is said by virtue thereof to turne other metals into Gold: so it may more truly

be

n Covenant of
grace.
Bellarmines ob-
jections, *De*
justif. l. 1. c. 8. &c.
The first, that
the object of
faith is whatso-
ever is revea-
led by God.

be said of him, who is indued with that faith, whereby we are justified before God, that he may and ought to make all the Articles of the catholike or dogmaticall faith, the precious objects of speciall faith by applying them to his owne good and comfort, which being a matter of singular use and comfort, I will a little insist upon it. Doeſt thou then beleve by a true and a lively assent, as hath been said, that Iesus the Sonne of the Blessed Virgin is the eternall Sonne of God, and the Saviour of all those that truly beleve in him? Thou art then bound to beleve, that hee is thy Saviour. Doeſt thou beleve that Christ is thy Saviour? then must thou beleve that God the Father is thy gracious and mercifull Father in Christ: that he is allsufficient to bestow upon thee all good things; that hee is omnipotent to protect and defend thee from all evill riding upon the heavens^a for thy helpe; and so of the other attributes; that hee is eternall to Crowne thee with everlasting happinesse, that he is immutable in his love towards thee; that hee is omniscient and therefore knoweth thy wants; omnipresent, that thou maist powre thy requests into his bosome; true and faithfull to performe all his promises to thee; just, to forgive thee thy sinnes, when thou doeſt confesse them, and to iustifie thee, seeing Christ hath satisfied his justice for thee; good gracious and mercifull unto thee; that hee hath loved thee in Christ with an everlasting love, and in him hath adopted thee to bee his Sonne; and if a Sonne, then also an Heire of God, and coheire with Christ: that hee hath created thee for his owne glory, whereunto he hath subordinated thy salvation; that he watcheth over thee by his fatherly providence for thy good, causing all things, whether good or bad, to cooperate for thy good; that he will bestow upon thee all good things, as shall bee expedient for thee: that the corrections, which befall thee, are fatherly chastisements proceeding from his love; that out of very^o faithfulnessse he hath caused thee to be afflicted; that he tryeth and proveth thee to do thee good^e in the end that Christ our Saviour in whom thou doeſt beleve, is both God and man: Man, that hee might both obey and suffer for thee: God, that his obedience and sufferings might bee most perfectly and allsufficiently satisfactory and meritorious for thee: that he was conceived and sanctified by the holy Ghost, that he might sanctifie thee, that he was incarnate to redeeme thee, that he suffered for thee that thou mightest bee freed from all punishment properly so called; that he was crucified for thee, that hee might deliver thee from the Curse, that hee dyed for thy sinnes, and was buried that thy sinnes might be buried in oblivion, that he descended into hel to overcome death and the gates of hell for thee; that he arose againe for thy justification, that he ascended into heaven to prepare an eternall mansion for thee, that he sitteth at the right hand of his Father, both as a Priest to make intercession for thee, and as a King to subdue all the enemies of thy salvation, and by his power through faith to keepe thee safe unto eternall life, that he will come againe unto judgement for thy full redemption, to marry thee unto himselfe, and put thee into the possession of that Kingdome which hee hath

Father.
Almighty.

n Deut. 33. 26.
Eternall.

Immutable.
Omniscient.
Omnipresent.
True and faith-
full.
Iust.

Good and Gra-
cious.
Loving.

Creatour and
Providour.

o Psal. 119. 75.
p Deut. 8. 16.

Christ, God
and Man.

Conceived of
the holy Ghost
borne, &c.
Suffered.
Was crucified.
Dead.
Buried.
Descended to
hell.
Rose againe;
Ascended.
Sitteth at Gods
right hand.

He shall come
againe to judg-
ment.

L I R. 6.

The Holy Ghost.

The holy Catholike Church
Communion of Saints.

Forgiveness of sinnes.

The Resurrection.

Life Eternall.

Whether every man bee bound to beleeve that hee is elected, &c.

Ioh 3.18.

Whether a man may be justified without speciall faith.

hath purchased for thee. Thou art also to beleeve in the Holy Ghost, as thy Comforter and Sanctifier: thou art to beleeve that of the Vniuersall Church, which is the company of all the Elect; thou art a member elected of God in Christ, that thou hast a share in the Communion of Saints, that by Christ thou hast remission of sinnes, that as when thou diest, thou diest in the Lord, so in him thou shalt arise againe to glory, and be made partaker of Eternall life.

§. VIII. Whereas therefore this question is usually made, whether every man be bound to beleeve that he is elected, that he hath remission of sins, and that he shall be saved, and so all the particulars before mentioned, that God the Father is his Father, &c. I answered, that not every man is bound so to beleeve, for then the greater part of men should bee bound to beleeve untruthes. But this I say, that every man is bound upon paine of damnation to beleeve in Christ according to the first degree of faith (for he that beleeueth not shall be condemned) that is, by a true and lively beliefe or assent to beleeve, that Iesus is the Saviour of all that truly beleeve in him; and having this faith, thou art bound to beleeve, that he is thy Saviour, that hee died for thy sinnes, and rose againe for thy justification, &c. that in Christ thou art elected, that by him thou hast remission of sinnes, and that through him thou shalt be saved. But untill thou hast that faith (which is the condition of the promise) thou maiest not apply, and by application beleeve any of these things, unlesse thou wilt beguile thy selfe. And thus much may suffice for the first point.

§. IX. For the second: where *Bellarmine* proveth that a man may be justified without speciall faith, it is true in respect of our justification before God. But they which hold that wee cannot be justified without speciall faith, speake of justification in the Court of Conscience; which none can attaine unto, unlesse first they apply the promises of the Gospell to themselves. Which to doe, the Papists hold to be carnall presumption. Thou maist professe thy selfe to beleeve that Christ is the Saviour of the world; but if thou bee a Papist, thou maist not beleeve that hee is thy Saviour, that is to say, that thou shalt be saved by him. Thou maist say, he is thy Saviour, as the Papists held him to be Saviour of all, as well of those that shall perish, as of them that shall be saved: but if thou shalt not be saved by him, then is hee not indeed and in truth thy Saviour. Thou maist have a kinde of hope, that thou shalt be saved, but thou mayst not beleeve it. But that hope will prove a slope, which is not grounded upon faith. Faith being the foundation of hope, and the substance of things hoped for. Neither canst thou truly hope for the performance of a promise to thee, unlesse first by faith thou art perswaded, that it doth belong to thee. Thou maist, nay thou must be perswaded that it belongeth to thee, if thou hast the condition of the promise, which is to beleeve in Christ: for in respect of them that have that condition, the promises of the Gospell are universally to be understood, and as excluding none that beleeve. Dost thou therefore truly beleeve in Christ, by a true and a lively assent receiving

ceiving and embracing him as the Saviour? Then maist thou apply the promises of the Gospell to thy selfe, and by application attaine to some assurance of thy justification and salvation. Yea but, saith the Papist, a man cannot be assured by the certaintie of faith that he shall be saved, for many who have thought themselves sure, have beene deceived. But *fidei falsum subesse non potest*. I answer, that as there is a knowledge of principles in themselves manifest, and of conclusions, which are made manifest by discourse, though not absolutely true as principles, but with presupposall of the premisses, they are so true, that it is impossible the conclusion should bee false, where the premisses are true: so there is a faith of principles contained in Gods Word, which is the dogmaticall or catholike faith, which are absolutely true; and there is a faith of conclusions, by necessary consequence deduced from those principles, by application of the generall to the particular: which though they be not absolutely true, yet they are necessarily true; neither can they possibly be false, the premisses being true, and of such conclusions is the speciall faith. And so much of the second.

§. X. Now for the third, where *Bellarmino* disputeth, that we are not justified by speciall faith, it is true in respect of justification before God: but it is false in respect of justification in the Court of Conscience, without which no man can boldly say that he is justified before God. Of which justification in the Court of Conscience, they must bee understood to speake, who unto justification require speciall faith: by which they are not properly justified and before God, but assured thereof in their owne Conscience. And no doubt but this is a thing most worthy to be urged and beat upon: as being that thing which above all other things in this world is to be desired and laboured for according to the exhortation of the Apostle *Peter*. Give diligence to make your calling and election sure. But this speciall faith the Papists above all things deride and detest: thereby discovering themselves to bee, as I have elsewhere shewed, voide of all truth and power of Religion. It being, as I have said and proved, a thing most profitable, most comfortable, most necessary: without which no Christian can have any true peace or sound comfort, or ought to have contentment in his present estate, untill he have attained unto it in some measure. And when hee hath attained to some measure, he must endeavour more and more to increase it. But hereof I have treated in another place, whereunto I referre the Christian Reader.

Whether a man
is justified by
speciall faith.

1 2 *Pet. 1. 10.*

[Covenant of
Grace.

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CAP.

CAP. VII.

Of the acts or effects of faith: and first, whether faith doth justify, or onely dispose to justification. Secondly, whether it doth justify formally.

§. I.

Whether justifying faith doth onely dispose a man to justification.



He next controversie is concerning that act or effect of justifying faith, in respect whereof it is called justifying faith. Of this there are three Questions; the first, whether Faith doth indeed justify, or onely dispose a man to justification. Secondly, whether it justify formally, as part of inherent righteousness; or instrumentally, as the hand to receive Christ, who is our righteousness.

Thirdly, whether it justify alone. The assertions of the Papists in the two former questions doe not seeme to hang well together. For if faith goe before justification disposing a man thereto, how doth it justify formally, as part of that righteousness whereby a man is, as they speake, formally just. And if no dispositions bee required to justification, to what purpose doe they tell us, that a man must be disposed and prepared by faith and other virtues. For howsoever in their speculations they require preparative dispositions to justification; yet in their practise they seeme to require none. For their justification which is in fact and in deed, is restrained to their Sacraments, as, namely, to Baptisme. And their Sacraments justify *ex opere operato*, and therefore without necessity of any foregoing dispositions. For if any virtuous or good disposition were required, then should their Sacraments justify, not *ex opere operato*, but *ex opere operantis*. Onely they require, that he who is by the Sacrament to be justified, doe not *ponere obicem mortalis peccati*, that is, interpose the obstacle of some mortall sinne. And what be these dispositions which must goe before justification?

§. II. Forsooth, there are seven, which according to the decree^a of the Councell of Trent, *Bellarmino* reckoneth, *De justif. lib. I. ca. 13.* to prove, that faith doth not justify alone, because the other sixe also doe dispose men thereunto. The seven are, faith, feare, hope, love, penitencie, a purpose and desire to receive the Sacrament, a purpose of amendment of life. All which doe but prepare and dispose a man. But it is the Sacrament, as, namely, of Baptisme^b, that doth actually justify, and without which no man is justified. But I would gladly know, whether these seven preparatives, be fruits of grace, or works of nature. Not of grace, for, as they teach, no man hath grace before Iustification: What then?

^a *Seff. 6. ca. 6.*
Seven dispositions required before justification, of which vide *infra ca. 30.*
11, 12.

^b *Conc. Trid.*
Seff. 6. cap. 7.

then? they are the fruits of nature holpen, I wot not, by what grace: which if it were true would not onely prove the maine assertion of the Pelagians, *Gratiam secundum merita dari*, or as in other words it is expressed in the Council of Trent, *Secundum propriam cuiusque dispositionem & operationem*. For though, according to their doctrine, these preparations are not merits of condignity, as they say, yet they bee of congruity: but also disprove the doctrine of the Apostle, that we are justified freely by his grace. But this seemeth to me absurd, that men should have one justifying faith, and so one hope and one love, &c. going before justification, and another infused in our justification: and that by the one justifying faith going before, we should be prepared to justification; and by the other infused in our justification we should in part be formally justified. But this is certaine, that, that faith, which in order of time goeth before justification, is no true justifying faith. For that which goeth before justification, goeth also before regeneration, and what goeth before regeneration, is of nature and not of Grace. But faith in order of time goeth not before justification, though in order of nature it doth; for so soone as a man beleeveth he is justified, as Hierome saith, *Talis est ille qui in Christum credidit, die qua credidit, qualis ille qui universam legem implevit*. Such a one is hee that beleeveth in Christ, the very day that hee beleeveth, as hee that hath fulfilled the whole Law; nor in order of nature before regeneration; for in our regeneration it is wrought. As therefore no man hath faith who is not regenerated, so no man hath faith who is not thereby justified. The Scripture is plaine, that in Christ whosoever beleeveth ~~is~~ is justified, *Act. 13. 39*. He that beleeveth in Christ is passed from death to life, *Iob. 5. 24 & 6. 54*. which passage from death to life is justification; whereby, as themselves teach, a man is translated from the state of death and damnation, into a state of Grace and Salvation. Faith therefore actually justifieth, and not disposeth onely to justification.

§. III. The other question is, whether faith doth justify formally, as they speake, as being a part of inherent righteousness; or instrumentally only, as the hand to receive Christ, who is our righteousness. The Romane Catholikes hold the former; the true Catholikes, the latter. But the former I have sufficiently disproved before, and proved the latter. For if we be not justified by any grace or righteousness inherent in our selves, or performed by our selves, which I have before by many undeniable arguments demonstrated: then it followeth necessarily, that we are not justified by faith, as it is a gift or grace, an act, or habit, or quality inherent in us, or performed by us. And if we be justified by the righteousness of Christ onely, which being out of us in him is imputed to those who receive it by faith, which also before I invincibly proved: then also it followeth by necessary consequence, that wee are justified by faith, onely as it is the instrument or hand to apprehend or receive Christ, who is our righteousness. Wherefore where faith is said to justify, or to bee imputed to righteousness, it must of necessity be understood relatively, and in respect of the object, to which

c. Sess. 6, ca. 7.

d. In Rom. 10. 4.

e. Conc. Trid. Sess. 6. cap. 4.

Secondly, whether faith doth justify formally

f. Lib. 4.

g. Lib. 4. & 5.

L. I B. 6.
h Supr. cap. 4.
§. 6.

The Papists cavill, that we debase faith.
i Bellar. De justif. l. 1. c. 12.
§. 122, sensum.

purpose, both justification, and all other benefits, which we receive by Christ, are attributed to faith, as I have shewed^h before. Not that faith it self worketh these things, but because by it wee receive Christ, and with him all his merits and benefits. And for the same cause the faith of all the faithfull, though unequall in degrees, in some greater, in some lesse, is *in ipso* a-like precious in the righteousness of God, and our Saviour Iesus Christ, 2 Pet. 1. 1. which is an evidence, that faith doth not justify in respect of its owne dignity or worthinesse, but in respect of the object, which it doth receive; which being the most perfect righteousness of Christ, unto which nothing can be added, is one and the same to all that receive it. Of this see more, *lib. 1. cap. 2. §. 10.*

§. IV. Here now the Papists, because wee deny faith to justify in respect of its owne worthinesse and merit, take occasion to inveighⁱ against us, as if we made it *Titulum sine re*, and as it were a matter of nothing. Which is a malicious, and yet but a frivolous cavill. For first in respect of justification; we acknowledge it to bee the onely instrument or hand to receive Christ, to be the condition of the Covenant of Grace, to which the Promises of remission of finnes and of Salvation are made, without which the promises of the Gospell doe not appertaine unto us, and without which our blessed Saviour doth not save us. Secondly, in respect of Sanctification, wee attribute all that and more, which the Papists ascribe unto it in respect of their imaginary justification. That it is the beginning, the foundation, and root of all inherent righteousness; the mother of all other sanctifying Graces, which purifieth the heart, and worketh by love, without which it is impossible to please God, without which, what soever is done, is sinne.

§. V. But howsoever here the Papists would seeme to plead for faith, yet the truth is, that, as they have abolished the benefit of justification, as it is taught in the holy Scriptures, so with it, they have taken away the justifying faith. For though they retaine the name, yet in their doctrine there is no such thing. For first, to faith they doe not ascribe the power to justify, but only to be a disposition, one among seven, even such a one as servile feare is, of a man unto inherent righteousness, or to the grace of Sanctification, it self being not as yet a justifying or sanctifying grace. Secondly, that faith, being infused, becommeth the beginning, and a part of formall inherent righteousness. But so small a part they assigne unto it, that they say, that the habit of formall righteousness differeth not from the habit of charity: so that in justification it hath no use at all, and in sanctification charity is all in all: which is a manifest evidence, that the Church of Rome is fallen away from the ancient doctrine of the faith. For both Scriptures and Fathers every where ascribe justification to faith, and not to Charitie: to faith, and not to workes: but the Papists ascribe the first justification to charitie, which they make to be the onely formall cause of justification, which, as themselves teach, is but one; and the second justification they assigne to workes.

CHAP. VIII.

Whether we be justified by Faith alone: The state of the Controversie, and some reasons on our part.

§. I.



Ow I come to the third question, which is the principall concerning faith, whether we be justified by faith alone, as wee with all antiquity doe hold: or not by faith alone, but also by other habits of grace, as charitie, and the rest, and by the workes of grace, which the Papists hold to concur in us to the act of justification, as the causes thereof. Where first, we are to explaine our assertion: and afterwards, both to prove, and to maintaine it. And great reason there is, that wee should explaine it, because the Papists most wickedly, against their owne knowledge, calumniate our doctrine in this point. I will therefore explaine all the three termes, *Fides, justificat, sola*, Faith, doth justifie, alone: for by Faith wee doe not understand, as I have shewed before, neither the profession of faith, or faith onely professed, which S. James doth deny to justifie: nor that faith which is a bare assent, which is the faith of Papists, and is common to them with the Divels, and with other hypocrites and wicked men; for such a faith we deny to justifie, either alone, or at all: but a true, lively, and effectuell beleefe in Christ, being a speciall apprehension or receiving and embracing of Christ, and of the promises of the Gospell, joyned with application, or at least with a true desire, will and endeavour thereof. The which faith also wee deny to be true, if in some measure, it doe not purifie the heart, if it doe not worke by love, if it cannot be demonstrated by good workes.

§. II. Now for the word *justifie*: shall I need to tell you, that by justifying we doe not meane sanctifying? And yet such is the blinded malice of the papists, as that because they wickedly confound justification and sanctification, which we carefully, according to the Scriptures, distinguish: they beare the world in hand, that our assertion is this in effect, that faith alone doth sanctifie, and that nothing concurrith to sanctification, but faith onely: and consequently, that wee teach the people, so they can perswade themselves, that they have faith, they need not take care either for other graces or for a godly life. But howsoever we hold, that faith doth justifie alone, yet wee doe not hold that it doth sanctifie alone: but that our sanctification is partly habituall, unto which, with faith, concur the habits of other sanctifying graces, as

The state of the Controversie.

What wee meane by faith.

What is meant by the word *justifie*.

LIB. 6.

Of the exclu-
sive particle
alone.That the object
of faith doth
justify pro-
perly.That nothing
in that kind
doth justify,
but the righte-

hope, charity, &c. and partly actuall, which is our new obedience in the practice of good workes.

§. III. But the word *sola* alone doth most displease the Papists, who will needs part stakes with Christ in their justification. This therefore is to be explained. And first, when we say, that faith alone doth justify, we doe not meane *fidem solitariam* that faith which is alone, neither doe we in construction joyne *sola* with *fides* the subject, but with *justificat* the predicate: meaning, that true faith, though it bee not alone, yet it doth justify alone. Even as the eye, though in respect of being, it is not alone, or if it be, it is not a true and a living, but a dead eye which seeth neither alone nor at all: yet in respect of seeing, unto which no other member doth concur with it, it being the onely instrument of that faculty, it is truly said to see alone: so faith, though in respect of the being thereof it is not alone, or if it be, it is not a true and lively but a counterfeit and dead faith: yet in respect of justifying, unto which act no other grace doth concur with it, it being the onely instrument of apprehending and receiving Christ, it is truly said to justify alone: wherefore as the brazen Serpent, which was a figure of Christ, was lift up and set on high in the wilderness, that whosoever was bitten by the fiery serpents, might, by looking onely upon it, be cured. And although their eye could not properly bee said to cure them; yet because it was the onely instrument to apprehend that object, which God had ordained, as the onely remedy to salve them; it is truly said, that by onely looking upon that object they were cured. Even so our Saviour Christ was lifted up upon the Crosse (it is his owne similitude, *Ioh. 3. 14, 15.*) that whosoever being stung by the old serpent doth but looke upon him with the eye of faith (*Ioh. 6. 40.*) may be justified and saved, for although this eye of the soule, which is faith, cannot be said properly to justify them who are sinners: yet because it is the onely instrument to apprehend that object, which God hath ordained as the onely remedy and propitiation for our sinne, it is truly said, that by beleeving onely in Christ we are justified.

§. IV, Secondly, whereas faith it selfe doth not justify properly, but the object which it doth apprehend, which is Christ and his righteousness, our meaning therefore when wee say that faith alone doth justify, can be no other but this, that the righteousness of Christ alone, which is onely apprehended by faith, doth justify us. And forasmuch as this is a necessary disjunction, that wee are justified either by that righteousness which is inherent in our selves, or by that which is out of us in Christ (for by some righteousness wee are justified, and a third cannot be named:) it followeth therefore necessarily, that if we be not justified by inherent righteousness, then by Christs righteousness alone: because a third righteousness, by which we should bee justified, cannot be named.

§. V. Thirdly, where wee say, that Christs righteousness alone, which is apprehended by faith alone, doth justify, wee doe not meane absolutely that nothing else doth justify, but nothing in that kind *viz.* that

That we are iustified by faith alone.

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that the righteousness of Christ is the only matter of our justification; and faith the onely instrument on our part, by which wee are justified. For otherwise, as hath before beene shewed, wee confesse that many things else doe iustifie, *viz.* God, as the Author and principall efficient of our justification, who imputeth unto us the righteousness of his Son. The holy Ghost also doth iustifie us by working in us the grace of faith by which he applyeth Christs righteousness unto us. The Ministers also doe iustifie, as the instruments of the holy Ghost, both by the ministry of the Gospell, by which faith is begotten in us, and of the Sacraments, whereby the promises of the Gospell are sealed unto us. And lastly, good workes doe iustifie, as the signes and evidences, whereby our faith and justification is manifested. But as the matter, nothing doth iustifie but Christs righteousness, and as the instrument on our part nothing but faith. And in this sense wee doe constantly affirme, that by Christs righteousness alone, apprehended by faith alone, wee are justified.

§. VI. For the demonstration of our assertion, I shall not need to bring many new proofes, seeing that all those arguments, which before I have produced, but especially those which concerne the matter and forme of justification doe invincibly prove that wee are justified by the righteousness of Christ alone, being apprehended by faith alone, and imputed to them that beleeve. For if we be justified by the imputed righteousness of Christ alone, and if in us there bee nothing which receiveth or maketh us partakers of Christs righteousness, but faith onely: then there is nothing in us, by which we are justified, but onely faith. But because the Papists object heresie and novelty against us in this point; I will, besides some few places of Scripture, and some other reasons, briefly propounded, produce the testimonies of the Fathers, and others, who have in all ages lived in the Church before these times.

§. VII. First, therefore, *Rom. 3. 24.* the word *gratis* freely, being an exclusive particle, doth import, that we are justified by the grace of God and merits of Christ through faith without righteousness in us; and therefore by faith alone.

Secondly, *Gal. 2. 16.* We know that by the workes of the Law (that is, the righteousness and obedience prescribed in the Law, in which all inherent righteousness is fully and perfectly described) a man is not justified; *sed tantum per fidem* no otherwise but by faith, *non nisi per fidem*, as Bishop *Iustinian*,^a or by faith onely, as *Henry Steven*, who well understood the Greek, translateth it, *sed tantum per fidem*.

Thirdly, *Rom. 4. 5.* the exclusive is implied. To him that worketh not, but hath beleeved, that is, hath onely beleeved in him who justifieth sinners, his faith is imputed unto righteousness, and so the Syriack Paraphrast readeth; *but hath onely beleeved*.

Fourthly, *Mar. 5. 36. Luk. 8. 50.* Onely beleeve.

To this *Bellarmino*^b answereth, That Christ speaketh of the miraculous raising of a dead body, and not of the justification of a sinner, for, as for the obtaining of a miraculous cure, he confesseth, that faith doth suffice

C. A. P. 8.
ousnesse of
Christ, as the
matter, and
Faith as the
onely instru-
ment on our
part.

Our proofes.

^a In *Gal. 2. 16.*

^b De *justif. 1. 1.*
cap. 20.

L I B. 6.

c §. Confirmat.

d Mat. 15. 28.
Mar. 7. 29.e Act. 3. 16. his
name through
faith in his
name.Reasons 1.
Rom. 8. 28.
Gal. 2. 16.
Eph. 1. 8.The second
Reason, contain-
ing a three-
fold argument.

suffice alone. Thus *Bellarmino* in that place, to serve his present turne. But in the seventeenth Chapter of the same booke, where hee would prove, that faith doth iustifie, not relatively in respect of the Object, but by its owne efficacie: hee alleageth, that the woman of Canaan procured her daughters health by the efficacie of her faith; and rejecteth his owne answer in the other place. *Neither may it bee answered*, saith he, *that it is one thing to speake of justification, and another of the curing of a bodily disease. For our Lord by the very same words attributeth* *Vtramque sanitatem*, the health both of the body and the soule to faith. *For as he said to the woman who was a sinner, Luk. 7. 50. thy faith hath saved thee: so to the woman which had the bloody issue, Mat. 9. 22. thy faith hath saved thee: and to the blinde man whom he restored to sight, Mar. 10. 52. thy faith hath saved thee.* And further it is to bee thought that our Saviour, when he telleth them, whom he cured, that their faith had saved them, that is, himselfe through faith had saved them, looked higher than to the cure of their bodies, as *Mat. 9. 2.* sonne, be of good cheere thy sinnes are forgiven thee: for sinne being the cause of their maladies, the Lord to cure them tooke away the cause thereof, which was the guilt of sinne.

§. VIII. All those places, which exclude workes from justification, doe by necessary consequence teach justification by faith alone. For, that we are justified by some righteousness, is confessed of all. This righteousness, is either the righteousness of faith, or of workes; that is, either the righteousness of Christ apprehended by faith; and that is the righteousness of God, which without the Law is revealed in the Gospell; or that righteousness, which is inherent in our selves, prescribed in the Law. For neither can a third righteousness bee named, by which we should be justified, neither can wee be justified by both; the holy Ghost perpetually making such an opposition betweene them, as that they cannot stand together. If therefore we be not justified by the righteousness of workes prescribed in the Law, as all inherent righteousness is; then we are justified by the righteousness of faith alone. Or thus: The righteousness, whereby wee are justified, is either inherent in our selves, and performed by our selves, which the Scriptures call the righteousness of workes; or that, which being out of us, is inherent in Christ, and by him performed for us, which is the righteousness of faith. A third cannot be named, and by both wee cannot be justified. If therefore we be not justified by the former, which I have sufficiently, or rather abundantly proved heretofore: then are we justified by the latter alone. For if of two and no more but two, you take away one, you leave the other alone. So is it in all disjunctions consisting of two opposites *sine medio*. The one being removed, the other only remaineth.

§. IX. That, by which alone the promise of justification, by which alone justification, by which alone Christ himselfe who is our righteousness is received, that alone iustificieth. By faith alone the promise, by it alone justification, by it alone Christ himselfe is received. For that is the proper

proper office of faith. For if faith receive the Promise, and justification, and Christ himselfe, which no other grace in us can doe, then it is the proper office of faith. But faith receiveth the promise wherein justification is offered, *Gal. 3. 22.* it receiveth remission of finnes or justification, *Act. 10. 43. & 26. 18. & 13. 39.* it receiveth Christ himselfe *Iob. 1. 12.* which no other grace can doe, as it is evident: therefore faith alone doth justify.

§. X. That which is the onely condition of the Covenant of Grace, by that alone we are justified, because to that alone justification is promised.

Faith is the onely condition of the Covenant of grace, which is therefore called *lex & fidei*: therefore by faith alone we are justified.

If against the assumption it be objected, that charity, and obedience, and other virtues are also required: I answer, that these are not the conditions of the Covenant, but the things by Covenant promised to them that beleeve. If we beleeve, God hath promised to justify us; and being justified, or redeemed, to sanctifie and to save us. See *Luk. 1. 73. 74. 75. Jer. 31. 33, 34. Heb. 8. 10, 11, 12. Gal. 3. 9. & 14. 22.* Charity, obedience, &c. are the conditions of the Covenant of workes, Doe this, and thou shalt live: but the condition of the Covenant of grace is, Beleeve, and thou shalt bee enabled to walke in the obedience of the law, thou shalt receive the gift of the Spirit, and finally, thou shalt bee saved. For being by faith freed from sinne, and become Servants to God, you have your fruit unto holiness, and the end everlasting life, *Rom. 6. 22.*

§. XI. The holy Scriptures wheresoever they speake of that by which wee are justified, mention nothing in us, but faith; nor workes, nor other graces, unlesse it bee to exclude them from the act of justification. Which is a plaine evidence that faith doth justify alone. *Bellarmino* answereth, that it doth not follow, that because faith onely is mentioned, therefore it justifieth alone. For sometimes, other things, as not only other virtues, but the Sacraments also are mentioned, which notwithstanding doe not justify alone. Whereunto I answer, first, that, in the point of justification, faith is mentioned alone, and no other grace with it, even where the holy Ghost treateth *ex professo* of justification, and of the causes thereof. Secondly, that to no other grace mentioned, either alone, or with others, is justification any where ascribed. Neither are the Papists able to produce any testimony out of the holy Scriptures to prove it. As for those which *Bellarmino* alleageth out of *Ti. 3. 5. Ephes. 5. 26.* they are not to the purpose, as speaking of the outward meanes, which we deny not to concur with faith. That out of *Luk. 7. 47.* hath already beene cleared, that love there noeth not the cause, but the signe of forgiveness. That out of *Rom. 8. 24.* sheweth that in this life we are not saved *per*, but *sper*, not in fruition, but in expectation. Which hope or expectation as it is termed, *vers. 23.* is no cause, either of justification, or of salvation. Thirdly, that the justification attributed to Sacraments doth not hinder justification by faith alone. For when wee say, that faith doth justify alone, we meane, that nothing in

The third reason, because faith is the condition of the Covenant.

*Ex Iob. 3. 16.
Act. 10. 43.
Gal. 3. 9.
Rom. 3. 27.*

The fourth reason, because faith only in the question of justification is mentioned in the Scriptures.

*h De just. 1. 1.
c. 20. S. Quod
attinet.*

i L. 6. c. 12. § 2. 3.

LIB. 6.

us doth concur to the act of justification, as any cause thereof; but faith onely, as hath been shewed. As for the Sacraments, we acknowledge them to be externall meanes, and as it were *manus offerentis*, as faith is *manus recipientis*. And that the Sacraments bee so farre from hindering justification by faith alone, as that they doe confirme it, as being the scales of that righteousnesse which is by faith.



CHAP. IX.

Testimonies of the Ancient Fathers, and of others in all ages, for justification by faith alone.

§. I.



Ow that this Doctrine is no novelty, but that which in all ages hath been the received Doctrine of the Christian Churches, I will prove by the Testimony of the Christian Writers in all ages, but chiefly of the ancient Fathers.

I. *Iustin Martyr*, a *μικρὸν πρὶν τοὺς ἡμέτεροισιν*. To see God, it is granted men, by faith alone. And by what alone wee see God, by that alone wee are justified.

Againe, *what other thing could cover our sinnes, but his righteousnesse? In whom could we being sinners and impious bee justified, but in the onely Sonne of God.* By the righteousnesse therefore of Christ onely, which is received and put on by faith onely, are our sinnes covered. In Christ alone those, that are sinners in themselves, are justified; therefore not by righteousnesse inherent, but onely by the righteousnesse of faith.

II. *Irenaeus*, whom I finde cited and approved by *Augustine*, *c Men can no otherwise be saved from the stroke of the old serpent, but by beleaving in Christ*: Even as the Israelites, who were bitten by the fiery serpents, could no otherwise be healed, but by looking on the brasen serpent.

III. *Clemens Alex.* *ἡ μὲν ὑποταγή τῆς ἀδελφότητος οὐκ ἐστὶν, ἡ πίστις*. Faith alone is the Catholike salvation of mankind. Againe, *c the power of God alone without demonstrations is able to save ὁ μὲν πᾶσι τῶν πιστῶν* by faith alone.

IV. *Origen* more plainly: *c The Apostle saith that the justification which is by faith alone, is sufficient: so that a man beleaving only, is justified, and instanceth in the examples of the penitent theefe, Luk. 23. and of the penitent woman, Luk. 7. both which were justified by faith alone. And in that place, as hath been observed by others, Origen useth the exclusive particle sola seven times. Bellarmine answereth, s that Origen only excludeth externall workes, when power and occasion is wanting, as in the theefe upon the crosse. Repl. But it evident, that as S. Paul, so al-*

so

Iustin. Martyr.
Ann. Dom. 160.
a Ad Diognetum.

b Ibid.

Irenaeus. An. 180.
lib. 4. cap. 5.
c Adversus Iulian.
lib. 1. c. 2.

Clemens Alex.
An. 200.
d Paedag. l. 1. c. 6.
e Stromat. l. 5.

Origen. An. 230.
f In Rom. 3. l. 3.

g De iustif.
lib. 1. cap. 25.

so *Origen* speaketh of workes in generall, and that in the penitent theefe, and in that penitent woman good workes were not wanting. For the theefe ¹ reproveth his fellow, confesseth his sinne, acknowledgeth Christs innocencie, professeth Christ in his most despicable estate, when his owne Disciples fled, prayeth unto Christ to remember him, when he should come to his Kingdome. The woman ² brought an Alabaſter box of ointment, stood behinde Christ weeping, washed his feet with her teares, wiped them with the haire of her head, kissed his feet, and anointed them with the ointment; by which actions shee testified her faith in Christ, her repentance for her sinnes, her love to her Saviour, acknowledged by Christ himselfe to have beene great. Yet not by these good workes, but onely by their faith, were those two persons justified. And no marvell. For even *Abraham* himselfe, though he abounded with good workes, yet he was not justified by them, but by faith onely. Yea, but faith *Bellarmino*, *Origen* doth not exclude love and repentance. *Repl.* No more doe we from the subject, that is, the partie justified, but from the act of justification. For, although they doe not concurre with faith to the act of justification, as any cause thereof: yet they must concurre in the subject, that is, the partie justified, as necessary fruits of faith, and unseparable companions of justification.

V. *Cyprian*: ¹ *Fidem tantum prodesse*, or, as *Pamellus* will have it, *in totum, faith onely or wholly profiteth.*

VI. *Ensebius Caesariensis*. ¹ *Quia fides sola iustificat*, wherefore that faith doth suffice us to salvation which maketh us to know God the Father Almighty, and to subscribe or assent that his onely begotten Sonne is the Saviour.

VII. *Hilarie*: it offendeth = the Scribes, that sinne should be forgiven by a man (for they saw no more in Christ but a man) and that to bee remitted by him, which the law could not release: for faith onely iustificeth. And againe, ² *Quia Fides sola iustificat*: and yet againe, ³ *Hac sola fides confessa Christum Dei filium omnium beatitudinum gloriam meruit in Petro*. This faith alone confessed, that Christ is the Sonne of God, obtained in *Peter* the glory of all blessednesse. To the first *Bellarmino* answereth, that the particle (*alone*) excludeth onely the law, which answer hath no place in the other two. But if the law be excluded, which is the rule of all inherent righteousnesse, it proveth justification only by faith. For if men be justified either by the legall righteousnesse, or by the Evangelicall, and a third cannot be named; then it followeth, that if men have not, nor can have remission of sinnes and justification by the law, that is by inherent righteousnesse, which is prescribed in the law; then they must have it according to the Gospell, that is by the righteousnesse of Christ received by faith onely: but the former is true, *Act.* 13.38.39. therefore the latter.

VIII. *S. Basil*: This is perfect ¹ and entire glorying in God, when a man being not lifted up for his owne righteousnesse, knoweth indeed himselfe to want true justice, ² *et de seipso agnoscit indignum*, but to bee justified by faith alone in Christ. *Bellarmino* answereth, that *Basil* excludeth

*h Luk. 23.40.
41, 42.*

i Luk. 7.37.

*Cyprian. An. 250
k Ad Quirinum.
l. 3. c. 42.
l De eccl. Theol.
l. 1. c. 12.*

m Hilar. An. 360

In Mat. can. 8.

*n Can. 37.
o De Trinit. l. 6.*

*Basil. An. 370.
p Serm. De hy-
militate.*

LIB. 6.

Greg. Nazianz.
A. 370.
Q. 9. 1. 1. 1. 1. 1.
112. 1. 1. 1. 1. 1.
Ambrosio. A.
370.

r B' bliothec
lib. 4.

cludeth onely workes done without faith, or the grace of God. *Reply.* But *Basil* mentioneth not workes going before Grace, but speaketh of a man already justified, who then doth intirely glory in God, when being not lifted up with a conceit of that righteousness which is in himselfe, but being conscious to himselfe of his defectiveness in respect of inherent righteousness, acknowledgeth himselfe to be justified onely by faith in Christ.

IX. Gregory Nazianzene speaking of those words, *Rom. 10. 9. 10.* διεξέτισιν μὴ δι' ἔργα ἐκ δικαιοσύνης μόνον for it is righteousness to beleve onely.

X. Saint Ambrose, or whosoever else (as ancient as he) was the Author of the Commentaries on the Epistles of *Paul*, whom the Papists use to cite under the name of *Saint Ambrose*, and of *Bishop Ambrose* when they meet with any thing that seemeth to make for them. *Sixtus Senensis*, doth not only acknowledge them to be *Ambrose* his Commentaries, but also commendeth them, as being *breves quidem in verbis, sed sententiarum pondere graves*. He in very many places ascribeth justification to faith alone. *Bellarmin* faith, he excludeth the workes of the ceremoniall Law, or the necessity of externall workes: which may serve perhaps for a poore shift, to avoid some few places, but not the most.

As first, in *Rom. 3. 24.* They are justified faith he, *gratis*, that is, freely, because *nihil operantes, neque vicem redentes sola fide iustificati sumus dono Dei*, that is, without workes either going before or following after, they are, through the gift of God, justified by faith only.

Secondly, In *Rom. 4.* how can the Jewes, who looke to be justified by the workes of the Law, thinke, that they are justified with the justification of *Abraham*, cum videant *Abraham non ex operibus legis, sed sola fide iustificatum*, when they see *Abraham* to have beene justified, not by the workes of the Law, but onely by faith.

Non ergo opus est lege, quando impius per solam fidem iustificatur apud Deum. There is no need therefore of the Law; seeing a sinner is justified before God by faith alone.

Thirdly, and on those words of the fifth verse according to the Latine, *secundum propositum gratia* sic decretum dicitur à Deo ut cessante lege solam fidem gratia Dei posceret ad salutem.

Fourthly, He pronounceth them blessed whom God hath ordained that without any labour or observation *sola fide iustificantur apud Deum*, they should be justified before God by faith alone.

Fifthly, There being nothing required of them, but onely that they beleve.

Sixthly, In *Rom. 9.* *Sola fides posita est ad salutem.*

Seventhly, in *Rom. 10.* *Nullum opus dicitur legis, sed solam fidem dandam in causa Christi.*

Eighthly, In *1 Cor. 1.* this is ordained of God that whosoever beleeveth in Christ, be safe or saved *sine opere sola fide gratis recipiens remissionem peccatorum*, without worke receiving freely remission of sins by faith alone.

Ninthly, In *2 Cor. 3.* *hæc lex (scil. spiritus) dat libertatem, solam fidem poscens*

poscens, the Law of the Spirit (which is the covenant of grace) giveth liberty, requiring faith onely.

Tenthly, In *Gal. 3. 18.* he noteth the improvident presumption of the Jewes, who thought that men cannot be justified without the workes of the Law *cum sciant Abraham qui forma eius rei est, sine operibus legis per solam fidem, justificatum*, when themselves know that *Abraham* who is the pattern or samplar of that matter, to have been justified by faith alone without the workes of the Law.

Eleventhly, In *Gal. 3. 22.* that hee comming who was promised to *Abraham fidem solam ab ijs posceret* should require of them faith onely.

Twelfthly, In his fortie five sermon, which by some is attributed to *Maximus* who lived after him forty yeares; to the penitent thiefe it sufficeth *ad innocentiam, Domino credidisse* to make him innocent, that he beleevd in the Lord.

Thirteenthly, Another testimony of *Ambrose* recorded by *Gratian*: that the grace of God in baptisme requireth neither mourning nor any worke, *sed solam fidem & omnia gratis condonat*, but faith alone and forgiveth all freely.

XI. *Hierome*, or what other Writer no lesse ancient, was the Authour of the commentaries on *Paul's* Epistles, in very many places teacheth justification by faith alone. *Bellarmines* faith, that *Pelagius* was the Authour of those Commentaries. But this appeareth to be false by those places which *S. Augustine* citeth out of the commentaries of *Pelagius* in his three first chapters of his third booke, *De peccatorum meritis & remissione*. I deny not, but that divers sentences are found in those Commentaries rankely favouring of the Pelegian heresie, as well as in the writings of other ancient Fathers, either because before the Pelagian heresie was spred, they wrote more carelesly of those points; or rather because the Pelagian hereticks did corrupt their writings: which *Possevin* himselve suspecteth might have happened to this author. These Commentaries doe seeme to have been in great account in the Church, above 100 yeares agoe, in that *Sedulius* in his *Collectanea*, and sometimes by name *as 1 Cor. 7. 37.* And *Primasius* in his Commentaries on the Epistles were not ashamed to borrow store of annotations out of these Commentaries, as in other points, so in this, which I have in hand; as may appeare by collation of those, which I shall cite out of them. The Author of the ordinary glosse, who lived eight hundred yeers ago, every where citeth them under the name of *Hierome*. For my part I suspect, that *Bellarmino* and other Papiists doe not so much distaste this Writer for comming too neere the Pelagians, as for his too much departing from themselves; I meane especially in this question of justification freely by the grace of God through faith alone in Christ, to which purpose there are more frequent and more pregnant testimonies in these Commentaries than in any other work of the like quantity of any ancient writer whatsoever: and although these Commentaries have beene interpolated by the Pelagian hereticks, yet those testimonies which I shall allege for

G g

Iustifi-

De consecrat.
dist. 4. c. 99.

Hieronymus.
A. 380.

Descriptio.
in Hieronymo.

Aliter ut Hieronymus exponit.

Testimonies of fathers for justification by faith alone.

Justification by faith alone, the Papists themselves will free from suspicion of Pelagianisme. Thus therefore he writeth.

First, in Ro. 1. 16. on those words, *Indao &c.*] *scilicet quod iustum fuerit, ut quomodo Abraham credens ex Gentib. per solam primum fidem salvatus est, ita ceteri credentes salvarentur. Sedulius hath the same, but leaveth out the word, primum.*

Secondly, In Rom. 4. 3: *Tam magna fuit fides Abraham & pristina ei peccata donarentur, & sola pro omni iustitia doceretur accepta.*

Thirdly, in Rom. 4. 5. *Convertentem impium per solam fidem justificat Deus.* And upon those words, which are there found in the Latine edition, *secundum propositum gratia Dei.*

Fourthly, *Qui proposuit gratis per solam fidem peccata dimittere.*

Fifthly, In Rom. 4. 11. *Vt omnes qui ex Gentibus credunt filii sint Abraham, dum & illis sola fides ad iustitiam reputatur.*

Sixthly, In Rom. 5. 1. *Ostendit quod fides faciat filios Abraham, qui ex sola prima fide justificatus est.*

Seventhly, In Rom. 8. 28. *secundum propositum*] *secundum quod proposuit sola fide salvare quos praeviderat credituros.*

Eighthly, In Rom. 10. 3. *Ignorantes quod Deus ex sola fide justificat, & iustos ex legis operibus quam non custodiunt esse putantes, noluerunt se remissioni subicere peccatorum, ne peccatores fuisse viderentur. Et in Roman. 10. 5.*

Ninthly, *Moses distinxit in Levitico inter utramque iustitiam fidei scilicet atque factorum, quod altera operibus; altera, sola fidei credulitate accedente fiat.*

Tenthly, In Rom. 10. 10. *Ergo si fides sufficit ad iustitiam & confessio ad salutem, inter Iudaeum & Gentilem credentes nulla discretio est.*

11. In 2 Cor. 5. 19. *Non reputans illis delicta ipsorum, hoc est per solam fidem cognoscens, read ignoscens, or as Primasius, indulgens.*

12. In Gal. 1. 12. *Neque a me confinxi, neque ab ullo homine accepi, quod Gentes sola fide salvarentur.*

13. In Gal. 2. 14. *Non ex operibus legis, sed sola fide sicut Gentes vitam in Christo invenisse te nosti.*

14. In Gal. 2. 17. *Si enim Gentes fides sola non salvat, nec nos: quia ex operibus nemo justificatur.*

15. In Gal. 2. 20. *In fide viva filii Dei*] *in sola fide, quia nihil debeo legi antiqua.*

16. In Gal. 3. 6. *Abraham credidit Deo, & reputatum est illi ad iustitiam*] *ita & vobis ad iustitiam sola sufficit Fides: unto justice Faith only sufficeth.*

17. In Gal. 3. 11. *In lege nemo justificatur*] *quia nemo illam servat* (Let the Papists note that point of Pelagianisme) *ideo dictum est, quod sola fide justificandi essent.*

18. In Gal. 3. 14. *Vt sola fide Gentes benedicerentur in Christo, sicut promissum fuerat Abraham.*

19. In Gal. 3. 26. *Aequaliter & Iudaei & Gentes per solam fidem filii Dei estis, quia credidistis Christo.*

Testimonies of fathers for iustification by faith alone.

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C A P. 9.

20. In Eph. 2.8. *Gratia estis saluati per fidem] non meritis prioris vite, sed sola fide.*

21. In Eph. 2.15. *Per solam fidem iustificamur.*

22. In Phil. 3.9. *Non habens meam iustitiam] hoc est, meo labore quæsitam, sed illam qua ex fide, &c.] sed illam qua à Deo propriè & sola fide collata est Christianis.*

XII. *Chrysostome, In Rom. 1. 17.* thou obtainest righteousness, not by sweat and labour, but receivest it by gift from above *in ipso christo iudice, et mercede,* bringing one thing onely from within, *viz.* to beleve, nothing therefore in us doth concur to the act of justification, but onely faith.

*c Chrysostome.
A. 190.
u Homil. 2.*

Secondly, In Rom. 3. 27. * What is the Law of faith? to save by grace: here he sheweth the power of God. that he hath not onely saved, but also justified, and brought into glorying, *in ipso christo iudice, et mercede,* and that, not requiring workes, but seeking faith onely.

** Homil. 7.*

Thirdly, In Rom. 4. 1. *et in his oculis iustis, animi dicitur:* it is not possible to be saved otherwise than by faith.

x Homil. 8.

Fourthly, In Rom. 8. 24. ' This one gift have wee brought to God, *et in ipso christo iudice, et mercede,* to beleve him promising things to come: *et in ipso christo iudice, et mercede,* and by this onely way we are saved.

y Homil. 14.

Fifthly, In Gal. 3. 6. *quoniam fides ei dicitur:* faith sufficed Abraham to righteousness.

S. xthly, In Gal. 3. 8. They (the iusticiaries) said, he that adhereth to faith alone is accursed, but Paul sheweth, *in ipso christo iudice, et mercede,* that he which adhere h to faith alone is blessed.

Seventhly, In Ephes. 2. 15. *in ipso christo iudice, et mercede,* by faith alone hee saved.

z Homil. 5.

Eightly, In Col. 1. 27. * For at once to bring men more senselesse than stones to the dignity of Angels simply by bare words *in ipso christo iudice, et mercede,* and by faith alone, without * all difficulty, it is indeed the glory and riches of the mystery.

*a xpo iudice
et mercede.*

Ninthly, In Tit. 1. 13. b For if thou doest give credit to thy faith, why doest thou bring in other things *in ipso christo iudice, et mercede,* as if faith were not sufficient to iustifie? *Bellarmino by other things understandeth the ceremonies of the Law.* When *Chrysostome* indeed rejecteth al. other things, because faith it selfe is sufficient to iustifie.

b Homil. 3.

Tenthly, There is a notable testimony cited by Bishop *c Iustinian* out of *Chrysostome* in *Psal. 114.* which doth not only conclude this question against the Papists: but also putteth a manifest difference betwixt sanctification, which consisteth of many virtues, and justification, unto which faith onely is required. *Iustitia conflat ex multis virtutibus & una virtus activa non facit iustitiam quemadmodum nec una tabula perficit navigium, nec unus lapis domum. Una sola virtus iustificat fides, quæ est virtutum fastigium,* Righteousnesse is compounded of many virtues, and one active virtue maketh not righteousness. Even as one planke doth not make a ship nor one stone an house, onely virtue iustificieth namely faith which is the top of all virtues.

c In Rom. 3. 28.

II. *Serm. de fide & lege natura.* Without faith no man hath attained to life, *οὐδεὶς ἄνευ πίστεως ῥησάιται ζωὴν*, but the thiefe on the Crosse beleev-
ing onely, was justified, and afterwards twice he affirmeth that *πίστις καὶ ἔργα σωτὴρ*: faith by it selfe saved. Bellarmine answereth that *Chrysostome* teacheth, that sometimes faith alone, that is without externall workes doth suffice: which cannot be applied to the penitent thiefe, who, as I shewed before, wanted not for the time externall workes; and yet not by them, but by faith alone he was justified.

XIII. *Hefychius in Leviticum*: Grace is given out of mercie and compassion and is apprehended by *faith alone & fide comprehenditur sola*, not out of works, as the Apostle saith, for then grace shall not be grace.

XIV. Angustine. *Nam sine bonorum operum meritis per fidem iustificatur impius & quidem solum.* For without the merits of good workes a sinner is justified, and that by faith alone.

2. *Apud Gratianum*: this is the faith which worketh by love, *hinc duntaxat remissio delictorum promittitur* to this only remission of sins is promised—*cui soli venia promittitur*, to which alone pardon is promised, —*quâ solâ peccata relaxantur* by which alone sinnes are released.

3 In *Psal.* 88. *conc.* 2. *sola fides Christi mundat.* The faith of Christ doth cleanse alone.

4. *Serm. de tempore 68,* *Abraham beleevd God, and it was accounted to him for righteousness. Ecce sine opere justificatur ex fide, & quicquid illi legali posset observatione conferri, totum credulitas sola dinavit.* Behold, without workes he is justified by faith, and whatsoever might bee conferred upon him by the observation of the Law, all that *faith alone* bestowed.

5. In *Iohn. 8.* On those words, you heare not, because you are not of God: this was spoken to them who where not onely vicious by sinne, but also foreknowne, that they were not to beleeve *ex fide, qua solâ possent à peccatorum obligatione liberari*, with that faith by which alone they might be delivered from the bond of their sinnes.

6. Out of his sermons *De verbis Domini*, this testimony is usually cited. *Medicina animæ omnium vulnerum, & una propitiatio pro delictis credere in Christum.* The medicine for all wounds of the soule and the onely propitiation for all finnes, is to beleeeve in Christ.

7. *Ad duas Epistolas Pelag. & quantalibet fuisse virtutis antiquos pradices justos, non eos salvos fecit nisi fides mediatoris, qui in remissionem peccatorum sanguine fudit.* Bellarmine answereth, that in this place are excluded onely Nature and the Law of *Moses.* *Reply.* But the place is plaine, that though the virtue of the ancient Fathers were never so great, yet neither it, nor any thing else could save them, but onely faith in Christ.

8. *Lib. 83. quest.* ¹ If any when he hath beleevd, shall presently depart out of this life, the justification of faith abideth with him, neither for his precedent good workes, because not by merit but by grace he came unto it; nor for the subsequent, because he is not suffered to remaine in this life. And therefore, say we, by faith alone. To this *Bellarmine* answereth, *that Augustine speaketh of a lively faith* (as though wee spake

spake of any other) for Augustine there saith, that a man is justified without workes; going before faith, but that justifying faith is such a faith as worketh by love. Bellarmine then confesseth that a lively faith, which worketh by love, doth iustifie alone. As for that which is not lively, nor accompanied with charity; we teach, that it justifieth neither alone, nor at all. Thus hath hee indeavourd in vaine to answer some allegations out of six of the Fathers. The rest, either of the same Authors, or of others, either before named, or now to bee cited, remaine unanswered, saving foure others, which because he would have men thinke we want Testimonies of Antiquity, hee hath afforded us out of his owne store. Which wee will examine in their due place. And in stead of the first which hee citeth out of XV Cyrill of Alexandria, being to no purpose, and yet falsified by him (for Cyrill doth not say, *hominem per solam fidem inherere Christo*, as Bellarmine citeth him) and being also false, in that sense, for which indeed our prevaricator doth alleadge him, that a man may abide in Christ by faith, and yet want love and perish: But in stead of this I will requite him with another of the same Authour, in the same Commentaries upon Iohn, on those words, Ioh. 14. 1. "Ye beleieve in God, beleieve also in me, *per fidem namque*, saith he, *non aliter servamur*, by faith we are saved, and not otherwise, that is, by faith alone.

Cyrrill. Alexandr.
Ab. 430.
mini. an.
L. 10. c. 18.

n Lib. 9. c. 30.

XVI. To Cyrill we adjoyne Sedulius, as being of the same time, as Bellarmine, following Tristomius, supposeth hee wrote saith Bellarmine an explanation upon all the Epistles of Saint Paul, taken out of Origen, Ambrose, Hierome, and Augustine, meaning those Commentaries of Ambrose and Hierome, which before I cited. Whereby it may appeare that those Commentaries in the time of Sedulius were of good esteeme: for out of those very Commentaries of Hierome, he hath collected many brieve passages, as in other matters, so in this particular. As Hierome therefore had said in Rom. 1. 16. so saith hee almost in the same words: *iustitia Dei est, & quod iustum fuerat, ut quomodo Abraham credens ex Gentib. per solam fidem iustificatus est, ita ceteri fidem ejus imitantes salventur.*

o Sedulius in
Collectanes.

p in Rom. 17.

2. In Rom. 4. 5. *Convertentem impium per solam fidem iustificat Deus.* And on those words of the Latine Edition *secundum propositam gratiam*, that is, saith he, as Hierome had said before, *quo gratis proposuit per solam fidem dimittere peccata.*

3. In Rom. 4. 6. the blessednesse of man he calleth remission of sins by faith. It is a great blessednesse without the labour of the Law and penitence to obtaine the Grace of God by faith alone. Which words are in part taken out of S. Ierome on the same place.

4. In Rom. 8. 28. On those words *secundum propositum, secundum quod proposuit salvare sola fide*, according to which he purposed to save by faith alone those whom he foreknew should beleieve, whom also he freely called to salvation: Which word for word are taken out of Ierome.

5. In Rom. 10. 5. Moses put a difference betweene either justice, to wit, of faith and of workes: because the one, by workes; the other,

LIB. 6.

sola credulitate justificet accedentem, by faith alone justifieth him that commeth: and so *Ierome* on the same place, out of whom also hee reciteth word for word, that which before I cited out of him in *Rom.* 10. 16. *Ergo si fides sufficit ad justitiam, &c.*

7. In *Gal.* 2. 20. *In fide vero filii Dei*] *i. in sola fide, quia nihil debeo legi*: so *Ierome*.

8. In *Gal.* 3. 14. *ex fide. i. ut sola fide salvarentur credentes, &c.*

Theodoret
An. 430

XVII. *Theodoret* in *Rom.* 3. 24. *sola enim fide allata peccatorum remissionem accepimus*. We have received remission of sinnes, having brought faith onely.

2. In *Rom.* 3. 25. Our Lord Christ, is both God, and the propitiatory, and the high Priest, and the Lambe, and by his blood he procured our salvation, *Solam a nobis fidem exigens*, requiring of us faith alone.

3. In *Eph.* 2. 8. By grace, &c. for we brought onely faith. Neither did we of our owne accord beleeve, but being called we came, and when we were come hee did not exact of us the purity and innocencie of life, *sed sola fide suscepta condonavit peccata*, but hee forgave our sinnes accepting of our faith alone.

q De Curand.
Grac. affectib.
lib. 7.

4. And in the seventh of his⁹ Therapeutickes, after he had cited that of *Esai.* 45. 23. I blot out your iniquities, &c. he addeth, for not by any praise-worthy workes of ours, *sed sola fide* but by faith alone wee have obtained the mysticall or spirituall good things.

Prosper. An. 440
r Epigram. 8. De
doctrina Evan-
gelica.
Cl. Mar. Victor.
r In Gen. lib. 3.

XVIII. *Prosper Aquitanicus* in his Epigrammes. *Inde (i. ex doctrina Apostolica) capis (quisque) vitam, quam parit una fides*. From the Doctrine of the Apostles a man receiveth life, which faith alone doth beget or procure.

XIX. *Claudius Marius Victor* ——— *At ille (Abraham) Credidit, & nuda fidei confessio sola Plenam ad justitiam et meriti reputata coronam est.*

r Pet. Chrys.
An 440.
serm 34.

XX. *Petrus Chrysologus*: *Christus mulieris (hemorrhoiissa) docuit exemplo, quam fides sola totam proficiat ad salutem.*

The Testimonies which *Bellarmino* in the second place out of his owne store produceth for us out of *Leo*, are impertinent, for they speak of the work of faith, not in justifying but in sanctifying of us.

Primasius,
An 440.

XXI. *Primasius* in *Rom.* 4. 3. *Tam magna fuit dono Dei fides Abraham ut & pristina ei peccata donarentur, & sola ei pro omni justitia duceretur accepto*. The same had *Ierome*, saving that here is a divers reading: for that which we reade in *Ierome*, *pro omni justitia duceretur accepta*. — *& reputatum est illi ad justitiam] compensatum: sola fides.*

2. In *Rom.* 4. 5. *Impium per solam fidem justificat, non per opera, quae non habuit; si enim secundum opera, puniendus est, non liberandus.*

3. In *Rom.* 4. 12. *ut omnes qui ex Gentib. credunt secundum fidem filii sint Abraham, dum & illis sola fides ad justitiam repetatur*, the very same had *Ierome*.

4. In *Rom.* 5. 1. *Fides facit filios Abraham, qui ante circumcisionem ex sola credulitate justificatus est.*

5. In *Rom.* 8. 28. *Propositum Dei est, ut sine operibus Legis, vel quibus-*
cunque

cunque aliis meritis, per fidem solam justificaret impios.

6. In 2 Cor. 5. 19. *Non reputans illis delicta ipsorum, h. e. indulgens per so-*
lam fidem qua gratis donata est.

7. In Gal. 1. 3. *Sola fide salvati estis per gratiam Dei.*

8. In Gal. 2. 14. *Non ex operib. sed sola fide per gratiam vitam habere te nosti. Hierome.*

9. In Gal. 2. 17. *Si enim gentes fides sola non salvavit, nec nos: quia ex operibus nemo justificabitur.* Hierome.

10. In Gal. 2. 20. *In fide verò Filii Dei*] *in sola fide*. Hier.

11. In Gal. 3.6. *Abraham credidit Deo, &c. ita & vobis fides sola sufficit ad justitiam.* Hier.

12. In Gal. 3. 14. *Vi in Gentib. benedictio Abrahae feret in Christo Iesu] ut sola fide Gentes benedicerentur in Christo, sicut promissum fuerat Abrahae. Hierome. ut pollicitationem Spiritus accipiamus per fidem] (olam.*

13. In Gal. 3. 22. *Vi necesse esset sola fide per gratiam salvari credentes.*

14. In Gal. 3. 26. *Omnes enim Filii Dei estis per fidem in Christo Iesu*]
omnes enim aequaliter & Iudaei & Gentes per fidem solam, qua dono Dei cre-
ditis Christo. Hierome.

XXII. Theodulus Calo-Syria presbyter, in Rom. 4. 13. Lex ob quam gloriari nihil profuit ad promissiones ipsi Abraham factas, sed sola fides.

2. In Rom. 5.2. ad inenarrabilia dona & beneficia Dei in nos collata, nos
nihil prater fidem attulimus.

XXIII. *Gennadius apud Occumen. in Rom. 3. 24.* freely, that is without any good workes of thine thou art saved. And againe, as having brought with thee nothing but faith—Wherefore all that beleeve in Christ are justified freely, bringing with them onely to beleeve.

XXIV. Venantius Fortunatus, in expos. symboli, in artic. de remissione peccatorum: Nobis in hoc sermone sola credulitas sufficit.

XXV. *Venerabilis Beda in Psal. 77. 7. per justitiam factorum nullus sal-
vabitur, sed per solam justitiam fidei.*

XXVI. Haymo in Gal. 3. 12. *Lex non complebatur fide sed opere : Evangelium autem completur fide magis quàm operibus quia sola fides salvat.*

2. In Rom. I. Pluribus modis ostendis Paulus iustitiam & salutem non esse per legem, sed per fidem in Christum, ut a lege abducat, & in sola fide Christi eos constituat.

3. In Evangel. de circumcissione Christi, sola tantummodo fide sal'abuntur
(gentes) sicut scriptum est, iustus ex fide vivet.

XXVII. *Photius and Occumenius in Rom.4.1.* speaking of Abraham, you see that he hath not so much as any footstep of works, unto so great gifts from God, whence then was he vouchsafed them? *ἐν πίστει μόνῃ* of faith alone.

2. In Gal. 3.21, it is pointed out wherefore by faith alone they are able to obtain the promises.

XXVIII. Smaragdus In Gal. 3. *Necesse est sola fide Christi salvari credentes.*

XXIX. *Oecumenius* in *Gal. 3. 11*. Because the righteous shall live by faith, *ἵνα ζήσιν ἐκ πίστεως*; *ἐν ᾧ ἓστιν ὁ Θεὸς*; for there is but one way faith hee

[illegible]

Photius, A. 860

Smaragdus
A.950.

Oscitapinus
A. 1050.

L I B. 6.

Theophylact.
A. 1070.

to iustifie, and that is by faith.

2. In *Col. 2. 14.* *ἐπεὶ γὰρ οὐκ ἐκ νόμου ἡ δικαιοσύνη*, for it is sufficient, faith he, to beleeve onely.

XXX. *Theophylact in Rom. 4. 5.* Doth he that is to be justified bring any thing? Faith onely.

2. In *Rom. 9. ult.* *Fides itaque sola est*: faith therefore is alone, and not workes with it, it worketh all things, and it iustifieth.

3. In *Gal. 3. 11.* Now hee doth plainly demonstrate, that faith it selfe alone hath in it the power of justifying. *Bellarmino* answereth, for this is the third place which hee would seeme to afford us out of his owne store, *that his meaning is, that without faith nothing doth iustifie.* But the meaning is plaine, not, that other things cannot iustifie without faith, but that faith alone without the helpe of other things is able to iustifie.

4. In *2 Thes. 2. 17.* that God *per sola fide*, for faith alone will give yea those eternall good things.

Anselmus
A. 1080.

XXXI. *Anselmus Cantuariensis in Rom. 4. 5.* but to him that doth not the workes of the Law, but without any precedent worke doth come to faith, *sufficit ipsa fides ad iustitiam*, faith it selfe sufficeth unto righteousness.

2. In *1 Cor. 1. 4.* For grace is given in Christ, because this is ordained of God, that he which beleeveth in Christ should be saved without worke, *sola fide & gratis* by faith alone and freely receiving remission of sinnes.

Rupertus
an. 1120.

XXXII. *Rupertus Tuitiensis lib. 2. in libros Regum cap. 39.* The obstinate Iew persisteth in contention and contemning the faith of Christ, *qua sola iustificare potest*, which alone can iustifie, arrogateth to himselfe numerous justice out of his workes.

Bernard
an. 1130.

XXXIII. *Bernard*, out of whom *Bellarmino* in the fourth place produceth a twofold testimony in our behalfe the former in *Canonicis, serm. 22.* Whosoever having compunction for his sinnes doth hunger and thirst after righteousness, let him beleeve in Thee who dost iustifie the sinner, *& solum iustificatus per fidem*, and being justified by faith alone, he shall have peace with thee.

2. The other *Epist. 77.* speaking of *Mark. 16. 16.* Courteously he did not repeate but he that is not baptized, shall bee condemned: but onely, he that beleeveth not, intimating, that faith sometimes alone is sufficient to salvation, but without it nothing doth suffice.

To the former hee answereth that *Bernard* speaketh *de viva fide* of a lively faith, &c. as though we spake of any other. If hee confesse, that a lively faith doth iustifie alone, it is all that wee seeke. For as for the dead faith, wee confesse, that it iustifieth neither alone nor at all. And therefore attribute lesse unto it, than the Papists themselves.

To the other hee answereth, that the word *solum*, excludeth onely the necessity of Baptisme in the case of necessity. Reply, if sometimes it doth suffice alone to salvation, then much more to justification, and if baptism which is *manus dantis* bee excluded then by the like reason all other

other things which are in us are excluded from the act of justification.

XXXIV. *Thomas Aquinas* in 1 Tim. 1. lect. 3. there is not therefore any hope in the morall precepts *sed in sola fide*, but in faith alone.

Tho. Aquinas.
an. 1209.

2. In Gal. 3. 26. *Sola fides* faith alone maketh men the adoptive sons of God. Now that which alone maketh men the sonnes of God by adoption, that alone doth iustifie them.

XXXV. *Bonaventure* in 4. Sent. dist. 15. part. 1. q. 1. because man could not satisfie for so great offence, therefore God gave unto him a Mediatour, who should satisfie for the offence, whereupon *in sola fide* in the only faith of his passion all fault is remitted, and without faith thereof none is justified.

Bonaventure,
an. 1260.

XXXVI. *Nicholas Gorbham* in Rom. 4. If hee beleewe onely in Christ, though he doe not worke his faith alone is reputed for sufficient justice.

Nic. Gorbham.

XXXVII. *Conradus Clingius* loc. commun. lib. 5. cap. 42. *Dens iustos nos reputat propter solum fidem in Christum*, and in the old edition, cap. 117. *sola fides bene sufficit ad iustificationem.*

Conr. Clingius.

XXXVIII. The judgement of Cardinall *Contarenius* we heard before, that wee are justified by the righteousness of Christ imputed to those that beleewe: whereupon it necessarily followeth, that in us nothing is required unto justification before God, but onely faith.

Car. Contarenius
an. 1541.

Thus in all ages of the Church justification by faith alone was a received Doctrine, untill the accursed Councell of Trent which denounceth a curse against all those, who shall say, that a man is justified by faith alone. And yet even since that Councell the force of this truth hath expressed from the professed enemies of the Gospell a confession thereof.

u Sess. 6. Can. 9.

Ben. Iustinianus in his paraphrase on Gal. 2. 16. hee rendreth it thus. And yet wee are not ignorant that a man is not justified by the workes of the Law, *sed per unum Iesu Christi fidem* but by the only faith in Christ and in his explanation he giveth this fence, because we who are by nature Jewes cannot be justified by the Law *sed per solum fidem* but by faith alone, it followeth that no mortall man can obtaine righteousness by the workes of the Law, *sed solum ex Iesu Christi fide*, but only by the faith of Iesus Christ. Yea, *Bellarmino* himselfe, * faith, that to us the merits of Christ are applied by the Sacraments; *Hebraei per solum fidem*, to the Hebrewes by faith alone. But the faithfull among the Hebrewes were justified no otherwise than *Abraham* was justified. And as *Abraham* * the Father of all the faithfull, who was the forme, and samplar of this thing was justified, so are wee. But *Abraham* was justified by faith alone, therefore wee also are justified by faith onely.

* *De Sacrament*
lib. 2. cap. 3. in
fine.

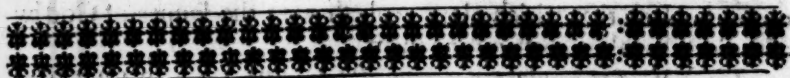
x *Rom. 4. 23, 24.*
y *Ambrose* in
Gal. 3. 12. qui
forma iusti est.

Neither is the justification by Sacraments repugnant to justification by faith alone, the meaning of our assertion being this, that in us nothing concurrerh to the act of justification, as any cause thereof, but faith onely. For being justified by faith alone, as *Abraham* was, the Sacraments are added, as circumcision was to him, as scales of that righteousness

z *Rom. 4. 11*

LIB. 6.

righteousnesse which we have by faith. So that faith onely justifieth before God as the hand of the receiuer : but the Sacraments serue to iustifie the faithfull in the court of their Conscience by sealing and assuring unto them their justification.



CHAP. X.

Bellarmines arguments, that faith doth not iustifie alone, first, because it doth not dispose alone to justification, there being seven dispositions whereof faith is but one, and, namely, the first.

§. I.



OW let us see what arguments *Bellarmino* doth bring to prove, that we are not justified by faith alone. Which question, in his opinion, may bee disputed three wayes, either with relation to the time going before justification, or to the time of justification, or to the time following our justification. In respect of the first, the question which he maketh is, whether faith doth iustifie alone by way of disposing unto justification. In respect of the second, whether faith be the onely formall cause of our justification. In respect of the third, whether for the retaining and preserving of righteousnesse good workes be not required; but faith onely sufficeth. The first he disputeth *De iustif. l. 1. c. 12.* and in the twelve chapters following to the end of that booke. The second, that faith is not the onely and entire formall cause of justification, he disputeth in the second booke. The third he disputeth in the fourth booke, *Chap. 18. & 19.* where he endeavoureth to prove that good workes doe iustifie. But in mine opinion hee should rather have disputed this question, whether faith doth iustifie at all or not. For whereas they make two justifications, the first habituall; whereby of a sinner a man is made just: the second actuall, whereby a man of just is made more just; by their doctrine, faith doth not iustifie as a part either of the one, or the other: but is required as a necessary companion, and as it were, *causa sine qua non*, which is no cause. For they make the formall cause of their first justification, which they say truly is but one, to be charity; and the meritorious cause of the second to be good workes. Onely, that charity, and those good workes, must not be without faith. All, which they ascribe to faith, is, that they make it the beginning of justification and a disposition to it. Neither doe we deny, but that true faith is the beginning and the root of sanctification, and of all inherent righteousnesse; insomuch that from it both charity it selfe

Bellarmino disputeth the question three wayes.
De iustif. l. 1. c. 12.

selfe, 1 Tim. 1. 5. and all other both internall graces, and externall obedience doe spring: but the act of justification, neither in the first, nor second doe they ascribe to faith. Onely unto the first justification they require it as a preparative disposition for the habit of grace to bee infused, which doth not differ from Charity; and when it is infused, to be a companion thereof. And to the second, as *causa sine qua non*, without which workes doe not iustifie.

§. II. But to come to *Bellarmines* large discourse: the greatest part thereof seemeth to bee impertinent, and besides the purpose. But to make all seeme pertinent, he maliciously calumniateth us, as if we held all those assertions, which hee with such eagerneffe doth confute. But if we doe hold, that faith doth not iustifie by way of disposing, either alone, or at all: and that it is not the formall cause of justification, either alone, as the entire cause; or at all, as any part thereof: and that it is not a consequent of justification at all, as works indeed are; to what end doth all this dispute serve? unlesse it be to make their seduced Catholiks, who never are permitted to read any of our writings, to believe, that he hath doughtily confuted us.

§. III. And that faith doth not iustifie alone, by way of disposing, he endeavoureth to prove by five sorts of arguments. The first, from those seven dispositions required by the Councell of Trent to justification, among which he reckoneth faith for one. Whereunto in generall I answer, that this whole discourse, besides that it is impertinent, for wee doe not hold, as I have said, that faith doth iustifie by way of disposition, either alone or at all: it is also an idle speculation disagreeing from their practicke theologie, and that in two respects. First, to their speculative justification, they require foregoing preparations and dispositions: but to the obtaining of justification in deed and in practise, no such things are required. For, the efficacie of justifying a sinner they ascribe to their Sacraments, which they say doe conferre *gratiam gratum facientem*, that is, iustifie, *ex opere operato*; requiring, as I conceive, no preceding preparation, or disposition in the party to be justified, so hee doe not interpose the obstacle of any mortall sinne. For if foregoing dispositions were required before the Sacraments; then they should not iustifie, as I have said before, *ex opere operato*, but, *ex opere operantis*. Secondly, they doe teach, that in their first justification, Charity, and with it Faith and Hope are infused, whereby a man that before was a sinner is made righteous. And that therefore a man is first justified, when these are infused; and that these are first infused, when a man is justified: and yet they tell us of a true Faith, true Hope, true Love going before justification. Which by their doctrine, though they goe together, I meane Faith, Hope, and Charity, accompanied with other good dispositions, are neither graces nor gifts of grace infused. For before, or without the Sacrament there is no justification, which they have tyed to the Sacrament, and before justification, as themselves say, there is no grace. For if they were graces indeed (as no doubt but they are where they are true and goe together accompanied with other good dispo-

Bellarmines
dispute impertinent.

That faith doth not iustifie alone by way of disposing, *Bellarmines* proveth by five sorts of arguments. First, from the seven dispositions, which discourse is idle and impertinent.

dispositions) then men might be justified before the receipt of the Sacrament, as *Abraham* was; and then the Sacrament to men so qualified, should not conferre grace, but seale it. Thus to mainetaine their pernicious error concerning the efficacie of the Sacraments justifying *ex opere operato* (whereby they have turned religion into an outward formality) that Faith, that Hope, that Charity which goe before the Sacrament, as namely in *Cornelius* before his baptisme, should be no true graces, because all true justifying and saving grace is infused in the administration of the Sacrament: and this infusion of grace is that, which they call justification. By their doctrine therefore justifying faith is that which in the very act of justification is infused, and being infused doth justifie, not by way of disposing, but formally; it selfe being informed by Charity. And therefore according to their owne doctrine, that faith which disposeth to justification, is not justifying Faith. And consequently all this discourse concerning six other preparative dispositions concurring with faith, to prove that we are not justified by faith alone, is besides the purpose. For that faith, which they make their first preparative disposition, is not justifying faith; neither doth justifie otherwise by *Bellarmines* owne confession, than its next companion, *viz.* servile feare, doth. But wee, when we say, that faith alone doth justifie, speake not of a bare and naked assent which is common to the wicked which cannot justifie, either alone, or at all; but of a true, lively, effectually faith, which worketh by love: and therefore, I say againe, this whole dispute of the seven dispositions is meerely impertinent.

Preparative
dispositions to
justifying faith.

§. IV. But some will say, doe you require no preparative dispositions going before justification? I answer, that *in adultis* we doe: but that no way hindereth the truth of our assertion concerning justification by faith alone: wee doe confesse, that to the begetting of justifying faith preparative dispositions are ordinarily required *in adultis*, in those who be of yeares, wrought partly by private education and use of other private meanes, as reading, meditation, conference, &c. and partly, by the publicke ministry both of the Law and of the Gospell, by which, first, our minds are illuminated to know God and our selves, and what wee shall bee in Christ if wee beleve in him. Secondly hee mollifieth our hearts and humbleth our soules ordinarily by the ministry of the Law and extraordinarily by afflictions, either outward or inward, which are the terrours of a distressed conscience, by which when the Word will not serve, the Lord draweth men, as it were, with a strong hand: that being thus humbled we may become fit auditours of the Gospell, In which the Lord to the humbled and prepared soule revealeth his unspeakable mercies in Christ, stirreth us up, by the ministers of reconciliation, to accept of his mercie in Christ, intreating and perswading us in the name of God, and in Christs stead, that wee would be reconciled unto God. The holy Ghost, having thus knocked at the doore of our hearts, at length in his good time he himselfe openeth our hearts to receive Christ by faith, working in our judgments a lively assent to the doctrine of salvation by Christ, and by it both an earnest desire in our hearts

hearts, to be made partakers of Christ (which is the desire of application) and also in our wils a setled resolution to acknowledge him to be our Saviour, and to rest upon him alone for salvation, which is the will and purpose of application. Having thus received and embraced Christ by a lively assent or beliese, and so having the condition of the promise, which is faith; in the next place wee proceed to actuall application by speciall faith; which is farther to be confirmed by the Sacraments, which are the seales of that righteousness which is by faith; and by the practise of piety or leading of a godly life; whereby wee are to make, as our election, and calling, so also our justification sure unto us.

§. V. But come we to his argument drawne from the seven preparative dispositions. And first, for faith, he saith, he shall *not need to prove, that it doth justifie, because we confesse it; but that it doth not justifie alone.*

Answ. That justifying faith, which is a grace infused in our regeneration, we deny to justifie by way of disposing: that faith, which goeth before regeneration, and is not infused, we deny to justifie at all. And such is that faith whereof he speaketh; and therefore hee reckoneth without his host. From our assertion he should rather have concluded thus. That, which is but a preparative disposition to justification, doth not justifie at all: that faith which goeth before regeneration, is but a preparative disposition to justification, as *Bellarmino* teacheth: therefore that faith, which goeth before regeneration, doth not justifie at all. Or thus: a preparative disposition to justification doth not justifie: but faith, as all confesse, doth justifie: therefore it is not a preparative disposition to justification.

§. VI. Yea but he will prove by *authority of Scriptures, by testimonies of Fathers, and by reason, that faith doth not justifie alone, because it is but the beginning of justification: and therefore other things must accompany and follow it to perfect our justification.* *Answ.* That it is the beginning of sanctification, and the root of all sanctifying graces, I have already confessed. But the concurrence both of other inward graces, and of outward obedience unto sanctification, doth not hinder, but that faith doth justifie alone. Neither doth faith justifie, as the beginning of justification only: first, because there are no degrees of justification before God; for in the first act it is perfect: and to that act continued throughout this life, faith, as I shewed before out of divers of the Fathers sufficeth. I say, sufficeth to justification: and therefore is not the beginning onely, but also the continuance and consummation thereof: for as in the first act it justifieth, so also in the continuance of justification, for by it we stand, and by it we live^b, and so long as we have faith, it is imputed unto us for righteousness even from faith to faith^c, as it was to ^d*Abraham*, after he had long continued in the faith.

§. VII. His first prooffe is *Heb. 11. 6.* Hee that commeth to God, must beleeve that God is, and that he is a rewarder of them that seeke him. *Therefore faith is the first motion of comming to God, which wee willingly confesse.* But he should have done well, to have told us, what is

Hh

meant

The first disposition Faith.
De justis. l. 1. c. 13.

Bellarmines argument, faith doth but begin justification, and therefore doth not justifie alone.

a *Rom* 5. 2.
b *Hab.* 2. 4.
Gal. 2. 20.
c *Rom* 1. 17.
d *Gen.* 15. 6.

His first testimony, *Heb.* 11. 6.

LIB. 6.

c Esa. 31. 12.

meant by comming unto God. For to come unto Christ is to beleeve in him, *Ioh. 6. 35, 37, 44, 65*. And if that bee the meaning of the holy Ghost in this place, then to come unto God is to beleeve in him by speciall faith, otherwise the Apostle should enunciate *idem per idem*. And then the meaning is this, hee that would beleeve that God is his God, and that he will be gracious unto him, must first beleeve that God is, and that he is a rewarder of them that seeke him. Or thus, wouldest thou beleeve that Christ is thy Saviour, then must thou first beleeve that hee is the Sav.our of all that truely beleeve in him. Or, it may be, that the word *come* in this place is to bee expounded by the word *seeking*. He that will come unto God, that is, hee that will seeke God, must beleeve that God is, and that he is a rewarder of them that seeke him. For these words, *comming, returning, seeking*, which properly betoken the actions of the body, are by a Metaphore^c translated to the actions of the soule, whereby is meant, sometimes our conversion and turning unto God, *Deut. 4. 29. 30. 2 Chron. 15. 4. Esa. 9. 13. Hos. 3. 5. & 5. 15. cum 6. 1. & 7. 10*. And if that bee the meaning of this place, then nothing else can bee gathered from it; but, that faith is the beginning of our repentance and turning unto God. Sometimes the whole study of piety, whereby wee endeavour to know God, and to serve him. *1 Chro. 28. 9*. If thou seeke him, that is, if thou endeavour to know and to serve him with an upright heart and with a willing mind, *2 Chron. 14. 4. & 15. 12. & 17. 4. Act. 17. 27. Psal. 119. 2, 3*. whereupon godly and religious men are said to bee seekers of the Lord, *Psal. 22. 26. & 24. 6. & 40. 16. Esa. 51. 1*. And thus, faith is the beginning of all piety and of the true worship of God. Sometimes it signifieth affiance in God, *Psal. 9. 10. Esa. 11. 10*. compared with *Rom. 15. 12. Psal. 69. 6* And so faith is the cause of affiance: for by faith wee have affiance, *Eph. 3. 12*. Sometimes it signifieth invocation and calling upon the name of God So David sought God, *2 Sam. 12. 16*. that is besought him So *Esa. 55. 6. Psal. 34. 4. Matth. 7. 7, 8. Jer. 29. 12, 13. Zach. 8. 21, 22. 2 Chron. 2. 3, 4* and thus faith is the cause of prayer: which if it bee effectually, is called the prayer of faith. *1am. 5. 16*. And this is signified in.

His second testimonie, *Rom. 10. 13, 14*.

§. VII. The next place which Bellarmine alleageth, viz. *Rom. 10. 13, 14*. whosoever shall call upon the name of the Lord shall bee saved. How then shall they call upon him in whom they have not beleeved, and how shall they beleeve in him of whom they have not heard, and how should they heare without a preacher? and how shall they preach except they be sent? Where Bellarmine observeth this order of justification, (he should have said of salvation.) First, *sending of Preachers*. Secondly, *preaching*. Thirdly, *faith*. Fourthly, *invocations*. Fifthly, *salvation*, that is, faith he, *justification*, which is, as he saith, *the healing of the soule from the disease of sinne*. Of these, saith he, *sending and preaching are without us, therefore the first beginning of justification, within us, is faith, which invocation doth follow, and the rest in their order*. I answer, first, that the Apostle setteth downe in order the degrees, not of justification, but of salvation. Whereof the first, after election, is vocation; unto which three

three of these degrees are referred. First, sending of Preachers. Secondly, Preaching. Thirdly, hearing, by which faith commeth. The second is justification by faith. Thirdly, sanctification, whereof one principall duety is mentioned, *viz.* invocation, which seemeth to bee put, as sometimes it is, & for the whole worship of God, or religion. Fourthly, salvation. Secondly, in reckoning these degrees he omitteth one, in favour of their implicite faith. For where the Apostle saith, how shall they call upon him, in whom they have not beleaved, how shall they beleve in him of whom they have not heard, and consequently by hearing knowne, this degree he leaverth out; which proveth, that men cannot beleve in God, who have not heard of him, nor by hearing knowne him. Thirdly, his inference is of no force at all, For by this place it is not proved, that faith is the first beginning of justification: but this is proved, that as the word begetteth faith, which doth iustifie, or as the Apostle speaketh in other words, *Rom. 8. 30.* whom the Lord doth call, them he doth iustifie: so faith begetteth invocation and all other duties of sanctification, for whom God doth iustifie, hee doth sanctifie. Now sanctification is the beginning of glorification in this life: for by it the Lord beginneth in us a spirituall and eternall life: and as glory is *gratia consummata*, so grace is *gloria inchoata*. So that from this place compared with *Rom. 8. 30.* and *2 Thess. 2. 13, 14.* wee may be bold to set downe the degrees of salvation in this order, Election, Vocation, Iustification, Glorification, and that either begun in this life, which is sanctification, or consummate in the life to come, which is our eternall salvation.

§. IX. His third testimony, is *Ioh. 1. 12.* So many as received him, to them hee gave power to be made the sonnes of God, to them which beleve in his name. Where, saith he, *Saint Iohn plainly teacheth, that these who receive Christ by faith, are not yet the Sonnes of God, but may bee made the Sonnes of God, if they goe on further, so that they begin also to hope and to love; for love properly maketh men the Sonnes of God.* Answ. The words are *ἵνα αὐτοὶ υἱοὶ τοῦ θεοῦ γινώσκωνται* Where *Bellarmine* by *ἵνα* which the vulgar Latine readeth *potestatem*, understandeth possibility, as if he had said, *potentiam*; and the Verbe *γινώσκωνται* which is the aorist, hee understandeth as if it were the future, as if the meaning were, that those, who recieve Christ by faith, are in a good possibility to become hereafter the Sonnes of God, if to their faith they shall adde hope and love: for it is love properly, saith he and not faith, that maketh men Gods children. But the word *ἵνα* never signifieth possibility, but as in other places it is translated power or authority; so here, as also, *1 Cor. 8. 9. & 9. 12.* right, or priviledge, or as *Iansenius* & interpreteth, *authoritatem, dignitatem, jus.* And the word *γινώσκωνται* doth signifie, not that they may be made hereafter, but that so soone as men beleve they are already the Sonnes of God: hee gave them this right, or priviledge, this prerogative, dignity or preheminence, to bee the Sonnes of God. And so *Iansenius*; the word *γινώσκωνται* may bee rendred not onely *fieri* to bee made, but also *esse* to be, that is now, saith hee, may bee the sense, hee gave them that authority, right, and

g Concord.
Evang. cap. 1.

LIB. 6.

and dignity, *ut sint Dei filii*: that they are the Sonnes of God not onely after, but when they doe receive him, For of them that receive Christ, even by the first degree of faith, it is said, that they are borne of God, *1 Ioh. 5. 1*. Whosoever beleeveeth, that Iesus is Christ, is borne of God: hee doth not say, is in possibility to bee hereafter; but hee speaketh in the time past, *propterea* hee is already borne of God: and in this very place *Ioh. 1. 12, 13*. they that beleeve in Christ *in eum crediderunt*, are borne of God. For indeed regeneration in order of nature, though not in time, goeth before faith, which the Spirit, when hee doth regenerate us, worketh in us. *Iansenius* well observeth, that the parts of this text understood according to *Bellarmines* sence, cannot well stand together: that those who are said to have received Christ should have power given them wherby they may be made the Sonnes of God. For if they have received him, they are already the Sonnes of God, and need not to bee made Sonnes of God. And on the contrary, if they are in possibility to be made Sons then now they are not, and if they be not Sonnes, then they have not yet received him. And further he observeth, that of them, who are here said to have power given them to be the Sons of God, in the next verse it is said, that they are born of God. Besides, those who have not yet received Christ by faith, are notwithstanding in possibility to be made the Sons of God, whiles they are capable of faith, and are in possibility to beleeve. The place to which he referreth us, is *1 Ioh. 2. 19*. Ye know, that hee, who worketh righteousness, is borne of God: from whence this may be gathered, that working of righteousness is an evident signe or marke of him that is borne of God: not that working righteousness is the cause to make a man Gods child, but an evidence to declare that hee is the child of God. For he that is borne of God committeth not sinne *1 Ioh. 3. 9*. as a servant of sinne, *Ioh. 8. 34*. and hereby we doe know that we are passed from death to life, that is, that wee are justified, because wee love the brethren, *1 Ioh. 3. 14*. Hereby the sonnes of God are manifest and the sonnes of the Devill; hee that worketh not righteousness is not of God, nor hee that loveth not his brother, *vers. 10*. Hereby, saith our Saviour, shall men know you to be my disciples, if you love one another *Ioh. 13. 35*. I conclude with Saint Paul, *Gal. 3. 26*. By faith in Iesus Christ, (hee doth not say by love, but by faith;) yee are, (hee doth not say, yee may bee, but yee are) all, that beleeve, the Sonnes of God, upon which words, as I noted before, *Thomas Aquinas* observeth, Faith alone maketh men the adoptive Sonnes of God.

§. X. To these places of Scripture *Bellarmino* addeth the testimonies of the Fathers; who, if they speake as *Bellarmino* citeth them, they say nothing but what wee willingly confesse; to wit, that faith is, as *Clementis Alexandrinus* speaketh, *hæc est prima visus* the first propension or inclination to salvation; that it is, as it were, the eye of the soule, and the Lampe: to finde the way to salvation, as *Cyrill* of Hierusalem, that it is the light of the soule, the dore of life, the foundation of salvation, as *Ensebius Emissemus*: that it is the beginning of righteousness inherent, as *Chrysostome*, that it is the gate and the way unto life as *Cyrill*

h Strom. lib. 2.
i Catech. 1.

k Homil. 2.
de symb.
l De fide spe &
charit.
m Lib. 4. in Ioan.
cap. 9.

of

Whether faith be a disposition to iustification.

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of Alexandria that it is the first grace in a Christian, as *Ambrose* that it is the beginning and originall of assistance and access to God, as *Jerome*, that wee are made the sonnes of Wisdome, the faith of the Mediatour preparing and working it, that it is first given, and by it the rest, that to a Christian the true beginning is to beleve in Christ, that by faith wee obtaine grace, and by grace the health of the soule, that the house of God (whereby is meant the whole œconomy of our salvation in this life) is founded on faith, raised by hope, and perfected by charity, as *Augustine*. That faith is the foundation of righteousness, in which no good workes precede, and from which all proceede, that it is the foundation* of all vertues as *Prosper*. That if faith bee not first begotten in the heart, the rest cannot bee good, as *Gregory*. All this and more wee affirme concerning faith, But although many other graces besides faith are required unto sanctification, as forerunners fitting us unto salvation: yet none concur with it to the act of justification. And although it be the beginning of sanctification and of all other graces: yet it is not onely the beginner, but the continuer also of sanctification, purifying still the heart, and working by love; by which we stand, by which wee live, being by the power of God through faith, preserved unto salvation. And although it be termed by some the beginning (as it is) of inherent righteousness; yet it alone, as I shewed before by diuers testimonies of the Fathers, sufficeth to justification. And therefore by it wee have not a partiall or inchoated, but a perfect and plenary justification.

§. XI. To these testimonies faith he, naturall reason may be added; and well may hee call it naturall, for there is little art in it: and although it bee very simple, yet it is double containing two slender proofes. The former, because faith is the foundation of hope and charity: but neither hope nor charity is the foundation of faith. For a man may beleve that which hee neither hopeth for, nor loveth, but hee cannot hope for, or love that, which hee doth not beleve. And what then? therefore faith is the beginning of other graces. And what then? therefore it followeth, that it doth not sanctifie alone, for it is but one among many: but it doth not follow, that therefore it doth not iustifie alone. And where hee saith that faith is the foundation of hope, and that a man cannot hope for that which he doth not beleve; this overthroweth a maine Doctrine of the Church of Rome maintained by *Bellarmino*, in other places, that a man may hope well for the remission of his sins, and for his salvation, but without speciall revelation he may not beleve it. His second reason hath no soundnesse in it. In bodily diseases, saith hee, the beginning of health is, for a man to beleve, that hee is sicke, and to beleve the Physitian, that taketh upon him to cure him, and yet not that faith alone is entire health. Where *Bellarmino* compareth justification to health recovered from sickness to which not justification may bee compared, but sanctification. For the disease of the soule, as well as of the body, is not onely a privation or absence of health, but also an evill disposition or habit: which is cured by the contrary disposition or habit: for as the whole body of sinne is cured in

C A P. 10.

n De sacramen-
tis lib. 1.
o In Ep. 3.
p August. in
Gal. 3.
q De predestin.
S. c. 7.
r De bono per-
sever c. 2.
s De spiritu &
litera c. 30.
t De verb. Apo-
stoli serm. 2.
u Prosper, de
vita contempl.
l. 3. c. 21.
* Respons. ad
dub. 8. Gen.
x Moral. l. 2. c. 33

y 1 Pet. 1. 5.

Bellarmino's
reasons.

L I B. 6.

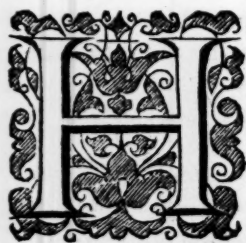
Some measure by the grace of regeneration or sanctification: so the severall members thereof: as infidelity by faith, despaire by hope, hatred by charity, pride by humility, uncleannesse by chastitie, drunkennesse by sobriety, &c. Secondly, he compareth the beleefe of a sicke man beleieving that the Physitian will cure him, which is no health at all, nor meanes of health, but in conceit, for many times it proveth otherwise, (the promise of the Physitian being deceivable and the event uncertaine) to the faith of an humbled sinner grounded on the infallible promises of God, which are alwayes performed, to them that beleieve.



C A P. XI.

Of Feare, and Hope, being his second and third dispositions.

§. I.



Is second disposition is feare: which he proveth to dispose unto justification, and to concurre thereunto in the same manner almost as faith doth. But first this discourse is impertinent. For we deny, and our deniall we have made good, that justifying faith doth not justify by way of disposing. And therefore if it be proved, that feare doth dispose a man to justification: yet that doth not disprove justification by faith alone. For we have confessed, that ordinarily in *adultus* there are preparative dispositions going before faith and justification, whereof feare is one. But these preparatives doe not justify: and therefore, for all them, faith may, and indeed doth justify alone. Secondly, you are to understand, that this feare, which goeth before grace, is no grace: neither is it that sonne-like feare, which is the daughter of faith and love, but the servile feare as he confesseth: which is an effect and fruit of the Law, working on those who are under the Law, and keeping them in some order for feare of the whippe. Neither is it properly *timor Dei* the feare of God, but *metus supplicii*; the object whereof or the thing feared is not God, but punishment: or if it be of God, it is not to feare him, but to be afraid of him. From which our Saviour hath redeemed those that beleieve, that they may worship God in some measure *etiam*, without this feare. Neither doth it *per se*, and in its owne nature tend to justification, which is the exaltation ^a of a sinner, but rather to despaire, which is the lowest dejection of a sinner. Notwithstanding as the Law by working this feare is a Schoolemaster unto Christ (for when men by the pedagogie of the Law have learned to know their accursed and damnable estate in themselves, for feare of damnation they are forced to seeke for salvation out of themselves:) so this feare which

De iustif. l. 1.
c. 13. §. secunda.

a Luk. 18. 14.

which in it selfe tendeth to despaire, and in it owne nature affrighteth men from God (as we see in the example of our first parents, *Gen. 3. 10.*) is by God made a meanes to draw them unto him. But to say that feare doth concur unto justification in the same manner as faith doth, is against reason and against common sence, unlesse hee speaketh onely of the legall faith, which as it is wrought by the Law, so it worketh feare. For feare driveth to the humiliation, faith tendeth to the exaltation of the humbled soule, and by it indeed the soule is exalted. Therefore as humiliation goeth before exaltation; so feare before faith. Againe, as feare goeth before faith, so sinne goeth before feare. For sinne maketh a man guilty, the Conscience being by the Law convicted of guilt, terrifieth the soule; the soule terrified, either sinketh in despaire, being left to it selfe: or prevented by God according to the purpose of his grace, by which it was elected in Christ, seeketh to God, who is found of them that sought him not. So that by this reason sinne it selfe may bee said to bee a necessary forerunner of justification, disposing a man to feare, more than feare doth to justification, for that is a cause, this but an occasion.

§. II. But as this discourse proving that feare is a disposition to justification is impertinent; and affirming that feare concurrerh to justification in the same manner that faith doth, is false: so are some of his allegations also impertinent. Because they belong not to this servile feare, which goeth before faith and and justification, but to the Sonne-like feare, which is a fruit, both of faith and love and a consequent of justification. As namely, his first place if it were rightly alleaged, *Ecc. 1. 28.* hee that is without feare cannot be justified or reputed just. For the feare of God, which the Sonne of *Syrach* in that chapter from the tenth verse to the end doth so highly extoll, is not this servile feare, but the filiall feare: by which is meant true piety it selfe, which as he calleth it there the beginning, so also the^b Crowne and fulnesse of Wisedome. But the place is not rightly translated in the Latine, which *Bellarmino* doth follow. For the Greeke text is, *ὁ ἀδικῶν οὐ δύναται δικαιοσύνην εἶναι* the wrathfull man cannot be justified, or as some editions doe read, *ὁ ἀδικῶν οὐ δύναται εἶναι δίκαιος* unjust wrath cannot be justified, according to that of *S. James*, the wrath^c of man doth not worke the righteousness of God. And that the former part of the verse speaketh of wrath, is proved by the latter, which is the reason of the former, *ὅτι ὁ θυμὸς αὐτοῦ ὡς πυρὶς ἀκαταῖκτος* for the sway of his wrath is his ruine, and by the words going before: where the feare of the Lord is present, it turneth away wrath and represseth anger.

§. III. So his second, *Psal. 111. 10.* and third, *Prov. 1. 7.* where it is said, that the feare of the Lord is the beginning of Wisedome, and by Wisedome faith *Bellarmino* is meant perfect justification, hee should say sanctification or godlinesse. For as the wicked man is *Salomons* foole: so the godly man is the onely wise man. And in this sense *Moses* prayeth, *Psal. 90. 12.* Teach us O Lord so to number our daies that wee may apply our hearts to Wisedome, that is, to true godlinesse, and to the same purpose *Iob* speaketh, *c. 28. 28.* the feare of the Lord it selfe,

Bellarmino's allegations impertinent.

The first.
Ecc. 1. 28.

b Ecc. 1. 14. 16, 15.

c I. m. 1. 10.

L. I. P. 6.

is Wisedome, and so *Ecc. 1. 27.* Now in these places the Hebrew word *Reshith* which is translated *beginning*, may fitly, as in many other places, be translated the head, that is a chiefe or principall part, or the top: and the meaning is, that the feare of God is a principall part of godlinesse, and as you heard even now, *Ecc. 2. 18.* the Crowne of Wisedome. Otherwise I cannot conceive how feare, which is a fruit both of faith and of love, should truly be said to be the beginning of godlinesse; which by consent of all is the prerogative of faith. And yet faith it selfe doth not iustifie, as it is the beginning of inherent righteousness, and much lesse feare which concurrerh with it not to justification, but onely to sanctification. Now that servile feare is not meant in these places, it is evident, not onely because such commendations are given unto it, as belong not to servile feare; but also because they that are indued with this feare are pronounced blessed, *Psal. 112. 1. & 128. 1.* *Prov. 28. 14.* whereas those who have the greatest measure of servile feare are accursed; and contrariwise they are happy who are most freed from it. The blessednesse promised to *Abraham* and all the faithfull in his seed, is by *Zachary* expounded, *Luk. 1. 73. 74. 75.* to be this, that being redeemed from the hand of our enemies wee should worship the Lord without feare. And *Saint Iohn* testifieth that there is no feare in love, but perfect love casteth out feare, *1 Iohn 4. 18.*

Fourthly, the feare mentioned, *Prov. 14. 27.* where it is said, The feare of the Lord is a well-spring of life to avoid the snares of death, is the sonne-like feare of which *Salomon* speaketh in the words next going before. In the feare of the Lord ^d there is strong confidence. Fifthly, the feare of the Lord mentioned, *Ecc. 1. 21.* is the son-like feare, which in that *Chapter* from the tenth verse is highly commended. Of this feare it is said among other things, that it is gladnesse, and a crowne of rejoycing, that it maketh a merry heart, and giveth joy and gladnesse, *verse 11, 12.* which are things repugnant to servile feare.

§. IV. But let us see how he proveth his unlike likenesse, that servile feare doth in a manner iustifie as faith doth, viz. by Scriptures, by Fathers, by Reason.

First, because as it is said of faith, *Heb. 11. 6.* so without feare we cannot please God. *Answ.* This is true of the sonne-like feare, which is an unseparable companion of justification: though *Bellarmines* allegation of *Ecc. 1. 22.* proveth it not, as I have shewed. But of the servile feare it may be truly said, that they who please God most, have the least of it. For the greater a mans love is, the lesse is his feare, and perfect love expelleth this feare, *1 Iohn 4. 18.* But though without the true feare of God we cannot please him; yet that doth not prove that feare doth iustifie. For the like may be said of the obedience of the Law, of humility, of charity, of repentance, of perseverance, *Heb. 10. 38.* and of the like. Neither doth faith iustifie, because without it no man can please God, but because by it alone wee receive Christ, in whom God is well pleased and reconciled unto us, that is, because by it alone wee are justified.

Secondly,

d *Prov. 14. 26.*

Bellarmines
proofes from
Scripture.

Secondly, because as faith is the beginning of justice, so feare is the beginning of wisdom. *Ans.* of this comparison neither part is to be understood of justification, but of sanctification or righteousness inherent. For as faith is the mother of grace; of all both internall graces and also of externall obedience: so the true sonne-like feare of God is a principall part of true piety. But what doth this make for servile feare, which is found in them who have no grace?

Thirdly, because as faith doth justify by making us seeke God and to come unto him: so also feare. *Ans.* If by seeking of God be meant the worship of God: then that which causeth it, is the cause of sanctification. But servile feare in it selfe serveth rather to drive men from God: though in the gracious dispensation of Gods providence it be made sometimes a meanes to draw them to him. And this he proveth by *Psal.* 78. 34. when he slew them they sought him; and *Psalm.* 83. 16. fill their faces with shame, and they shall seeke thy name, and *Ion.* 3. 5. from the example of the Ninivites. The thing I confesse, that by servile feare men are often times forced to seeke God: howbeit that which is forced, many times is fained: as we see in the example of the Israelites, *Psal.* 78. 36. who, though by the judgements of God were brought to make semblance of repentance; yet they did but dissemble, for their hart was not upright with God, neither were they stedfast in his covenant, *vers.* 37. But his proofes I allow not. For the first place speaketh of Gods judgments: the second, of shame: the third, of the faith of the Ninivites, none of feare.

Fourthly, because as by faith Christ is formed in us, so by feare: the *prafis* he proveth, because Paul saith *Gal.* 4. 19. my little children of whom I travaill in birth againe, untill Christ be formed in you. But Christ is not formed in us by justification, but by regeneration, whereby we are renewed according to his image: the *apodosis*, because *Esay* saith, *C.* 26. 18. according to the Septuagint, from thy feare we have conceived, and have brought forth the Spirit of Salvation. But why doth hee flee from the Latine translation, unto which hee is bound? which maketh no mention of feare: but onely faith, we have conceived, and have brought forth the Spirit of health as some editions read: which last words are not read together in the Greeke, nor in the true editions of the Latine, but divided by a note of distinction: *peperimus Spiritum: salutes non fecimus*. Thus Bellarmine for his owne advantage citeth the former part out of the Septuagint, and the later out of the vulgar Latine; and that corrupted, when neither of both agreeth with the originall. From which, if Bellarmine would argue, he should make himselfe very ridiculous. The words are, we have conceived, we have travailed, we have, as it were, brought forth wind (so *Pagninus*, *Vatablus*, *Tremellius*, &c.) *Salutes non fecimus in terra*, no salutations have we wrought on the earth: which words being a complaint, cannot import that they had from the feare of God (which is not here mentioned) brought forth the Spirit of salvation. So farre is this place from proving that Christ by feare is formed in us.

Fifthly, as faith doth justify, because the just man shall live by his faith, *Hab.* 2. 4.

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Hab. 2.4. *so of feare it is written, that the feare of the Lord is the fountaine of life, Prov. 14. 27.* *Ans.* The former place speaketh both of the life of grace, which is our vivification, and the life of glory to which wee are intituled by faith. The latter, as I have shewed, speaketh of sonne-like feare, which, as all other habits of grace, may bee called fountaines of living well, which all arise from one common spring, which is faith, and are all not causes and much lesse preparations, but fruits of faith and consequents of justification.

Sixthly, *as faith doth justify by purging of sinnes, so feare.* *Ans.* To the proposition. Faith doth justify by absolving from sins, *Act. 13. 38. Rom. 3. 25.* and removing the guilt. And it purgeth also from the corruptions by sanctifying and purifying the heart, *Act. 15. 9.* To the reddition; that feare which expelleth sinne *Eccles. 1.* is as I have shewed the feare of sonnes and not of slaves: neither doth it concur to justification, but to sanctification.

§. V. To the testimonies of the Fathers affirming (some of them) that feare serveth to prepare and to dispose men to sanctification; and likewise to his reason, *that it is the nature of feare to flee from evill, and to seeke remedies whereby evill may be avoided.* I willingly subscribe. But though feare be one meanes among many to dispose or prepare men for sanctification, or yet for justification: yet neither it nor any of the rest doth justify, and therefore doth not disprove justification by faith alone. Legall faith working feare is a preparative to the Evangelicall justifying faith: but is so farre it selfe from justifying, that it pronounceth accursed those that are endued therewith.

§. VI. His third disposition is Hope, *which he saith ariseth of faith no otherwise than feare doth.* But yet, by his leave, with this difference: that servile feare is the fruit of a legall faith, applying the threatnings of the Law to a mans selfe: but hope of salvation is the fruit of Evangelicall faith apprehending the promises of the Gospell, and is therefore called the hope of the Gospell, *Col. 1. 23.* Neither can there be any sound hope of eternall life untill a man doth truly beleve, that the promise of salvation doth belong unto him: and that he cannot beleve untill he have the condition of the promise, which is justifying faith: and therefore of necessity justifying goeth before hope. As for that hope which goeth before justifying faith, it is evident that it doth not justify: neither is it an habit of grace infused, but a naturall affection, such as is in all men who attempt any thing. As the Apostle saith, *he that ploweth, ploweth in hope: and hee that thresheth, thresheth in hope.* Although therefore this hope doe dispose men to justification and sanctification, as after a sort it doth in animating of men to use the meanes of grace and salvation, in hope that their labour shall not bee in vaine: yet for all this hope which doth not justify at all, faith doth justify alone.

§. VII. But let us examine his proofes, which are a few testimonies of Scriptures and Fathers impertinently alleaged. His first testimony is *Prov. 28. 25. qui sperat in Domino sanabitur.* The second, *Psal. 37. 40. Salvabit eos quia speraverunt in eo.* The third, *Psal. 91. 14. quoniam in me speravit*

His Testimonies and Reason.

His third disposition, Hope.

c 1 Cor. 9. 10.

Testimonies of Scripture:
The three first.

ſperavit liberabo eum. *Anſw.* None of theſe three places, doe ſpeake either of juſtification or preparation thereunto: nor of hope otherwiſe than as it is included in affiance; which as it hath reference to the future time is all one with hope; nor of hope or affiance as it goeth before, but as it followeth juſtifying faith: what therefore could be more impertinently alleaged? The firſt place according to the originall is, but he that truſteth in the Lord (*מי שיתן ביה* *אמן* *72.*) ſhall be made ſat. The Latine in the next verſe & tranſlateth the ſame words thus, *qui confidit*, and the *Septuagint*, *τις*. The ſecond, *Pſalm.* 37. 40. the word *chaſab* is tranſlated ſometimes *confidere*, to truſt; ſometimes, and as I take it in that place onely, *ſperare* to hope in the ſame ſenſe of affiance: thoſe that thus truſt or hope in God he delivereth them from the wicked and ſaveth them. But before they can either be ſaved or truſt in God, they muſt be juſtified by faith. And therefore this hope or affiance is no fore-runner of juſtification, but a follower thereof.

The third, *Pſalm.* 91. 14. the Hebrew *chaſhak*, which by ſome is tranſlated *ſperare*, by others *valde* or *vehementer amare*, *amore in aliquem propendere*; and might better have beene alleaged for love, than for hope, both which are conſequents of juſtifying faith. The words then are, becauſe he hath ſet his love upon me, therefore I will deliver him: he doth not ſay, I will juſtifie him. But let us heare Bellarmineⁱ commenting upon this place: the Hebrew word, faith he, doth ſignifie to adhere, to love, to pleaſe: therefore not every hope, but that affiance which proceedeth out of a good conſcience, and out of Love, and filiall adhering to God, doth deliver a man, &c.

§. VIII. His fourth testimony, *Matth.* 9. 2. *confide fili*, have a good heart ſonne (ſo the Rhemiſts tranſlate) thy finnes are forgiven thee. For our Lord faith Bellarmine did not as ſome fauſely teach juſtifie the man who had the palsy, before he ſaid *domine fili*, be of good courage my ſonne: but contrariwiſe as the Councell of Trent (very learnedly) ſignifieth; firſt, he ſaith be confident my ſonne: and when he ſaw him raiſed up in hope of health, hee added, thy finnes remittuntur tibi are forgiven thee. Whereby Bellarmine would ſignifie, that by this hope or affiance the man was prepared for juſtification. *Anſw.* Firſt, the party, and thoſe that brought him had faith as all the three Evangelists, note *Matth.* 9. 2. *Mark.* 2. 5. *Luk.* 5. 20. and therefore was juſtified before God, for if they who brought him had faith, much more he, who no doubt deſired them to bring him, and had already his ſins forgiven. Secondly, the Verbe is *confidens*, in the time paſt, and ought to be tranſlated, not as Bellarmine readeth, *remittuntur*, are now forgiven or in forgiving, but *remiſſa ſunt*, they are already forgiven. And by that argument our Saviour putteth him in comfort that hee ſhould be cured, becauſe his finnes which were the meritorious cauſe of his ſickneſſe were forgiven. By which glad tydings hee would have him to be aſſured by ſpeciall faith of the remiſſion of his finnes, and in that aſſurance to be confident. So that although the word *domine*, be confident were uttered firſt; yet the words following containe the cauſe of that confidence. And therefore not onely remiſſion of finnes, but aſſurance thereof

f Prov. 18. 25.

g Verſ. 26.
Pſal. 37. 40.
h Pſal. 2. ult.

i Bellarmine in
Pſal. 90. 14.

thereof by speciall revelation went before his confidence, which therefore could be no preparative disposition thereunto. And this is usuall in such consolations: first, to bid the party to be confident, or not to feare, and then to set downe the cause thereof, as *Genes.* 15.1. Feare not *Abraham* I am thy shield and thy exceeding great reward. *Esa.* 43. 1. Feare not *Israel*, for I have redeemed thee. In the same ninth of *Matthew*, verse 22. *Daughter* be of good comfort, thy faith hath made thee whole. *Luk.* 1.30. Feare not *Mary*, for thou hast found grace or favour with God. *Luk.* 2.10. Feare not, for behold, I bring you good tidings of great joy; and so in other places. And these were his testimonies of Scriptures, in which he hath found no releefe.

§. IX. Let us see what helpe the Fathers will afford him. No man faith ^k *Ambrose*, can well repent him of his sinnes, who doth not hope for pardon. *Answ.* Hope of pardon is a motive to repentance, and to the use of other good meanes, whereby wee may through Gods grace attaine both to justification and to sanctification. Howbeit repentance belongeth to sanctification, and not to justification.

^l *Augustine*, whatsoever thou declarest, so declare it, that hee to whom thou speakest by hearing may beleefe, by beleefe may hope, by hoping may love. From whence nothing can be gathered, but that as faith, by which we are justified, cometh by the hearing of the word, as the Apostle also ^m teacheth: so from faith proceedeth hope, and from both, faith and hope, love. So that here hope, which is a fruit of justifying faith, and a consequent of justification, is made a disposition, not to justification, but to love.

ⁿ *Cyprian*, to those, who had fallen in time of persecution, giveth this advice; that they should acknowledge their grievous crime, neither despairing of the Lords mercy, nor as yet challenging pardon, *viz.* untill they had truly repented thereof: which was indeed wholesome counsell. For no man can be assured of the pardon of any crime, untill he have truly repented of it: Vpon which words of *Cyprian*, *Bellarmino* though he can gather nothing out of them for his purpose, but that those who desire pardon must not despaire of Gods mercy: yet as a notable bragger he insulteth over us, as if he had us at some advantage; when, God knoweth, hee hath scarce brought any thing worth the answering. By which words, saith he, our adversaries are plainly refused, who begin not to repent before they are fully assured that they are highly in Gods favour, and are confident, that they are to be ranked with the Cherubin and Seraphin: which is an impudent and yet a witlesse slander, as though wee were either so arrogant as the Papists who assume to themselves perfection, which we do not; or so senselesse, that we should teach, that men are tyed to begin their repentance when they have attained to perfection, and not till then. If it be said, that wee make repentance to be the fruit of faith, which we define to be a full assurance of Gods favour, &c. I answer that that definition agreeth onely to speciall faith. Not that all speciall faith is a full assurance, but that every virtue is to be defined according to the perfection of it, and as it is in it selfe considered in the

Testimonies of
Fathers.
k *Ambros. de*
penit. l. 1. c. 1.

l *De catechiz.*
rudil. c. 4.

m *Rom.* 10. 14.
17.

n *De lapsis*
serm. 5.

the abstract. Otherwise we acknowledge degrees of assurance. And if any of our Divines have held the speciall faith to be the onely justifying faith, they are to be understood as speaking of justification in the court of conscience, and as judging them onely to be justified and to have remission of sinnes, who are in their owne consciences perswaded, and in some measure assured thereof. But besides and before the speciall faith, whereby wee are justified in our owne conscience applying the promise of the Gospell to our selves, a formall degree of faith is to bee acknowledged being the condition of the Evangelicall promises, by which we apprehend, receive, and embrace Christ, as hath been shewed, and by which we are justified before God. This degree of faith in order of nature goeth before repentance, though in time repentance seemeth to goe before faith, as being sooner discerned. But in order of nature, as well as of time, repentance goeth before speciall faith. Because no man can be assured of Gods favour in remitting his sinnes, who hath not repented thereof.

C A P. XII.

Of foure other dispositions: viz. love, penitencie, a purpose and desire to receive the Sacrament, the purpose of a new life.

§. I.

His fourth disposition is Love, for so soone as a man doth hope for a benefit from another, as namely justification from God, hee beginneth to love him from whom hee doth expect it. In which words there is some shew, that hope disposeth to love; but that love doth dispose to justification, not so much as a shew. But that some love goeth before justification, and disposeth thereto, he endeavoureth to prove, which if he could performe, were to little purpose: for so long as this love doth not justify, his assertion doth not disprove justification by faith alone, but indeed he proveth it not, though to that purpose hee produceth, besides foure testimonies of Scripture, the authority of the Councell of Aurenge. His first testimony is a supposititious sentence of an Apocryphall Booke. For neither is the sentence in the originall Greeke, nor the Booke canonicall; neither is the sentence it selfe to the purpose: Yee that feare the Lord love him, and your hearts shall be (he doth not say, justified, but) enlightened; that is, as *Iansenius* expoundeth, comforted. For they that feare God and love him are already justified by faith, from which both feare and love doe spring.

§. II. His second testimony, *Luk. 7. 47.* Many sinnes are forgiven

I i

her,

Love the fourth disposition.

His first Testimony *Eccles. 2. 10. juxta latinam editionem.*

L I B. 6.

her, because she loved much, therefore love is the cause of forgiveness. I answer by denying the consequence. For herein the Papists are many times grossly mistaken: who thinke, that in every ætiologic, the reason which is rendred is a cause, so properly called, when as indeed it may be any other argument or reason, as well as the cause. For *quia* the cause in a large sense, doth not onely signifie that which causeth the effect, which properly is called the cause of a thing or action, but also any reason, which proveth the thing propounded, which is a cause *quodammodo* not of the action or thing it selfe, but of the reasoning or conclusion; or as wee use to say, *consequentia, non consequentis*, of the consequence not of the consequent. Thus it is called the *fallacie in dictione* *non causa pro causa*, when that is brought for any argument which it is not. So the word *aitologia* which is translated *reddito causa* is the rendring of any reason from any argument whatsoever. For in any syllogism, that which is the *medium*, though it bee the effect of the thing, is the cause of the conclusion, because it is the reason which proveth it, and in this sense *aitologia* *propter quod* for which cause, and *wherefore*, is all one. Thus the Papists prove Christs humiliation to have beene the cause of his exaltation, as wee heard before, because the Apostle saith, *therefore* God exalted him &c. thus they prove the workes of mercie to bee the cause of salvation, because our Saviour saith, *for* I was hungry, &c: so here, that love is the cause of forgiveness, because it is said, *for* she loved much: when indeed our Saviour argueth not from the cause to the effect but from the effect to the cause, as is most evident. First, by the parable of a creditour who having two debtors, whereof the one owed him five hundred pence, the other fiftie, and neither of them having any thing to pay, he freely forgave them both their debt. Our Saviour therefore demanding of the Pharisee, who had invited him, which of these debtours would love the creditour most; the Pharisee truly answered, I suppose he, to whom he forgave most: which answer, approved by our Saviour, plainly proveth that love was not the cause of forgiveness, but forgiveness of love, and the forgiving of more the cause of greater love, and the forgiveness of lesse the cause of lesse love: and consequently, that the greater love was not the cause of greater forgiveness, but the effect of it. This parable our Saviour applying to the Pharisee that invited him as the lesse debtour, and to the woman, which had been a notorious sinner, as the greater debtor, to both which he had forgiven their debts, they having nothing to pay, sheweth, that her greater love was an evidence of her greater debt forgiven. Secondly, by the antithesis in the same verse, but to whom little is forgiven, hee loveth but a little. It is therefore plaine, that the forgiveness is the cause of love, and the forgiving of more, of more love, and the forgiving of lesse, of lesse love. And as lesse love is a token of the lesse debt forgiven, so greater love of more forgiven: hee speaketh therefore of her love, not as the cause going before, but as the effect following after justification.

§. III. And such is Bellarmine's argument out of 1 Ioh. 3. 14. we are translated from death to life, that is, we are justified because we love the brethren.

a 2 Tim. 1. 6. 12.

Tit. 1. 13.

Heb. 3. 11.

b Lib. 1. Cap. 4.

§. 11.

1 Ioh. 3. 14.

brethren, therefore the love of the brethren is the cause of justification. I deny the consequence: the love of the brethren is not the cause, but the fruit of our justification, whereby it may be knowne. And this appeareth manifestly out of these words which *Bellarmino* hath fraudulently omitted. *Nos scimus quia translati sumus, &c.* wee know that wee are translated from death to life, because wee love the brethren. Our love then is not the cause of justification, but a manifest signe and evidence whereby it is knowne, that we are already justified: for so he saith speaking in the time past, *etiam scimus* that we are already passed or translated from death to life. And to the like effect our Saviour speaketh *Luk. 7.47.* as if hee had said, hereby it appeareth, that many sinnes are forgiven her because shee loved much. But that it was not her love, that justified her, but her faith, our Saviour, who had so highly commended her love doth in expresse termes testifie: thy faith hath saved thee, goe in peace, upon which wordes of our Saviour shee, who was formerly justified before God by a true justifying faith, which our Saviour professeth, and which shee testified by her love and by her repentance, departed home justified in the Court of her owne conscience by speciall faith, and being justified by faith, had peace with God.

4. As for his allegation out of *Gal. 5. 6.* that faith worketh by love: it hath no colour of prooffe that love disposeth unto justification, but rather the contrary. For he that is indued with faith working by love, is already justified.

§. IV. The Councell of Aurenge hee alleageth against himselfe. For if God doe first inspire faith and love (it speaketh of those who are adults) that wee may faithfully require the sacrament of Baptisme; then are we first justified by faith, and afterwards receive the sacrament, as *Abraham* did circumcision, as the sacrament and scale of justification by faith. And this is generally to be understood of Sacraments received by them, who are come to yeares of discretion; that they must be endued with justifying faith when they come to receive the Sacraments; otherwise they receive no benefit by them. For as touching Baptisme, our Saviour saith, hee that beleeveth and is baptized shall be saved; but hee that beleeveth not (whether hee be baptized, or not baptized,) he shall bee condemned. And as touching the Eucharist, it is certaine, that no man can receive Christ therein without faith: which is both the hand of the soule to receive him: and as it were the mouth of the soule to eat his body and to drinke his blood. And further, Sacraments are scales annexed to the letters patents of Gods promises in the Gospell, and therefore confirme or assure nothing, but what is contained in the promise, and upon the same conditions. The condition is faith.

Obiect. But you will say, if a man must be justified before he receive the Sacrament, to what end doth hee then receive it? *Ans.* that hee who is justified before God by the former degree of faith, may by speciall faith, confirmed by the Sacrament, bee justified in his owne conscience, that is, that hee may in some measure be assured thereof.

Concil. Arausican. Can. ult.

L I B. 6.
Bellarmine answers to our
arguments.
The first,
1 Job. 4. 19.

§. V. *Bellarmino*, having produced his owne arguments, hee cometh now to answer such, as he saith, are ours. The first, out of 1 Job. 4. 19. wee love God, because he first loved us. Now God loveth no man actually whom hee doth not justifie, and reconcile unto himselfe in Christ; for untill then wee are in the state of enemies. Neither doth any that is not justified nor reconciled to God in Christ, love him: or if hee doe then doth hee love God before God loveth him. Gods love therefore goeth before our justification, and our justification goeth before our love of God. Neither is this onely true, that God loveth us before wee love him, but before wee can love him aright, wee must bee perswaded of his love towards us, which perswasion is faith, from which love proceedeth, 1 Tim. 1. 5. *Bellarmino* answereth, that God indeed loveth men first, and by loving them maketh them just but by little and little and by certaine meanes. For whom hee loveth, hee first calleth to faith, then he inspireth into them hope and feare and love inchoated, lastly, he justifieth and infuseth perfect charity. Reply, First, that which he speaketh of making just by little and little may agree to sanctification, but to justification it agreeth not; for thereof there are no degrees. Secondly, It would bee knowne, whether this beginning of charity, which he saith goeth before justification, bee the same which in justification is infused, differing onely in degree. If it be not the same, how is it *charitas inchoata* and if it be not infused, as well as that in the act of justification, why doth he say it is inspired? If it bee the same, then *gratia gratum faciens* is inspired before regeneration, before which wee are nothing but flesh, and in our flesh there is no good thing. And by this reason justification shall bee nothing else but the perfecting of that charity which before was begun: neither can a man bee truly said to bee justified by charity, who is not endued with perfect charity perfectly and fully expelling all sin: which in this life is never perfect much lesse in *incipiens*) nor ever doth so expell sinne, but that allwayes whiles wee are in our mortall bodies sinne remaineth in us. Wherefore the Papists doe never attaine to that which they call justification, which indeed is not justification, but the perfection of sanctification. Or if they say they doe attaine unto it, and that they have no sinne they are lyars, and there is no truth in them.

Our second
argument.

§. VI. Our second argument: no man can love God in any acceptable measure, unlesse hee have the Spirit of God dwelling in him: for love is a fruit of the Spirit, Gal. 5. 22. to this purpose hee citeth for us, Rom. 5. 5. which allegation hee cannot answer, because he understandeth the place of our love of God, which is shed abroad into our harts by the holy Ghost. Now no men have the Spirit of God, but they who are regenerated and justified: for the Spirit of truth the world cannot receive. Job. 14. 27. *Bellarmino* saith, this is true of perfect love, but imperfect love and inchoated which even now out of the Counsel of Aureng he confessed to be inspired of the holy Spirit, may be had without the Spirit, but not without Gods speciall helpe. Which words discover unto us one of the depthes of Satan in the mystery of iniquity. For the Papists, as they doe wonderfully extenuate originall sinne, so doe they use to magnifie the

the strength of nature corrupted. They doe not acknowledge that, which the Scriptures plainly teach, that by nature^c wee are dead in sinne: onely they say that we are diseased with sinne, and entangled and bound with the chaines of sinne, so that if wee bee not holpen of God, wee are not able to doe that which is good. But if God doe afford us his speciall helpe, then we can have faith, and feare, and hope, and love, and the other preparations. And further the privative corruption which they cannot deny to be in originall sinne, they confesse by the halves, or not so much: for the privation which is in originall sinne is not onely of the act, which they doe not wholly confesse, but of the power and the habit it selfe. So that in us by nature there is a meere impotencie to that which is spiritually good, in respect whereof wee have lost *bonum possibilitatis* as *Augustine* teacheth. Wherefore that wee may bee enabled to beleve, to hope, to love, to feare God, to purpose amendment of life, &c. it is necessary that wee should bee not holpen, or loosed, but renewed, regenerated, created a new, and raised from the grave of sinne.

c Eph. 2. 1, 5.
Job. 5. 25.
Col. 2. 13.
Rom. 8. 5

§. VII. And here I am to mention two things, both for the comfort of true though weake Christians, and also for the detestation of popery. These beginnings of faith, of hope, of love, of amendment of life, the Papists doe not acknowledge to be graces infused, but the fruits of nature assisted with Gods special helpe, by which, they being holpen of God doe prepare and dispose themselves to the grace of justification, which is given to man according to their owne preparative dispositions. But forasmuch as these beginnings of faith and other vertues are not the fruits of nature (for in our flesh there is no good thing, and that which is borne of the flesh is flesh, the very disposition of our nature being enmity against God) but of the regenerating spirit: the weake Christians therefore, though the graces of God in them are weake and small, even as a graine of Mustard-seed: yet if they bee true and unfained, they are to be perswaded, that the Lord, who in his children accepteth the will for the deed, will accept of them, as the fruits of his spirit; seeing hee professeth, that hee will not quench the^d smoaking flaxe, nor breake the bruised reed. And surely, if the Spirit of God bee the author of no charity, but that which is perfect, then is he author of none in this life, wherein wee receive but the first^e fruits of the Spirit.

Whether the beginnings of grace be graces

2. The Papists doe not hold themselves to bee justified untill perfect charity bee infused into them, by infusion whereof all sinne is expelled. So that in any one of them being justified no sinne remaineth. And therefore whiles sinne remaineth in them (as it doth alwayes even in the best, during this life) they are not justified. No marvell then that Papists cannot be assured of their justification, seeing they may bee assured that they are never justified because they never attaine to perfect righteousness in this life, and because sinne doth alwayes remaine in them.

d Mat. 12. 10.

e Rom. 8. 23.

§. VIII. Our third argument I propound thus:

None that is a child of wrath and an enemy to God can love God whiles he continueth in that estate.

Our third argument

L I B. 6.

But untill their reconciliation and justification all men are children of wrath, and enemies to God.

Therefore before reconciliation and justification no man can love God.

Bellarmino answereth that a man may love God, though God be angry with him: which is in respect of Gods children, who are justified and reconciled unto him; but the question is, whether those that are not yet reconciled and justified, can love God: wee know that Gods anger may stand with reconciliation. For God is angry with his dearest Children when they sinne against him, and in his anger hee doth also correct them, with whom notwithstanding he is reconciled for he doth correct them in love and for their good. Gods children therefore may love God, where they know him to be justly angry with them: but they that are enemies, as all are untill they be reconciled, doe not love God: but the very disposition of their corrupt nature is an enmity against God.

Esaï 64.5.
2 Sam. 11. 27.
1. 12. 10, 14.

g Rom. 8. 7.

His fifth disposition, is Penitencie.

§. IX. His fifth disposition is Penitencie, which, as he saith, is a sorrow for sinne and a detestation of it: which I deny not, ordinarily to be a disposition in the children of God to repentance. But this is to be understood of the godly sorrow which some call contrition, which is not to be found in naturall men, which is a sorrow conceived, not so much for the punishment deserved, as for the offence of God, whom they have displeased and dishonoured being to gracious a God unto them. This proceedeth from faith and from love. Of this it is said, *2 Cor. 7. 10.* that *godly sorrow worketh repentance never to be repented of.* As for that sorrow, which is conceived not for the offence of God but for the shame and punishment which follow sinne, which some call attrition, it is of the same nature with servile feare: which, though in it owne nature it rather driveth from God than draweth to him, as we see in *h Judas*; yet God is pleased sometimes to use it as a meanes to draw his elect unto him. But though contrition dispose men to repentance, and attrition be used sometimes as a preparative to faith, because humiliation is the way to exaltation: yet neither of both justifie: and therefore, for all them, faith alone doth justifie.

h Mat. 27. 3, 5.

Bellarmines
proofes.

§. X. But let us examine his proofes: wherein, though his premises be very weake, yet his conclusion (as allwayes) is very confident. His proofes are these, *Act. 11. 18.* Therefore God hath given to the Gentiles penance unto life. *2 Cor. 7. 10.* The sorrow which is according unto God worketh penance to salvation that is stable. *Ezek. 18. 27.* when a wicked man shall turne himselfe from his wickednesse, hee shall quicken his soule. *What can be more cleare? if penance be given of God unto life, that is, to obtaine life, if sorrow for sinne undertaken for God worke penance to salvation, if he which doth penance doth quicken his owne soule: how doth faith alone justifie, or how doth penance not justifie?* *Answ.* When I consider your arguments, I wonder at your confidence. The word which in the vulgar latine is in the two first places translated *penitentia*, and by the Rhemists penance, in the originall is *penitentia*, which is not sorrow for sinne

sin, but repentance it selfe, which importeth a change of a mans mind and disposition, and is not a forerunner, but a consequent of justification before God: which in the first place is called repentance unto life, because though it bee no cause, but a consequent of justification, yet it is the way to life, and a necessary forerunner to glorification. The godly sorrow in the second place is commended as an excellent disposition to the renewing of repentance in the faithfull not to bee repented of. The third *Bellarmino* readeth thus: when a wicked man shall turne himselfe from his wickednesse, hee shall make alive his soule, as if a wicked man could either turne himselfe from his wickednesse, or quicken his owne soule, or as if a dead man could restore himselfe to life. But then is the wicked turned, when God doth turne him: and then is his soule quickened, when God doth quicken him. The words are, when the wicked turneth from his wickednesse, hee shall preserve his soule from death; that is, as it is expounded in the next verse, he shall live. Howsoever, this place speaketh not of any foregoing disposition, but of repentance it selfe, which in order of nature never goeth before justification, though many times it be discerned before it, as the cause many times is knowne by the effect. But not whatsoever is necessary to salvation, doth justify. All the graces of sanctification, and namely repentance, have their necessary use: But justification is ascribed onely to faith, because it is the onely instrument ordained of God to receive Christ, who onely is our righteousness.

§. XI. His sixth disposition is a purpose and desire to receive the Sacrament: by which, as he conceiveth, justification is conferred. *Answ.* If we did hold with them (as we doe not) that the Sacraments doe conferre grace *ex opere operato*, and that without them no man could be justified, and therefore also that they who would be justified, ought to desire and purpose to be made partakers of the Sacrament: yet what would this hinder the justification by faith alone? which if *Bellarmino* disprove not, all that hee saith is impertinent. How much more, if neither the Sacraments doe conferre grace according to the Popish conceit, nor the desire of the Sacrament be a disposition to justification. All that in this case can truly be said is, that forasmuch as God in his great mercy hath ordained the Sacraments, as effectually meanes to confirme our faith, and to seale unto us our justification, that it is a signe of a prophane and un sanctified heart, to neglect or to despise such holy ordinances of God.

§. XII. His seventh disposition, is the purpose of a new life, and of observing all the commandments of God, without which wee ought not to be made partakers of the Sacraments. *Answ.* This purpose of a new life, is that which the Scriptures call *penitentia*, repentance; which is a fruit of justifying faith and a consequent of justification. Seeing therefore those *adulti*, which come to the Sacraments, ought to bring with them this purpose; it followeth, that they ought first to be justified before God by faith, as *Abraham* was, and then to receive the Sacrament as a seale of that righteousness which is by faith. So that this purpose, though

His sixth disposition, a desire and purpose to receive the Sacrament.

His seventh disposition a purpose of a new life.

L 12. 6.

though it be necessary to salvation, yet neither doth iustifie, nor dispose to justification. The place, which hee citeth out of *Ezek. 18. 31.* is an exhortation to both the parts of sanctification, *viz.* mortification, in those words, cast from you all your transgressions: vivification, in those, and make you a new heart and a new spirit. But of justification he speaketh not. Neither are we any where exhorted thereto, or to the parts thereof, which are not our acts, but the actions of God himselfe, who onely remitteth our sinnes and accepteth of us as righteous in Christ by imputation of his righteousness. Thus much of his first principall argument taken from the seven dispositions.



CHAP. XIII.

Bellarmines second principall argument, that faith doth not iustifie alone, because being severed from Love, &c. it cannot iustifie.

*De iustif. lib. 1.
cap. 14.*

§. I.

Faith being
alone doth not
iustifie, ergo it
doth not iustifie
alone.



BELLARMINES second principall argument is this: If Faith be severed from Hope and Love and other virtues, without doubt it cannot iustifie: therefore faith alone doth not iustifie. *Ans.* If the meaning of his consequent be this, therefore that faith which is alone doth not iustifie: I grant the whole: for though faith doe iustifie alone, yet that, which is alone, severed from Charity and other graces doth not iustifie, as heretofore hath beene shewed. But though true justifying faith be never alone, but is alwayes accompanied with other graces, yet it iustificieth alone: though it never be without other graces, yet it iustificieth without them, &c. his consequence therefore I deny: which hee labourerth to prove thus: *If the whole force of justifying were in faith alone, inasmuch that other virtues though present, conferre nothing to justification: then faith might iustifie as well in the absence, as in the presence of the rest: but that it cannot doe: therefore the force of justifying is not wholly in faith, but partly in it, and partly in the rest.* *Ans.* This consequence also I doe deny, and doe referre you to the similitude of the eye heretofore propounded, which though it be not alone, yet doth see alone: and though whiles it liveth it cannot be severed from the other parts of the body, yet it seeth without them against which similitude *Bellarmino* might as well argue after this manner. If the whole force of seeing were in the eye alone, inasmuch that the rest of the members being present, conferre nothing to the act of sight: then the eye might see as well in the absence as in the presence of the rest. But every body knoweth the in-consequence of this proposition. For though to the act of seeing other members doe not concur with the eye, as any causes thereof; yet to the

therefore it doth not iustifie alone.

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the true being of the eye their presence is necessary, for it cannot be a true living organicall eye and instrument of sight, that hath not union with the other parts, and is not animated by the same soule. Even so I answere concerning faith: that although to the act of justifying other graces doe not concur with faith, as any causes thereof: yet to the true being of faith their presence is necessary. For it cannot be a true lively justifying faith, which is severed from all other graces of Sanctification, and is not wrought and made effectually by the Spirit of regeneration.

§. II. Now he commeth to prove the antecedent of his argument, viz. that conditionall proposition: *if faith may be separated from hope and love and the other virtues, without doubt it cannot iustifie.* But he unskilfully troubleth both himselfe and his reader with his conditionall proposition, which as it is not fitly made the antecedent of an Enthymeme: so is it not easily concluded. An Enthymeme is an unperfect Syllogisme, which is to be made up or perfected by adding that part of the Syllogisme which is wanting. In this Enthymeme, though the antecedent be a conditionall proposition; yet the proposition or Major of the Syllogisme, which also is conditionall, is wanting, and ought thus to be supplied:

If faith alone doth iustifie, then it may iustifie being severed from hope and love and other virtues.

But it cannot iustifie being severed from hope and love and other virtues:

Therefore faith doth not iustifie alone:

In stead of this simple or categoricall assumption, he assumeth hypothetically, if faith be severed from hope and love and other virtues then without doubt it cannot iustifie.

This assumption he endeavourerh to prove by three arguments, but to no purpose. For though wee doe constantly hold, that faith doth iustifie alone: yet wee deny that faith being alone and severed from all other virtues, doth iustifie either alone or at all: and therefore to that faith, which is alone, we attribute lesse than the Papists themselves. But he will needs prove it: first, *because faith according to our doctrine doth iustifie relatively, and consequently faith and justice are relatives: therefore where faith is, there must needs be justice (he meaneth justice inherent) for one relative cannot be without the other.* This, faith he, our adversaries will admit willingly, who teach that by every sinne faith is lost.

§. III. *Answer.* We doe indeed teach that faith doth not iustifie, as it is an habit or gift inherent in us, or in respect of its owne worthinesse, but relatively, or in respect of the object which it doth receive. As the hand which receiveth the almes, releeveth the poore man in respect of the almes, which it doth receive. And yet I doe not conceive that therefore the hand and the almes be relatives. But we confesse, that justifying faith is not without his object: yet that object, by apprehending wherof it doth iustifie relatively, is not righteousness inherent (as here Bellarmine against his owne conscience doth suggest) but the righteousness

Our answer.

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teousnesse of Christ by which wee are justified: betweene which, and faith there is such a relation; that as justifying faith is called the faith of Christ, or faith in Christ, faith in his blood: so the righteousness of Christ by which wee are justified is called the righteousness of faith. And further I confesse, that whosoever is justified by righteousness imputed, is also in some measure just by righteousness inherent, though he be not justified before God thereby. But whereas he saith, that wee will easily admit this argument, that where faith is, there is also inherent justice, and consequently that justifying faith cannot be severed from other virtues, because wee teach, that by every sinne faith is lost: I doe much marvel at his impudency: for though he and his consorts doe wickedly teach, that by every act of infidelity faith is lost: yet wee are so farre from granting, that faith is lost by every sinne, that we confidently hold, that true justifying faith is never totally or finally lost, by any sinne whatsoever that is incident to the faithfull and regenerate man. Some indeed have taught that by hainous offences, which doe *vastare conscientiam*, waste the conscience, faith is lost: yet that is farre from saying, it is lost by every sinne.

Secondly, againe, saith he, *if faith doth iustifie relatively, then it cannot be in a mans minde, but justice also must be there, and without love there is no justice.* *Ans.* Without love there is no justice inherent, but that is not it to which faith when it iustificieth hath relation, but that which faith having justified us bringeth forth in us as a consequent of justification.

Thirdly, moreover, saith he, *if faith severed from all other virtues doe iustifie alone, then it may also iustifie being accompanied with those vices which are contrary to those virtues. But this cannot be imagined, that a man should be justified, and yet remaine a wicked man.* *Ans.* If by vices he understand certaine vicious dispositions, which though they doe not reigne in the faithfull, yet remaine in them as their infirmities: I confesse, that justifying faith may and doth stand with such. But if he meane the contrary habits of sinne, which reigne in the hearts of the wicked and impenitent sinners; I professe, that justifying faith cannot stand with such. For where these doe reigne the man is wholly unregenerate: and where regeneration is not, there faith, which by regeneration is wrought, cannot be. It is therefore against the nature and being of a true justifying faith, to harbour in a soule unregenerate.

§. IV. To this argument he saith we answer, that they assume that which is impossible, *viz.* that faith may be alone: which I beleieve not to have beene the answer of any of our Doctors, for a man arguing *ad id quod dicitur*, may suppose that which is impossible, and yet the argument be of no lesse force. But our assertion that faith cannot be alone, which before I have made good in the second Chapter of this booke, and defended against Bellarmines objections, Chap. 3. hee labourerth^a here to take away by three reasons: first by cavilling with *Luther*, and *Calvin*. First, ^b *Luther* saith, that faith iustificieth both before and without Charity. I rejoyne: it iustificieth before, because in order of nature it goeth before:

Bellarmines
proofes that
faith may bee
alone.

^a De iustifl. l. 1.
c. 14. § sed bac
responsio.
b in Gal. 2.

Whether Faith can be alone.

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before: without, because, though Charity be present with it, yet it justifieth without it: even as the eye, though the care be with it, yet seeth without it. Secondly, *Calvin* saith, that the seed of faith remaineth in the greatest falles of the faithfull, and therefore without Charity. I rejoyne: *Calvin* saith no more than *S. Iohn* doth, & that the seed of God doth alwaies remaine in those that are borne of God: which seed of God is, as well the seed of Charity, as of Faith, and both the one and the other remaine in the greatest fals of Gods children; as wee see in *Peter*, in whom, though he fell most grievously, in denying and forswearing his Lord, yet the seeds, yea the habits of faith and love did remaine, as I have proved elsewhere.

Secondly, saith he, because our argument assumeth, not that faith may be alone: but that if faith did justifie alone, it would doe so though it were alone: this reason doth not confute our assertion, that faith cannot be alone, but taketh away that answer which he falsely, I thinke, assigneth to us. But this consequence of his, I have denied, and disproved.

His third reason, which is but the second to disprove our assertions, if it bee true, saith he, that true faith is never alone, then it is because faith begetteth those other graces, even as a good Tree bringeth forth good fruit. And if this were so, then faith should goe before love and other graces, if not in time, yet in nature. But faith cannot be conceived to be in nature before justification, or justice infused, or those graces wherein justification consisteth, because these are relatives, as they say, God justifying and faith receiving justification: for relatives are *simul natura*, &c. *Ans.* The relatives that we meane, are Christs righteousness imputed of God, and faith apprehending, or receiving it, which though they bee *simul natura* in respect of the one to the other, yet both of them are before the other graces in order of nature. But if justifying faith be before charity, and there be no righteousness without charity, then (saith he) the same man may be just, and not just at the same time. *Ans.* It followeth not. For though in order of nature faith be before love, *1 Tim. 1. 5.* yet in time they goe together. Neither is that such an absurdity as he imagineth, that the same man, at the same time, should be a sinner in himselfe, and righteous in Christ: a sinner according to the Law, because he hath broken it; but righteous according to the Gospell, because in Christ he hath fulfilled the Law. Christ being the end of the Law to every one that beleeveth: Inasmuch that every one that beleeveth in Christ, is reputed as if he had fulfilled the Law. Lastly because saith he, it is false which they hold, that faith cannot be severed from Charity and other virtues: and this he taketh upon him to prove in the next Chapter: unto which I have fully answered in the second question concerning the nature of faith.

*c Antidot. ad
conc. trid. sess. 6.
can. 28.
d 1 Ioh 39*

*c De persever.
c. 10. § 7.*

f Rom. 10. 4.

*g De justif. l. 1.
cap. 15.
h Lib. 6. cap. 2.
c 3.*

CAP.

LIB. 6.

De iustif. l. i.
cap. 16.

Three causes.

The first cause
authority of
Scriptures.

a Lib. 7. c. 8.

CHAP. XIV.

Bellarmino's third principall argument, from the removall of those causes which may be given, why faith doth justify alone.

§. I.



His third principall argument is taken from the removall of those causes (he meaneth reasons) which may be given why faith alone doth justify. All which, as he saith, may be reduced to three heads. The first, is the authority of Gods word. For if the Scriptures any where expressly say, that faith alone doth justify, it must be beleaved, though no other cause could be rendred.

The second is the will of God justifying: namely because it hath pleased God to grant justification upon the onely condition of faith.

The third is the nature of faith it selfe, because it is the property of faith alone to apprehend justification, and to apply it unto us and to make it ours. Besides these I have rendred other causes; the chiefe and principall whereof is this: because we are justified not by any righteousness inherent in our selves, but onely by the righteousness of Christ which being out of us in him is imputed onely to them that beleve, and is received onely by faith.

§. II. But these three causes or reasons which he mentioneth, will not easily be remov'd: the first the authority of the Scriptures, this being the maine doctrine of the Gospell. Yea, (but saith Bellarmine) it is no where said in expresse termes that faith alone doth justify when we, saith he, have expresse termes, that a man is justified by workes, and not by faith onely, Iam. 2. 24. *Ans.* To the place in the Epistle of James, I shall answer fully in his due place. Onely here I say thus much. That Saint James speaketh not of the justification of a sinner before God, by which he is made or constituted just, (of which our question is:) but of that, whereby a just man already justified before God, may be approved declared and knowne both to himselfe and others to be just. And that the Apostle James speaketh not, either of workes as causes, but as signes of justification; or of the habit of true faith: but of the profession of faith, or faith professed onely: and concludeth, that a man is justified, that is, knowne and approved to be just, not onely by the profession of the true faith, but by workes also: a godly conversation being, as it were, the life and soule of the profession, and without which it is dead. But though in expresse tearmes it be not said in so many words and Syllables, that faith doth justify alone: yet this doctrine is by most necessary consequence deduced from the Scriptures. And what may by necessary consequence

consequence be deducted out of the Scriptures, that is contained in the scriptures, as all confesse. Wherunto may be added, that the Fathers so conceived of the doctrine of the scriptures, who with one consent, as you have heard^b have taught according to the scriptures, that by faith we are justified alone. And the Papists must remember, that by oath they are bound to expound the scriptures according to the consent of the fathers.

§. III. Now that this doctrine is contained in the Scriptures, I have plentifully proved before, ^c and something here shall bee added. There are but two righteousnesses onely mentioned in the Scriptures, by which wee can bee justified, either that which is prescribed in the Law, which is a righteousness inherent in our selves, and performed by our selves; or that which is taught in the Gospell, which is the righteousness of Christ inherent in him and performed for us. The former is the righteousness of the Law, or of workes: the latter, is the righteousness of faith. A third righteousness by which wee should bee justified cannot be named. And betweene these two there is such an opposition made in the Scriptures, that if wee bee justified by the one, we cannot by the other. If therefore the Scriptures teach that wee are justified, by faith and not by workes, it is all one, as if they said, that wee are justified by faith alone. *If it bee all one to say, by faith and not by the workes of the Law, or by faith alone: then faith Bellarmine, I demand, whether all workes and every Law be excluded, or not. For if all workes be excluded, then faith is selfe, which Ioh. 6. 29 is the worke of God, and if every Law, then the Law of faith, and consequently faith is selfe; and so to be justified by faith, shalbe nothing else, but to be justified without faith. Answ. it is plaine, that by the Law is meant the Law of workes, and by the workes of the Law all that obedience which is prescribed in the Law. Now in the Law, which is the perfect rule of righteousness, all inherent righteousness is prescribed. Then, faith Bellarmine, faith it selfe and the act of faith is excluded from the act of justification, I answer, first in this question the Apostle opposeth faith to workes, ^d and therefore faith is not included under workes. Secondly, faith, as it is either an habit or an act, and so part of inherent righteousness, doth not justify, but, as hath beene said, relatively, in respect of the object, which being received by faith doth justify, as it was the brasen serpent apprehended by the eye which did heale, and not the eye properly.*

§. IV. Again the Scriptures teach, that we are justified, *gratis gratia per sanguinem Christi per fidem*. *Gratis*, that is, freely, without respect of any good workes done by us, no not by the workes of righteousness which wee have done, *Tit. 3. 5.* but by his meere grace and favour when we had deserved the contrary, through the blood and alone satisfaction of Christ, received onely by faith. To the word *gratis*, Bellarmine answereth, *that it excludeth our owne merits*, (which indeed can be none) *but not the free gifts of God, as love and penitencie, and the like: for then faith also should be excluded.* That followeth not; for when wee are justified by faith onely, we are justified *gratis*: *gratis* faith the Apostle, freely, by his grace, through the merits of Christ by faith bringing onely faith to ju-

K k

stifica-

^b *Supr. cap. 9.*

Our first argument.

^c *Supr. cap. 8.*

Bellarmin. obiect.

^d *Ro. 3. 28 & 4. 5*

Our second argument.

L I B. 6.

cLu. 1. 73, 74, 75.
Heb. 8. 10.
Jer. 31. 33, 34.

The second
cause, the will of
God.

* Esa. 53. 11.

Bellarmines ob-
jections, that
other condi-
tions are requi-
red.

Job. 5. 12, 20.
Job. 6. 47.

Justification as the Fathers have taught, and that not to be any essential cause of our justification, but onely to be the instrument and hand to receive Christ, who is our righteousness and therefore it is the condition required on our part in the covenant of grace. The rest, as love, and hope, and repentance, &c. being not the conditions of the covenant, but the things by covenant promised to them that beleeve. Upon the condition of faith (which is also the free gift of God) the Lord promiseth remission of sins and justification, and to those who are redeemed and justified by faith, he doth by oath promise the graces of sanctification. So that faith only on our part is required to the act of justification, besides which we bring nothing else thereunto: but love, and the rest of the graces, as *Augustine* saith of workes, *non precedunt justificandum, sequuntur justificatum*, and therefore wee are justified by faith alone.

§. V. And by this the second head is also proved: namely, that it is the good pleasure of God to grant justification upon the condition of faith alone. If ye looke into all the promises of the Gospell, ye shall find that they interpose only the condition of faith. See *Act. 8. 37. & 10. 43. & 13. 38, 39. Ro. 4. 5. Gal. 2. 16.* and so every where. Before the incarnation of Christ, it was the good pleasure of God, by faith onely to justify the faithfull, as *Bellarmino* himselfe hath confessed. And doth he require any other condition of us? are not we justified as they were? By his knowledge, that is, by faith in him, * my righteous servant shall justify many.

Yea, but the Scriptures (saith *Bellarmino*) much more plainly exact the condition of Penance, and of the Sacraments to justification, than of faith, as *Ezek. 18. 27.* The wicked if hee repent of his sinnes shall live. *Luk. 13. 4.* unlesse yee repent, ye shall likewise perish. *Ioh. 3. 5.* unlesse a man be borne a-new of water and the holy Ghost, he shall not enter into the Kingdome of God. *Ans. Many things are required to salvation, which are not required to justification: which as they be necessary forerunners of glorification, so are they the fruits of faith and consequents of justification viz. repentance and newnesse of life, which is the thing mentioned in these places. Againe happinesse (which consisteth partly in justification or remission of sinnes, which is *beatitudo via* and partly in eternall life which is *beatitudo patrie*) is oftentimes attributed to those things which are not the causes of happines, but the notes and markes of them that be happy. There is but one happinesse properly, and that is to be in Christ, who is eternall life, whom whosoever hath, hath eternall life. Of this happinesse Christ alone is the foundation and the cause, and faith the instrument of our union and communion with Christ. All other virtues and graces are but the fruits, and consequently the signes and markes of faith, or of our being in Christ by faith. And therefore are not so many beatitudes (though they are blessed that have them) but so many notes of one and the same happinesse. It is true, that if we be sorry for our sinnes, because by them we have displeased him who hath been so gracious a God unto us, if we confesse them, crave pardon for them, and forsake them, all which are duties of repentance, the Lord hath promised to forgive them. And yet*

yet these are not causes of our justification before God, but fruits of faith by which we come to be justified in our owne conscience. By faith we obtaine remission of sinnes, and by these duties of repentance which are the fruits of justifying faith we attaine to the assurance of it. That prayer which so much prevaileth with God, is the prayer of faith. That repentance which is to life is caused by faith, without which it is impossible to please God: and therefore the Disciples, when they understood that the Gentiles were brought to beleve in Christ, conclude, that God had given them repentance unto life, *Act. 11. 18.* As for the Sacraments: the justification which is assigned to them, doth not hinder justification by faith onely, but serveth to seale and to assure it.

§. VI. The third cause or reason proving that faith doth justify alone is, because it is the property of faith to apprehend and to apply the promise of justification to our selves. For the clearing whereof I desire the reader to call to minde what hath beene said concerning the two degrees of justifying faith. For by the former wee apprehend, receive and embrace Christ who is our righteousness offered in the promises of the Gospell to our justification before God. By the other wee apply the promises of the Gospell to our selves, that we may be justified in our owne consciences. Both which actions of receiving and applying the promises to our selves, cannot be ascribed to any other grace, but are proper to faith onely.

To this argument *Bellarmino* shapeth two answeres, the former whereof is a meere cavill at the word apprehension, which wee make proper to faith: as if by apprehending we did meane the first act of the understanding, when it conceiveth the object. But this point I cleared before in the first question concerning the nature of faith: where I shewed, that this apprehension whereof *Bellarmino* speaketh, goeth before all judgement of the minde. And that the understanding having first conceived and apprehended the object, judgeth of it either by withholding the assent, if it be doubtfull, which is called doubting; or by giving assent, either weakely, which is opinion; or firmly which is knowledge: this firme assent or knowledge is grounded either upon the evidence of the thing; which is either manifest in it selfe, and that is *intellektus*, the cleare intelligence; or manifested by discourse which is *scientia*, or science: or else the thing being not evident, either to sense or reason, upon the infallible authority of God speaking in his word, which is Faith. By this beleefe we receive Christ, not onely in our judgements by assent; but also, if this assent be lively and effectually, we receive, embrace and lay hold upon him, as our Saviour, with all our soules: acknowledging him, in our judgements, in our hearts desiring to bee made partakers of him, in our wils resolving to professe him to bee our Saviour, and to obey him as our Lord, &c.

§. VII. This is the apprehension whereof we speake, and which is peculiar to faith, as it is evident. Be it, faith *Bellarmino*, that justification after a sort is apprehended by faith. Surely it is not so apprehended, that indeed it is had, and doth inhere: but onely that it is in the minde after the man-

g Rom. 10 14.

The third cause because it is the property of faith onely to receive Christ.

Bellarmino's first cavill.

What it is to apprehend Christ.

L I B. 6.

ner of an object apprehended by an action of the understanding and will, and so saith he, love and joy apprehend.

h 20 b. 6. 54.

In these things *Bellarmino* sheweth himselfe to be a diviner rather than a divine: we doe not say that in our justification before God, justification is apprehended by faith, but the righteousness of Christ unto justification. And that this righteousness of Christ, though not inherent in us, is as truly and really made ours by imputation; as our sinnes, though not inherent in him, were made his, when he truly and really suffered for them. By this hand of faith we receive Christ, *Iob. 1. 12.* by it we receive and embrace the promises, *Heb. 11. 16.* by it we receive remission of sinnes, *Act. 10. 43. & 26. 18.* By this mouth, as it were, of the soule we eate the body of Christ and drinke his blood. That, which hee speaketh of justification being in the minde after the manner of an object apprehended by an action of the understanding and the will; may in some sort be verified of the apprehension of speciall faith, applying justification to the beleever. But to say, that after this manner love and joy apprehend it, is against sense. For faith apprehendeth it by a perswasion, yea, by a firme perswasion, upon which follow, love and joy, not apprehending, but loving and rejoycing at that, which faith doth apprehend. But these two are not incident unto a Papist, who renounceth speciall faith. For canst thou love Christ, and rejoyce in him as thy Saviour, if thou be not by speciall faith perswaded, that thou shalt be saved by him? Seeing then unto our justification before God we are to receive Christ, as hath beene said, by a true and lively assent: and unto justification in the court of our owne conscience, by a plerophory or assured perswasion we are to apply the promises to our selves; which are the peculiar acts of faith, and cannot be attributed to any other grace: it followeth therefore from the proper nature of faith, that by it alone we are justified.

His second cavill, from the Sacraments.

i Rom. 4: 11.

§. VIII. His second cavill is taken from the Sacraments, which by our confession, as he saith, doe apply the promises, and justification is selfe to the receiver: therefore saith he, faith doth not justify alone, after the manner of an instrument applying. In this argument he greatly pleaseth himselfe, but without cause. For first, when we say, that faith alone doth justify, we meane, that in us nothing concurrerh to the act of justification with faith; but without us, we acknowledge many things to justify. Secondly, faith justifieth alone, *ut manus accipientis*; the Sacraments, *ut manus dantis*. Thirdly, faith, doth actually justify before God; the Sacraments doe not justify before God, but serve to seale our justification to our owne consciences, neither doe they actually conferre grace, but confirme it, as the scales of that righteousness which is by faith. When as therefore the termes of washing, cleansing, sanctifying, saving, are attributed to Sacraments, these phrases are to be understood Sacramentally. And this is our answer: as for those, which *Bellarmino* frameth for us, hee hath good leave to make or to marre them at his pleasure.

C H A P.

CHAP. XV.

Bellarmines fourth principall argument, taken from the manner how faith doth justifie: and the fifth from the formall cause of justification.

§. I



IF Faith, saith hee, doth justifie as a cause, as the beginning, as the merit of justification, then faith doth not justifie alone, for love and penance and other good acts doe the like: but the antecedent is true, therefore the consequent. I deny first the consequence of the proposition and the prooof thereof. For neither love, or penance, nor other good acts, doe either cause, begin, or merit justification.

And therefore though faith did justifie, as a cause, as the beginning, as the merit whereby justification is obtained, it might, for all them, justifie alone. This were sufficient to overthrow his whole Dispute. But all his care is to prove the assumption, which hee endeavourereth in all the parts thereof. And first, that faith is a cause of justification; which we doe not deny: yea, we affirme, that nothing in us doth concur to the act of justification, as a cause thereof, but faith onely. But you will aske, what cause? We say the instrumentall onely. If *Bellarmino* meane any other cause, as no doubt but he doth; he should have done well to have named it, and to have proved it.

§. II. He proveth faith to be a cause by the prepositions *ex* and *per*, by and through, attributed to faith: whereto I answer, that these particles sometimes are used to signifie the instrumentall cause. As namely, when we are said to be justified or saved, through or by the word or the Sacraments, *Rom. 6. 4. Tit. 3. 5. 1ob. 17. 20. 1 Cor. 1. 21. & 15. 2.* Faith cometh by hearing, *Rom. 10. 17.* Preachers are Ministers by whom you doe beleeve, *1 Cor. 3. 5. Ephes. 3. 6.* And first for those places wherein it is said, that we are justified by faith or saved by faith, *Rom. 3. 28. 30. & 5. 1. Ephes. 2. 8.* In these and the like places faith he, the preposition *by* or *through*, doth signifie a true cause. But he should have done well to have set downe what cause; for an instrumentall cause is also a true cause. The preposition *per*, saith *Bellarmino* in another place, is not fitly accommodated to the favour of God (which is the efficient cause of justification) but either to the formal as *per gratiam*, or meritorious, as *per meritum filii*, or instrumentall, cause as *per fidem* & *Sacramenta*: where you see, by *Bellarmines* confession, *per* is attributed to faith as to the instrumentall cause. It is also attributed to the matter and merit, as *Rom. 5. 10. 19.* When as therefore it is also attributed to faith, it cannot be attributed in the same sense, as to the death and obedience of Christ in propriety of speech;

De iustif. l. i. cap. 17.

Bellarmines first reason; because faith is a cause.

His first reason that faith is a cause; because the prepositions ex and per are attributed unto it.

a De iustif. l. 2. c. 3. S. deinde propositio.

L I B. 6.

His first instance from the contrary.

but of necessity it is to bee understood by a metonymy, faith being put for the object of faith, which is Christs righteousness. And this manifestly appeareth, when justification by the preposition is attributed both to Christ and to faith, as *Rom. 3. 24. 25.* wee are justified *διὰ τοῦ αἵματος* by the redemption which is in Christ, *διὰ τοῦ νοῦ* by faith in his blood, by Christ we have access to God, *διὰ τοῦ νοῦ* by faith in him, *Eph. 3. 12.* By the name of Christ we have remission of sinnes, by faith in his name *Act. 10. 43. & 26. 18.* As it is said of the cure of the creeple, *Act. 3. 16.* that the name of Christ, by faith in his name had healed him. Thus I have shewed before, that the same benefits of justification and salvation, which properly we receive from the death and obedience of Christ are attributed to faith, not properly, but relatively and metonymically. Not that faith it self worketh them, but the object, which it, as the instrument, apprehendeth.

§. III. But *Bellarmino* will prove, that in these, and such like places the prepositions by and through doe signifie a true cause, first by the contrary. For when the Apostle, *Rom. 3. 8. & 4. Gal. 2. & 3.* and elsewhere doth prove, that a man is not justified by workes, nor by the Law: without doubt he excludeth the force and efficacy of workes and of the Law in justifying, and not a relative apprehension alone. For no man could doubt, but that the Law and workes did not justify by apprehending righteousness relatively. And therefore the saying of the Apostle had been very foolish, if his meaning had beene, that justice is apprehended by faith, and not by the Law or workes. Even as a man should speake foolishly, who should say, that the almes is received by the hand and not by the becke. Neither did they, whom the Apostle convinceth, looke to be justified by their workes relatively, but by the merit of them. And therefore that which the Apostle denyeth to workes, he ascribeth to faith. *Answ.* This manifestly proveth that the question of justification by faith or by workes, is thus to bee understood, whether wee are justified by the righteousness of Christ alone apprehended by faith (which is the righteousness of the Gospell, the righteousness of faith) or by a righteousness inherent in our selves which is the righteousness of the Law, or of workes. For if the question should bee understood of faith it selfe, there would be no more opposition betwene faith and workes, than is betwene the first and second justification of the Papists which are so farre from opposition, that they are subalternall, the one proving the other. For if we be justified by righteousness inherent, wee must bee justified both by habituall and actuall righteousness, neither of them alone sufficing in *adultis*: and therefore if by the one, then by the other also.

Againe, Faith being but one grace among many, cannot as it is an habit inherent in us, by it owne worthinesse or merit justifie or sanctifie alone; but there must be a concurrence of charity and of other graces, neither can the habits of grace suffice to the sanctification of one come to yeares, unlesse they bring forth the fruits of obedience: neither are the fruits of obedience (called good workes) of any account before God, unlesse they proceed from the inward habits of faith and love. But faith considered

considered relatively, as the instrument apprehending Christs righteousness, it self alone sufficeth to justification, as the Fathers before have testified. This is the worke^b of God, which with God is in stead of all workes, that wee beleeveth on his Sonne. For hee that truly beleeveth is reputed as if he had fulfilled the whole Law, c Christ being the end of the Law for righteousness to every one that beleeveth, *Rom. 10. 4.* *d* *Photius apud Oecumen. in Rom. 10. 4.* he therefore, saith the Apostle, that beleeveth in Christ fulfilleth the Law, because Christ hath fulfilled it for him, Christs obedience being imputed to him, and accepted of God in his behalfe, as if hee had performed the same in his owne person.

§. 1 V. Secondly *Bellarmino*, by other places where the preposition is used, indevoureth to prove, that faith is deciphered as a true cause. For if, saith he, in all other places the preposition by or through doth signifie a cause, why should it not betoken a cause, when a man is said to be iustified by or through faith? I answer, first, that the preposition is often used to signifie no cause at all, as where it is attributed to wayes and meanes occasions and times, waies: as *Mat. 2. 12.* by another way, *Mat. 12. 1.* through the corne *Mat. 23. 34.* through dry places *verf. 43.* so through windowes, *Gen. 26. 8.* *2 Cor. 11. 33.* dores, *Mat. 7. 13.* *Ioh. 10. 1.* walls as *Aet. 9. 25.* tiles *Luk. 5. 19.* Sea, *1 Cor. 10. 1.* afflictions, *Aet. 14. 22.* meanes, as *Aet. 15. 27. 32.* by parable *Luk. 8. 4.* by vision, *Aet. 18. 9.* through a glasse *1 Cor. 13. 12.* by Epistle, *2 Tbrf. 2. 15.* by faith and not by fight, *2 Cor. 5. 7.*

Occasion, as our corruption by the Law worketh sinne, *Rom. 7. 5. 13.* for so it is said, verse 8, 11. it tooke occasion by the Commandement, &c. infirmity laid upon *Lazarus*, that by it the Sonne of God might be glorified. *Ioh. 11. 4.*

Time, whether all time, as *Aet. 18. 10. & 2. 25.*

Or set times, as three dayes, *Mat. 26. 61.* fortie dayes, *Aet. 1. 3.* by night, *Luk. 5. 5.* *Mat. 5. 19.*

Secondly, that the preposition is often used to signifie the instrumentall cause: as in that Hebrew phrase, by the hand of his servants, *Gen. 32. 16.* as God commanded by the hand of *Moses*, *Exod. 9. 35. & 35. 29.* *Levit. 8. 36. & 10. 11. & 26. 45.* *Numb. 4. 37, 45, &c.* By the hand of *Moses* and *Aaron*, *Psal. 77. 20.*

1 Sam. 16. 20. Iesse sent by the hand of his sonne *David*.

So God speaketh by the hand of his Prophets, *1 Sam. 28. 15.* *2 Sam. 12. 25.* *2 Chr. 29. 25.* By the mouth of his Prophets, *Luk. 1. 70.* So by his Prophets, viz. as his instruments. *Mat. 1. 22. & 2. 15.*

Thus God wrought miracles by the hands of *Paul*, *Aet. 19. 11.* or as himselfe speaketh, *Aet. 21. 19.* *Rom. 15. 18.* by me.

Thirdly, that faith is no such cause of justification, as is usually meant by the preposition, joynd either with other causes of justification, or with faith upon other occasions. And first to mention those which *Bellarmino* saith he will here omit, as that we are justified by Christ, by his blood, by his death, by his obedience: it may not be thought, that when

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when it is said that wee are justified by or through Christ, and by or through faith: or by or through the blood, the death, the obedience of Christ and by or through faith: that faith, though the same preposition be prefixed before it, should signifie the same kind of cause. When the Apostle saith *Rom. 3. 24.* that we are justified by the grace of God, there *Bellar.* noteth the formall cause of our justification, confounding Gods grace and our charity: freely, that is, saith he, by the bounty of God, noting the efficient by the redemption wrought by Christ Iesus, which noteth the meritorious cause, by faith in his blood: we must needs conceive that faith is a distinct cause from the rest. For neither is it the formall, for there is but one, and that one is charity, as they teach; nor the efficient *propter meritum*, for that is Gods bounty and justice, nor the *propter meritum* or the meritorious cause, for that onely is the merit of Christ. It remaineth then, that it is the instrumentall, which is plainly signified, when it is said, that we are justified through the redemption or satisfaction of Christ, by faith, or when the preposition is attributed both to Christ and to faith, as I noted before §. 2.

What cause
Bellarmino maketh
faith to be.

e *Bellarmino*. de
gratia & lib.
arb. l. 1. c. 6.

The difference
of the acts of
faith justifying
and sanctifying.

§. V. *Bellarmino* saith, that in that place, *Rom. 3. 24.* faith is there noted to be the dispositive cause, which I have already disproved. The truth is, that for all this flourish which *Bellarmino* here maketh, hee maketh faith to be no cause at all of justification, but a remote disposition, which disposeth to justification, no otherwise than servile feare doth which is farre enough from being a cause of justification. If it bee said, that he maketh it a part of the formall cause of justification; I answer, that, according to the Councell of Trent, they constantly hold, that there is but one formall cause of justification, and that is charity, which being lost, justification is lost, though faith remaineth. The habit of faith infused is indeed a chiefe part of our sanctification, as a mother grace and root of the rest; but of justification it is no part, but an instrument. For justification consisteth wholly upon imputation of Christs righteousness which faith, as the hand doth receive.

§. VI. For the better understanding the manner how faith doth iustifie, wee are to distinguish the acts of faith both in justifying and sanctifying. The act of faith in justifying is the elicit and immediate act of faith, which is *credere & credendo Christum recipere & amplecti*: to beleeve, and by beleeving to receive and embrace Christ. The acts of faith in sanctifying and producing morall duties, are immediate acts or *imperati*, which faith produceth by meanes of other virtues commanded by faith, such are *sperare, considerare, amare, timere, obedire, pati, &c.* Of justification the man indued with faith is not the efficient, but the subject and the patient, who receiving by faith (which is his onely act) the righteousness of Christ, is thereby justified, God imputing to the beleever the righteousness of his Sonne: and therefore though to beleeve bee his owne act, yet hee is not said in the active to iustifie himselfe by faith, but in the passive to bee justified by faith, *Rom. 3. 24. 28.* & §. I.

But in the duties of sanctification and in all morall duties, the faithfull

Bellarmines fourth argument from the manner, &c.

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*f. Arist. Physic.
1.2.6.3.*

ful man is the efficient of them, and his faith (as it is said of arts & other habits) is the *principium agendi*, the principle wherby he worketh and of them faith under God is the prime cause, and as some call it that, which is *principium agendi*, *et per se est ad operandum ad finem*. Such actions are the most of those which *Heb. 11.* are so highly commended, which though they were the fruits of justifying faith, yet were the acts of faith, not as it justifieth, but as it sanctifieth, fortifieth, or otherwise qualifyeth them who are endued with it, and this efficiencie of faith, in Greeke and Latine is ofner signified without the prepositions, than with, (As *Heb. 11.*) though the sence be the same. Of justification therefore faith is but the instrumentall cause, justifying relatively, that is in respect of the object which it doth receive; being the onely instrument to receive that object which alone doth justifie. But of the dueties of sanctification and other morall actions, such as for the most part are mentioned, *Heb. 11.* whereof the faithfull man is the efficient; justifying faith, which purifieth the heart and worketh by love, and other virtues, as affiance, &c. is the prime cause, working them not relatively, by apprehending the object, but effectually producing them as *principium agendi*, wherby *Bellarmines* dispute out of *Heb. 11.* is confuted. For there it is said, faith hee, that by faith the Saints overcame Kingdomes, wrought righteousness, obtained the promises, stopped the mouths of Lyons, &c. Where the particle *by* doth not signifie apprehension, but the true cause. For faith was the cause of Abels religious offering, of Noahs preparing the Arke, of Abrahams obedience, &c. All this I confesse: but that which he would inferre therupon, that faith therefore doth not justifie relatively by way of apprehending the object, I have already answered, for that which hee spake before of apprehending relatively, was idle and frivolous.

§. VII. The second part of his assumption was, *that faith is the beginning of justice and consequently the inchoated formall cause of justification.* So that now belike the seven dispositions shall be the inchoated formes of justification, the entire forme being but one, *viz.* charity; and consequently, the disposing faith, and the disposing feare, and so of the rest, shall be inchoated charity, which is ridiculous. *Bellarmine* in this argument as allwayes, by justification understandeth sanctification; whereof and of all inherent righteousness, wee acknowledge faith to bee the beginning, and consequently the beginning of that righteousness, by which we are formally just. But of justification, not the beginning only but the accomplishment and perfection is to be attributed unto faith because no sooner doe we by faith lay hold upon the righteousness of Christ, which is most perfect, but wee are perfectly justified thereby. And therefore the Fathers, as you heard before, & acknowledge faith alone to suffice unto justification. So *Origen* in *Rom. 3. lib. 3.* *Hierome* and *Sedulius* in *Rom. 10. 10.* & in *Gal. 3. 6.* *Chrysost.* in *Gal. 3. 6.* in *Tit. 1. 13.* *Augustin.* de tempore *Serm. 68.* *Chrysolog.* *serm. 34.* *Primasius* in *Gal. 2.* *Oecumen.* in *Col. 2.* *Theophylact* in *Gal. 3.* *Anselm.* in *Rom. 4.* If faith alone sufficeth unto justification, then doth it not onely begin, but also perfect and accomplish it. For *Rom. 5. 1.* Being justified by faith wee have

peace

His second reason; because faith is the beginning of Iustice.

L 12. 6.

Bellarmine's first
proofe out of
Rom. 4. 5.In Psal. 106. 30,
31.His second
proofe out of
1 Cor. 3. 11.

peace with God. But *Bellarmino* endeavoureth to prove his assertion, by authority of Scriptures, and testimonies of Fathers. His first testimony out of the Scriptures, is *Rom. 4. 5.* to him that beleeveth in him that justifieth the ungodly, his faith is counted for righteousness: *Where* faith he, *faith it selfe is counted righteousness: and consequently, faith doth not apprehend the righteousness of Christ, but faith in Christ is it selfe justice. And if it be lively and perfected by Charity, it shall be perfect justice: if not, it shall at the least be imperfect and inchoate justice.* *Ans.* If the question were concerning the approbation or justification of the act of faith, or the habit, I would acknowledge that the Lord doth accept the same, though imperfect in it selfe, as righteous. As the zealous act of *Phinebas* was counted unto him for righteousness throughout all generations. But the Apostle speaketh of the justification of the person, who cannot by one habit, and much lesse by one act of faith be formally just. But forasmuch as by faith in Christ the beleever receiveth the perfect righteousness of Christ: this faith, in respect of the object doth fully justify the beleever, and is therefore counted to him for righteousness, not that it selfe is his righteousness, nor that he is righteous in himselfe, (who still in himselfe remaineth a sinner) but in Christ. And such was the faith of *Abraham*, and of all the faithfull, that, not in themselves, but in the promised seed, all that beleeve in him should be blessed, that is, justified. The Greeke word used sometimes by the *Septuagint*, as *Gen. 18. 18.* & *28. 14.* and retained by the Apostle, *Gal. 3. 8.* is very significant, *viz.* ἐν τῷ σπέρματι, to signifie, that not in themselves, but in the promised seed they should be justified and blessed, for so the Apostle, *Rom. 4. 5, 6, 7.* useth these words promiscuously, as also *Gal. 3. 8.* The Scripture foreseeing, that God would justify the heathen through faith, preached before the Gospell unto *Abraham*: saying, in thee (that is in thy seed) shall all nations be blessed. This blessednesse therefore, this justification is obtained by faith: and therefore is faith counted righteousness, because it receiveth it. As for faith it selfe, absolutely considered without relation to its object, we, according to the Popish doctrine, are justified by it neither in the act of justification, nor before. Not before, for untill it be, as they speake, formed with Charity it cannot justify: nor in the act, for charity alone is the formall cause of justification, and then only are we formally justified when Charity is infused; or else there are more formall causes of justification than one: which *Bellarmino* according to the doctrine of the Council of Trent, doth utterly deny.

§. VIII. His second testimony, *1 Corinthians. 3. 11.* another foundation can no man lay, besides that which is laid, which is Christ Iesus. By foundation, faith hee, *Augustine* and other interpreters understand faith in CHRIST. But *Paul* himselfe (say I) in expresse termes faith, that this foundation is Christ himselfe; who most properly is called the foundation of his Church. If therefore faith be but the beginning and a part of justification, because in *Bellarmino*'s conceit it is called the foundation; then Christ himselfe the author and finisher of our faith, and our perfect Saviour, who most properly

properly

perly is the foundation, shall afford us but a beginning and a part of our justification. But be it that faith is called the foundation: yet I would rather thinke, that it is called the foundation relatively, because Christ, whom it apprehendeth, is the foundation, than that Christ should be called the foundation, because faith is. Sometimes faith is put for the object of it, and so is hope: and thus some understand, Gal. 3. 23, 25. But that Christ should be put for faith, I suppose is not usuall. But whereof is it the foundation? it is the foundation, the beginning, the root, the fountaine of Sanctification, and of all inherent righteousnesse: yet of justification it is not, but Christ onely, who alone is the foundation of all our happinesse. *Augustine* indeed by foundation understandeth not onely Christ himselfe, but faith also working by love; which as *Bellarmino* said in the last argument, is not (as here he speaketh) the beginning, but the perfection of justice. *Chrysostome* and *Theophylact*, whom hee quoteth speake not of faith but of Christ onely. Howbeit if faith must be held to be this foundation, I doubt not, but that according to the Scriptures, we are to understand the doctrine of faith concerning Christ, which oftentimes is called faith, which foundation the Apostle laid, when hee preached the Gospell, and whereupon other preachers are to build. This argument therefore was farre fetched, and cannot be brought to conclude the point. The foundation is Christ, and not faith. Or if faith, then either the habit of faith working by love, which is not the beginning or foundation of justification, but of sanctification: or the doctrine of faith, of which the question is not understood.

k De fide &
operibus c. 16.

1 Heb. 6. 1.

§. IX. His third testimony is *Act. 15. 9.* purifying their hearts by faith: which plainly speaketh not of justification, but of sanctification. For we having received Christ by faith, hee dwelleth in our hearts by faith and by his Spirit, applying unto us not onely the merit of Christ his death and resurrection to our justification; but also the virtue and efficacie of his death to mortifie sinne in us, and of his resurrection to raise us to newnesse of life.

His third testimony, *Act. 15. 9.*

The testimonies of the Fathers serve all to prove, that faith is the foundation and beginning of a godly life, which because we doe freely confesse he might have forborne to prove.

§. X. The third part of his assumption was, that faith doth obtaine remission of finnes, and after a sort merit justification, and therefore justifieth not by receiving and apprehending the promise. *Answ.* In the antecedent of this reason *Bellarmino* contradicteth the Councill of Trent which hath decreed, *nihil eorum quæ justificationem precedunt, sive fides, sive opera ipsam justificationis gratiam promeretur.* None of those things which goe before justification, whether faith, or workes, doe merit the grace of justification. But here *Bellarmino* ought to have proved three things, which because he could not prove, he taketh for granted. The first is, that by other things, besides faith, we doe merit justification: which notwithstanding God doth grant us gratis, that is freely, and without merit. For if faith did merit it, which nothing else in us can doe,

His third reason because faith doth obtaine, and after a sort merit justification.
1 *Seff. 6. cap. 8.*

L I B. 6.

m *Act.* 10. 43.
Act. 13. 38, 39.n *De bonis op-*
eribus in par-
ticul. 1. c. 9.
§ *sciendum.*
o *1. 2. 2. q. 114.*
*art. 9.*His first proofe
*Luk. 7. 50.*p *Iob. 3. 14, 15.*

doe, it would follow, that faith doth iustifie alone. The second, that faith doth not obtaine remission of finnes by receiving and apprehending the object which is Christ. But the Scriptures say plainly, ^m that by beleeving in Christ, that is by receiving of him, we receive remission of sinne. The third, that *impetrare est quodammodo mereri*, to impetrate, is after a sort to merit: for then, what by faithfull prayer we begge of God, we should be said to merit: and in like manner the beggar, should by begging merit his almes. But what faith Bellarmine elsewhere? ⁿ *Multum inter esse inter meritum & impetrationem*, that there is great difference betweene merit and impetration: and ^o *Thomas, Impetramus ea quae non meremur. Meritum nititur iustitia Dei, impetratio benignitate*; wee impetrate those things which we doe not merit. Merit relieth upon Gods justice; Impetration on his bounty. But let us examine his proofes.

§. XI. The first, out of *Luk. 7. 50.* where our Saviour telleth the Woman, to whom he had said, thy finnes are forgiven thee, that her faith had saved her: for faith he, *it could not wel be said, that her faith had saved her from her finnes*, that is, justified her, *if it conduced no more to justification, than onely to receive the pardon.* For who would say to a poore man, who onely put forth his hand to receive the almes, *shine hand hath releevd thee: or to a sicke man, who received a medicine with his hand, thy hand hath cured thee.* *Answ.* Bellarmine before, *Chap. 13.* alleaged this place to prove, that the great love of this Woman towards Christ had procured the remission of finnes, which, if it had beene true, would have proved, that not her faith, but her love had saved her. Secondly, when our Saviour saith, thy faith, namely in me, hath saved thee; his meaning is, that himselfe being received by faith had saved her. As for the similitude of the hand: I say thus, that if releefe by almes, or cure by Physicke were promised upon this condition onely, that whosoever would but put forth his hand to receive the almes, or the Physicke, should be releevd or cured; it might truely be said, that by the hand, as the instrument, relatively, the party is releevd, or cured. For such gracious promises hath God made to us, that if we shall but put forth the hand of faith to receive Christ, wee shall bee justified and saved from our finnes. And such is the accompt that he maketh of this instrument by which onely we receive Christ, that for our comfort he may say unto any true beleever, as hee did to the woman, thy faith hath saved thee. For as when the people of Israell ^p were bitten by the fiery Serpents, the Lord having promised safely to all that should but lift up their eyes to behold the brasen Serpent, which *Moses* had set on high to that purpose: it might then have beene said of those that were saved, that their eye had cured them: So our Saviour was lift up, upon the crosse, that whosoever doth but looke upon him with the eye of faith, shall be saved. Not that the hand absolutely doth releevd or cure, but relatively in respect of the almes, or of the medicine, which it doth receive. Nor that the eye of the body did cure those who were stung, but the brasen Serpent which was a figure of Christ, beheld with the eye: Nor the eye of the soule, which is faith, doth absolutely and by it selfe iustifie or save, but

but relatively in respect of the object, which it doth behold, that is to say, the Lord Iesus, whom God hath propounded to be a Saviour to all that see him, and receive him by faith.

§. XII. His second prooffe is from the speech of Christ to the woman of Canaan, who had earnestly prayed unto him, and would take no repulse, *Matth. 15. 28.* O woman great is thy faith, and *Mar. 7. 29.* for this saying, goe thy way, the Devill is gone out of thy daughter, for here plainly, saith he, the efficacy of obtaining health is attributed to faith. Neither may it be answered, that it is one thing to speake of justification, and another to speake of the cure of a bodily disease. For our Lord in the very same words attributeeth to faith both the one and the other. For as hee said to the woman, which was a sinner, *Luk. 7. 50.* thy faith hath saved thee; so in like manner, to the woman, whom hee cured of a bloody issue. *Matth. 9. 22.* and to the blind man, whom hee restored to sight. *Mark. 10. 52.* Answer. Though the woman of Canaan, and the blind man by prayer obtained their desires; yet it was the prayer of faith, as Saint James calleth it, which was effectually and prevailed with Christ, *1am. 5. 16.* and therefore to faith, I confesse, the efficacy is to be ascribed. And although it may well be thought, that our Saviour, when hee used the same words, *thy faith hath saved thee*, to the woman which had the issue of blood, and to the blind man, which hee used to the sinner, whose sins he had forgiven: that he, being the Physitian of the soule, used them in the same sence, to assure them of a greater blessing, than the bodily cure: *Matth. 9. 2.* yet I doe not deny, but that by faith and by the prayer of faith, the health both of the body and soule is obtained, for as by believing, or apprehending by faith the righteousness of Christ, which hee had and performed for us, wee are justified: so by believing the divine power and goodness of Christ many were cured of their bodily diseases. And yet as it was not their faith apprehending the power and goodness of Christ, which did heale them, but the power and goodness of Christ which by faith they apprehended, as it is said *Act. 3. 16.* his Name, by faith in his name, hath made this man strong: so is it not our faith absolutely, whereby wee apprehend the righteousness of Christ, which doth justifie us, but the righteousness of Christ apprehended by faith. And whereas Bellarmine will have the like efficacy to be ascribed in justifying unto faith, as in obtaining bodily health, I take him at his word, for hereby it is evidently proved, that faith alone doth justifie, for our Saviour for the obtaining of bodily health required faith onely. *Luk. 8. 50.* *Mar. 5. 36.* Be not affraid, Only beleeve: and the like may be gathered out of *Matth. 9. 28, 29.* *Mark. 9. 23.* *Iohn 11. 40.*

§. XIII. His third prooffe is from the example of Abraham, *Rom. 4. 20, 21, 22.* In the promise also of God he staggered not by distrust, but was strengthened in faith giving glory to God, most fully knowing, (or being fully perswaded) that whatsoever he promised he also is able to performe, therefore it was also reputed to him for righteousness. Here, saith Bellarmine, the Apostle rendresh the cause, why faith was reputed to Abraham for righteousness, because by believing he gave glory to God.

L I

Therefore

q 1ob. 6. 40.
His second
prooffe out of
Mat. 15. 28.
Mark 7. 29.

His third
prooffe from the
example of
Abraham.
I will perswade

L 12. 6.

Therefore that faith pleased God, by which he was glorified, and therefore by the merit of that faith which notwithstanding was the gift and grace of God, hee justified Abraham. His reason may thus be framed.

Whatsoever pleaseth God meriteth justification.

Abrahams faith pleased God, because he was glorified thereby.

Therefore Abrahams faith merited justification.

The proposition is to bee denied, for before men can please God, they must bee reconciled unto him and justified by faith, therefore our pleasing of God is not a cause, but a fruit of our justification, and it is evident, that before that promise was either made to him by God, or beleevd by him, *Abraham* was justified, and therefore not by the merit of that beleefe. Againe, where men or their actions doe please God, not in and for themselves, but in and for Christ in whom alone hee is well pleased, there mercie is to bee ascribed unto God, but not merit to them.

Yea, but the Apostle inferreth, therefore it was reputed to him for righteousness. That argueth Gods acceptation, not his merit. Howbeit that place may bee understood, as that *1am. 2. 23.* that this was an evidence of the true faith of *Abraham* which was imputed to him for righteousness, not that *Abraham* did then first beleefe, or was then first justified, and much lesse that he merited by that act of faith his justification, which he had long before.

§. XIV. His fourth prooffe is out of *Rom. 10. 13, 14.* to which I answered before the thing which here hee would, but doth not prove, though indeed it needs no prooffe. is, *that faith by invocation obtaineth justification.* Howbeit the Apostle doth not there set downe the order of our justification, but the series and order of the degrees of salvation beginning at our vocation, unto which three degrees are referred, *viz.* hearing of the word, which presupposeth preaching, and that sending, upon which followeth faith and justification thereby, faith bringeth forth the duties of sanctification, and namely invocation, which sometimes, and namely in that place of *1oel* is put for the whole worship of God, which is the forerunner of salvation, but here is no such thing, either mentioned or meant, that by invocation faith obtaineth justification, and therefore little reason had he from thence to inferre, *that therefore faith doth not justify relatively by receiving forsooth justification offered, but by seeking, knocking, asking, and finally by invocating and impetrating it, doth justify.* but passing by the weakenesse of his argument, I answered to that which hee inferreth, that faith beggeth justification, no otherwise, but with relation to Christ and his merits by it received. For as God forgiveth no sinnes, for which Christ hath not satisfied, nor accepteth any man to life, for whom Christ hath not merited it: so are not we to beg justification at the hands of God, but in the name and mediation of Christ beseeching God for Christ his sake, that forasmuch as Christ hath satisfied the justice of God for the sinnes of all that beleefe in him, and hath merited salvation and all spirituall blessings in heavenly things for them: that it would therefore please God to accept of Christs

His fourth
prooffe out of
Rom. 10. 13, 14.
[*Cap. 10. §. 8.*

1oel 2. 32.

Christs satisfaction and merits in our behalfe, imputing unto us both his sufferings for the remission of sinnes, and his obedience for the acceptance unto life, of us who receiving him by faith, desire to be made partakers of his merits to our justification. For as in our mindes we receive Christ by a lively assent or beleefe, as hath beene shewed: so in our hearts we receive him by an earnest desire, expressed in our prayers to be made partakers of him and his merits. Neither doth it follow, that if by faith we impetrate or obtaine remission of sinnes, that therefore faith is the meritorious cause of justification, unlesse it be understood relatively, in respect of Christ: who is the onely meritorious cause, both of our justification, and salvation, whom faith, as the instrument, doth apprehend.

§. XV. His fifth and last reason is out of *Heb. 11.* Where the Apostle by many examples teacheth, that by faith men doe please God: and consequently, that faith is of great price and merit with God. *Ans.* That faith doth please God and is of high account with God, I meane a true lively justifying faith (not the faith of Papists hypocrites and Devils) wee freely acknowledge to the honour of God the giver of it, and to the shame of the Papists, who, for all their faire pretences here, doe much vilifie it. Howbeit merit wee ascribe none to it, unlesse it be relatively, by apprehending Christs merits to our justification and salvation. That *Abel, Henoch,* and others mentioned *Heb. 11.* did please God by faith, doth not disprove our justification relatively, but proves it. For God is pleased with none but in Christ, in whom he is well pleased. He is pleased with none in Christ, but with them only, that by faith receive him.

§. XVI. To these places of Scripture, *Bellarmino* addeth tenne testimonies out of *Augustine*, nine whereof doe testifie, that by faith righteousness is impetrated, that is, by request obtayned: and the righteousness which hee speaketh of, is not the righteousness of justification, but of sanctification. Neither doe they prove any thing in this point but what wee confesse, that by faith, which purifieth the heart, and worketh by love, wee obtaine (for that *Augustine* meaneth by merits) both the graces, that is, the habits and the fruits, that is the acts of sanctification, which we call good workes. The testimonies are these ¹ *fides inchoat meritum, ut per munus Dei bene operetur*, where by merit he understandeth the grace of living well. ² that faith doth merit that is obtaine the grace of working well. ³ *Lex adducit ad fidem, fides impetrat Spiritum largiorem, diffundit Spiritus charitatem, charitas implet legem.* ⁴ *Quod factorum lex minando imperat hoc fidei lex credendo impetrat.* ⁵ *Per legem cognitio peccati, per fidem impetratio gratia contra peccatum, per gratiam sanatio animae.* ⁶ *Violentia fidei Spiritus sanctus impetratur, per quem diffusa charitate in cordibus nostris lex non timore poenae, sed iustitia amore completur.* ⁷ *In novo testamento fides impetrat charitatem.* *Ex fide ideo dicit Apostolus justificari hominem, non ex operibus, quia ipsa prima datur, ex qua impetrentur cetera, quae proprie opera nuncupantur, in quibus, iuste vivitur.* ⁸ *Fides & non posita conceditur, ut ei potentia alia concedantur.* His tenth testimony which in order is the second, *Nec ipsa remissio pecca-*

His fifth proofe out of *Heb. 11.*

Ten testimonies out of *Augustine.*

¹ *Retract. 1. 1. c. 33*

² *Epist. 106. ad Paulinum.*

³ *Epist. 144. ad Anastasium.*

⁴ *De Spiritu & litera, c. 13.*

⁵ *Ibid. 230.*

⁶ *De fide & operibus c. 21.*

⁷ *De praedestin. sc. 7.*

⁸ *De gratia & lib. arbit. c. 14.*

⁹ *Epist. 105. ad Sixtum.*

LIB. 6.

u Luk. 18. 13.

* Bellar. de gra-
tia & lib. ar-
bitr. lib. 1. cap. 14.
§. hanc esse.
Solez Augusti-
nus meritum ap-
pellare quemli-
bet actum bo-
num, ratione cu-
ius aliquid ali-
ud accipimus.

* De penit.
l. 2. c. 12.
¶ Joss. 6. cap. 8.

De justif. l. 1.
cap. 18.

torum sine aliquo merito est, si fides hanc impetrat. neither is the remission of sinnes it selfe without any merit, if faith doe obtaine it. Neither is there no merit of faith, by which faith hee said, " O God bee merci- full to mee a sinner: and worthily did that faithfull man being hum- bled goe home justified, because hee that humbleth himselfe shall be exalted. Where *Augustine* abusively useth, as other Latine Fathers often doe, the word merit in the sence of obtaining and that by re- quest: and that appeareth by * *Bellarmines* owne confession, that *Augustine* doth use to call merit any good worke, in respect whereof we obtaine some other thing: and by the place it selfe. In which sence, hee saith, the Publican by his humble and faithfull prayer, having obtained remission of sinnes, went home justified. For if merit, pro- perly so called, did goe before remission of sinne, then men should merit before they bee in state of grace, which *Bellarmino* deny- eth; then should wee not bee justified, either *gratis*, that is, as all, even *Bellarmino* himselfe, expound it, *sine meritis*, or by the grace, that is, the gracious and undeserved favour of God, when wee deserved the contrary. Againe, before remission of sinnes and justification all men bee sinners and unjust. Now, as *Augustine* saith in the very next words going before, *quid habere boni meriti possunt peccatores?* What good merit can sinners have? and a little before that, *meritis impii non gratiam, sed pena debetur*: To the merits of a wicked man not grace, but punishment is due. Finally, the Papists themselves ordinarily con- fesse, that their first justification cannot be merited which is grace one- ly, and not reward. Though some of them sometimes doe talke of me- rits of congruity, which properly are no merits: or if they be, *Pelagius* his maine error must take place, *gratiam secundum merita dari*, that grace is given according to merits. *Bellarmino* here saith that hee hath proved * elsewhere, that faith, and contrition, and other dispositions doe merit the grace of justification: which the Councill of Trent ex- pressely denieth.

§. XVII. His fifth principall argument to prove that faith alone doth not justifie, consisteth of two arguments drawne from two prin- ciples, which he will but point at now, but hereafter demonstrate. *The one is from the formall cause of justification: the other, from the necessity of good workes unto salvation. For if the formall cause of our justification bee a righteousness infused, and really inherent in us, and not the righteousness of Christ apprehended by faith, then faith alone doth not justifie: but the former is true: therefore the latter.*

The consequence of the proposition we grant, for unto sanctification faith alone doth not suffice: but there must be a concurrence, not onely of other habituall graces thereunto, but also of actuall obedience. But justification is not to be confounded with sanctification. Neither doe we say, that the righteousness of Christ is the formall cause of justifica- tion, but the matter, by imputation whereof we are justified.

The assumption, namely, that we are justified by a righteousness in- fused, and really inherent in us, he saith, hee will fully prove in the next booke.

booke 2. But all his proofes I have already fully answered and confuted
* in the third and fourth controversies concerning the matter and
forme of justification, and have by necessary arguments, both dis-
proved the negative, to wit, that wee are not justified by any righte-
ousnesse inherent in us, or infused into us: and proved the affirmative,
viz. that we are justified onely by the righteousness of Christ impu-
ted unto us. From whence I have also demonstrated the truth of this
assertion, that we are justified by faith alone, that is, by the righteouf-
nesse of Christ alone, apprehended onely by Faith.

2. *De justif. l. 2.*
* *Lib. 4. c. 5.*





A TREATISE OF JUSTIFICATION.

THE SEVENTH BOOKE:

Concerning good Workes.

CAP. I.

To avoid Popish calumniation, it is shew'd, that we doe hold the necessity of good workes, and doe urge the same by better arguments, than the Popish religion doth afford.

§. I.



As touching his last argument, which he bringeth to prove, that faith doth not justify alone, drawne from the necessity of good workes, I am now to treat. For this is the sixth capitall Error of the Papists in the controversie of justification, in that they stiffely hold, that good workes are necessarily required unto justification, as causes thereof and to salvation as the merit thereof. But before I dispute the question, I am to meet with some calumniation of the Papists. The first, that wee by denying the necessity of good workes as being neither causes of justification, nor merits of Salvation, doe discourage the people from wel-doing; and by teaching that by faith alone we are justified and saved, doe animate and encourage them, to the practise of all sinne and iniquity.

I answer, that we doe not deny the necessity of good workes, and that

we

The first calumniation, that we deny the necessity of good workes.

LIB. 7.

we use better arguments to deter the people from sin, and to encourage them to well doing, than the Papists by their doctrine can doe. For to teach men to do good works with an opinion either of satisfaction, propitiation, or of merits, which are the three chiefe arguments of the Papists, that they are satisfactory, propitiatory and meritorious, is to teach men to mar good works rather than to make them. Because a good work undertaken with an opinion, either of satisfaction or justification by them, or of merit, though otherwise it were good, becomes abominable unto God, as derogating from the alone and al-sufficient merit and satisfaction of Christ. Neither can they encourage men to well doing by these arguments, that by their good workes they are justified, and for them shall be saved; whilst their conscience must needs tell them, that besides the guilt of their manifold sinnes, their good workes are impure, and that they can merit nothing at the hands of God, but punishment. These therefore who have just cause to doubt, or rather to despaire of justification by their workes, and of salvation by their merits; cannot by these arguments receive true encouragement to well doing, but rather discouragement therefrom. But although wee deny good workes to be either causes of justification, or merits of Salvation: yet we affirme them to be not only *bona & utilis*, good and ^aprofitable, but also *necessaria*, necessary. The which I will shew to prevent both the malicious slanders of the Papists, and also the prophane abuse of carnall Gospellers, who turne ^bthe grace of God into wantonnesse. Good, I say, as being commended and commanded of God, and therefore to be ensued, *Phil.* 4. 8. *Rom.* 12. 17. *Psal.* 34. 13. Profitable, as being rewarded both *beatitudine vice*, ^cwith the blessednesse of this life, and *beatitudine patriæ* with the blessednesse ^dof the life to come, *1 Tim.* 4. 8.

§. II. Necessary, though not *necessitate efficientia* as causes; yet *necessitate presentia*, as necessary consequents of justification, and as necessary antecedents of glorification. They are necessary, I say, by a necessity not onely privative (if I may so speake) but also positive. Privative, because without them the profession of faith is not onely vaine and unprofitable, but also hurtfull and pernicious: Vaine, because such a faith is dead ^eand counterfeite, justifying neither alone nor at all. Hurtfull, because being planted in the vineyard of God, that wee might become trees ^fof righteousness; if we bring not forth good fruit, wee must looke to be ^gcut downe, or stocked ^hup; or like the figtree which having greene leaves, but no fruit ⁱChrist accursed. Such professours are like the barren ground, ^kwhich receiving the raine often falling upon it, and bringing forth thornes and bryars, is rejected, and nigh unto cursing, whose end is to be burned. Like to the foolish ^lVirgins, who having a lampe of an externall profession, but wanting the oyle of saving grace, when the Bridegroom commeth, are to be shut out. Like the chaffe ^min the floore, which is to be winnowed from the wheat. Like goates ⁿin Christs flocke, which are to bee separated from the sheepe. Like bondservants in Gods house ^owhich are not there to abide, but with the bondwoman and her ^psonne are to bee cast out: who having a

formall

^a *Tir.* 3. 8, 14.^b *Iude* 4.^c *1 Tim.* 6. 6.^d *Matth.* 7. 21. 25. 46.

God works necessary: first, by a privative necessity.

^e *Jam.* 2. 14.

20. 26.

^f *Esai.* 61. 3.^g *Matth.* 3. 10.^h *Luk.* 13. 6.ⁱ *Mat.* 21. 19.^k *Heb.* 6. 8.^l *Mat.* 25. 3, 12.^m *Mat.* 3. 12.ⁿ *Mat.* 25. 32, 33.^o *John* 8. 34.^p *Gal.* 4. 30.

That good Workes are necessary.

formall profession of religion, but denying the power of it, which is the faith of hypocrites, must looke to have their portion with hypocrites, where is weeping and gnashing of teeth.

§. III. They are necessary also by a positive necessity, and that manifold. As first, by the necessity of intallibility,

in respect of Gods
{ Decree,
{ Word,
{ Oath.

In respect of his decree. For whom God hath predestinated to salvation, he hath predestinated unto sanctification; that they may be conformable to the image of his Sonne. And therefore whosoever doth hope to become like unto Christ in glory, he must endeavour, in some measure, to resemble him in grace. We exhort therefore our hearers, that they do not abuse the doctrine of predestination, according to the supposed error of those who were called *predestinarians*, as to thinke, that either because they suppose they are elected, they shall be saved, howsoever they live: or because they thinke, that they are not elected, they cannot be saved, though they should live never so godly: as if godlinesse, if they be elect, were needlesse; or if not, bootlesse. But forbearing to pry into Gods secret counsels; (which are to be adored and not searched into) to have recourse to Gods word. For the secret things belong unto the Lord our God; but the revealed things to us, that we may doe them. For there we shall finde these two things: first, that where God hath ordained the end, he hath also ordained the meanes. And therefore as it is necessary, that the end should be accomplished, because decreed by God: so it is as necessary in respect of the same decree, that the end should be achieved by the same meanes which God hath preordained. Now, whom God hath elected, them hee calleth, whom he calleth (according to his purpose) them hee justifieth by faith, whom hee justifieth by faith, them he sanctifieth by his Spirit; whom hee calleth, justifieth, and sanctifieth. them, and no other, hee glorifieth. Therefore as it is necessary in respect of Gods decree, that those who are elected shall be saved: so it is as necessary in respect of the same decree, that they should attaine to salvation by these degrees: that is, first they must bee called and converted unto God, they must bee justified by a true faith, they must in some measure bee sanctified by the holy Spirit. The second thing is, that in the word the Lord revealeth his purpose concerning those that live well or ill. Thou thinkest, because thou hast a conceit that thou art elected, thou canst not bee damned, though thou live never so wickedly. But be not deceived, for God hath revealed his purpose concerning impenitent sinners, who live and dye in sinne unrepented of; that there is no inheritance for them in the kingdome of God. As for example, Thou art a drunkard and wilt not bee reclaimed from this sinne, and yet presumest that thou shalt bee saved, because thou hast a conceit, that thou art elected. But be not deceived; no drunkards shall inherit the kingdome of God. On the other side, thou hast a conceit, that because thou art not elected, thou canst not bee saved, though thou shouldst

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C A P. I.

q 2 Tim. 3.5.

1 Matth. 24.51.
 Necessary, by a
 positive neces-
 sity; and so of
 infallibility: and
 first, in respect
 of Gods
 decree.

1 Ephes. 1.4.
 2 1 thes. 1.13.
 1 Rom. 8.29.
 1 1 Iob. 3.3.

1 Deut. 29.29.

1 Rom. 8.30.

1 1 Cor. 6.9, 10.
 Gal. 2.21.
 Ephes. 5.5, 6.

L I B. 7.

Secondly, in respect of Gods Word.

a 2 Cor. 5. 17.

b Rom. 8. 1.

c Gal. 3. 24.

d 1 Cor. 1. 30.

e 1 Joh. 5. 6.

Ioh. 19. 34. 35.

f Eph. 3. 17.

g Rom. 8. 9.

h Ioh. 3. 3.

Thirdly, in respect of Gods Oath.

i Heb. 6. 18.

k Luk. 1. 73.
74. 45.

l Joh. 8. 34.

m vers. 36.

n Rom. 6. 18.

o 1 Cor. 6. 19.
Servi quia servi.

Secondly, by necessity of precept or of duty.

p Rom. 13. 1. 2.

q 2 Cor. 5. 9.

r Heb. 12. 28.

That we may shew our selves thankfull, first by loving him.

s 1 Ioh. 4. 19.

t Rom. 5. 5.

u 1 Ioh. 5. 3.

v Ioh. 14. 15.

shouldest live never so godly. But the Scripture is plaine, that whosoever truly beleeveth in Christ, whosoever unfainedly repenteth him of his sinnes, whosoever walketh uprightly before God making Conscience of his wayes, he shall be saved. Therefore whatsoever thy conceit may bee, concerning thine election, or not election, if thou dost truly beleve in Christ, and repenting of thy sinnes dost endeavour to lead a good life, as sure as God is true, thou shalt be saved.

§. IV. Secondly, in respect of Gods Word which is infallibly true. Now the word plainly testifieth, that whosoever is in Christ, ^a is a new creature; that those who are in Christ, ^b live not after the flesh but after the Spirit: that they who are Christs, doe crucifie ^c the flesh with the lusts thereof: that Christ was made unto us, not onely righteousness ^d and redemption, but also sanctification: that Christ came not with water alone, ^e or blood alone, but with water and blood: the blood of redemption to cleanse us from the guilt of sinne: and the water of ablution to purge us from the pollution of sinne: that in whom Christ dwelleth by faith, ^f hee dwelleth in them by his Spirit, and that if any man have not the Spirit ^g of Christ, he is none of his: that faith being a fruit of the Spirit, and a grace of regeneration, it cannot bee where the Spirit of grace and regeneration is not, and that unlesse men bee regenerate and borne a new, ^h they cannot see the Kingdome of God.

§. V. Thirdly, in respect of Gods Oath, in which it is impossible that he should lye. Now God hath sworne, that whom he redeemeth from the hand of their spirituall enemies, ⁱ he will give them to worship him in holinesse and righteousness before him all the dayes of their life. For redemption is as well from the dominion of sinne, as from the guilt of it. As for those, who commit sinne, ^j that is, in whom sinne reigneth, they are the servants of sinne, and therefore not actually redeemed by Christ; for whom the Sonne freeth, ^k they are free indeed. Those that are freed from sinne: become the servants of righteousness. Those that are delivered from the hand, that is, the power of their spirituall enemies, are *ipso facto* made the servants of God ^o whose service is true freedom. Thus much of the necessity of infallibility.

§. VI. Secondly, they are necessary *necessitate precepti*, imposing a necessity of duty, towards $\left\{ \begin{array}{l} \text{God,} \\ \text{Our Neighbour,} \\ \text{Our Selves.} \end{array} \right.$

Towards God: that wee may bee not onely obedient, ^p obsequious and well pleasing unto him: but also (which ought to bee the chiefe respect of all our actions) that wee may shew our selves thankfull unto him, who hath bene so gracious unto us. First, by loving him againe, who hath loved us first. ^q For when the love of God is shed abroad in our hearts by his Spirit, that is, when by faith wrought in us by his spirit wee are perswaded of Gods infinite and unspeakable love towards us: it cannot be, but that our hearts should reflect some love towards him; which is to be shewed in a willing observation ^r of his Commandements. Secondly in bringing forth those fruits, which God expecteth, and in achieving

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1 Thess. 4.3.

1 Rom. 6.22.

1 Eph. 1.4.

chieving that end, which God propoundeth to himselfe in all his benefites bestowed upon us. This is the will of God: even our sanctification: that fruit, ^a which he expecteth, that end, which hee aimeth at in all his blessings. This is the end of our election ^a that we may bee holy: of our vocation 1 Thess. 4. 7. of our redemption 1 Pet. 2. 24. Tit. 2. 14. Ephes. 5. 26, 27. Of our reconciliation Col. 1. 21, 22. Of our regeneration, Ephes. 2. 10. Of all his temporall benefites, Psal. 105. 45. Thirdly, by adorning the doctrine of God our Saviour, Tit. 2. 10. Fourthly and principally, by glorifying God who hath been so good unto us, and propounding his glory ^a unto us in all things. For herein God is glorified, if we bring forth much fruit, Job. 15. 8.

§. VII. Secondly, towards our Neighbour: first, for avoiding of offence, 1 Cor. 10. 32. Phil. 2. 10. making straight pathes ^a unto our feet, that others treading in our steppes need not stumble or fall, providing things honest ^a in the sight of all men, labouring and endeavouring to have a good conscience void of offence, towards God and towards men. Secondly, that wee may edifie our neighbours by a godly example, and provoke ^b them to good workes, and winne them unto Christ, 1 Pet. 3. 1. Thirdly, that wee may stoppe ^c the mouthes of the adversaries, which otherwise would bee open to blaspheme the truth, Tit. 2. 5. Fourthly, that wee may cause them also to glorifie God, Matth. 5. 16. Fifthly, that wee may doe them good ^d in exercising judgment, ^e and in practising the duties of charity and mercie towards them.

Thirdly, towards our Selves. First, that wee may avoid those judgments which are threatned against all sinnes both of omission and commission. Deut. 28. 15, &c. Matth. 3. 10. & 25. 41, 42. Secondly, that wee may be made partakers of those blessings which are promised ^f to those who are obedient to the will of God, Psal. 84. 11.

§. VIII. Thirdly, they are necessary, *necessitate signi*, as necessary signes and evidences, whereby wee are to gather assurance to our selves of our justification, whereby our faith is ^g to bee demonstrated, whereby wee are to make our calling, and our election ^h sure. Our election cannot bee knowne ⁱ *a priori*, by any foregoing things, but ⁱ *a posteriori*, and namely by the fruits of sanctification, which are also the fruits of our election. For by a godly life our faith and justification is manifested 1 Job. 3. 7. (in respect wherof the faithfull are said to be justified by their workes, Jam. 2. 21, 25.) being justified, ⁱ it is certaine, that they are called according to his purpose: and if so called, then elected: are they elected? then undoubtedly they shall bee saved. They are the cognizances of them ^k that are to bee saved: for by faith wee receive the inheritance among them that are ^l sanctified. They are the evidences, by which we shall be judged at the last day: at which time God will judge men ^m according to their workes. For wee must all appeare before the judgement seat of Christ, that wee may receive according to those things which we have done in the body, ⁿ whether it bee good or evil. Those that have done good, ^o shall goe into everlasting life: and they that have done evil, into everlasting punishment. For good workes, though

wee

x 1 Cor. 10. 31.

Esa. 61. 3.

Towards our

Neighbour.

y Heb. 12. 13.

z Rom. 12. 17.

a Act. 24. 16.

b Heb. 10. 24.

c 1 Cor. 9. 3.

c Tit. 2. 8.

Rom. 3. 24.

z Sam. 12. 14.

1 Pet. 2. 12.

d Gal. 6. 10.

e Mic. 6. 8.

Towards our

selves.

f Deut. 28. 25, &c.

Psal. 84. 11.

Luk. 12. 28.

Thirdly, by ne-

cessity of the

signe.

g Jam. 2. 18.

h 2 Pet. 1. 10.

i Rom. 8. 30.

k Psal. 45.

Psal. 74. 3, 4.

l Act. 26. 28.

& 30. 32.

m 1 Pet. 1. 17.

Mat. 16. 27.

Rom. 2. 6.

Apoc. 22. 12.

n 2 Cor. 5. 10.

o Mat. 25. 46.

Job. 5. 29.

Lib. 7.

Fourthly, necessitate medi.

p Augin
Psal. 109.q Degradia &
lib. arbit. lib. 2.
cap. 13.

r Esu. 30. 2.

s Degradia &
lib. arbit. in
fine.The second cal-
umniation.r Esu. 64. 6.
u Phil. 3. 8, 9.

wee are not justified by them, nor saved for them: yet they are the evidence, according to which our Saviour will pronounce the sentence of salvation *Matth. 25. 34, 35.* According to that *Psal. 62. 12.* And to thee Lord, mercie, for thou rewardest a man (meaning the godly man) according to his workes.

§. IX. Lastly, they are necessary *necessitate medi*, and as that, which though it be no cause, is called *causa sine qua non*. And thus they are necessary, first, as the way, which leadeth to life eternall, *via qua nos perdu-cturus est ad finem illum quem promissit*, & the way by which hee will bring us unto that end which he hath promised, saith *Augustine*. For those that are justified, and by justification entituled to the Kingdome of heaven, they are to goe in the way of sanctification towards their glorification, *Eph. 2. 10.* good workes therefore though they bee not the cause of raigning, yet they are the way to the Kingdome. And so saith *Bellar- mine* himselfe, & that although God in predestination hath determined to give the Kingdome of heaven to certaine men whom he loved with- out any prevision of workes: notwithstanding hee did withall ordaine that in respect of the execution, the way to come to his Kingdome, should be good workes. I say then with the Prophet *Esa.*, this is the way let us walke in it. Secondly, as necessary fruits of our election, for wee are elected to that end that we should bee holy, *Eph. 1. 4.* as neces- sary fruits of faith, without which it is judged to bee dead, *Iam. 2. 26.* as unseparable consequents of our redemption and justification, *Luk. 1. 74.* And as they are necessary consequents of our justification, so they are necessary forerunners of salvation, by which wee are fitted for Gods Kingdome, because no uncleane thing can enter into the Kingdome of heaven, *1 Cor. 3. 17.* and finally so necessary is a godly life, that with- out it no man shall see God. *Heb. 12. 14.* I conclude with *Bernard*, that good workes are *occulta predestinationis iudicia, futura felicitatis presagia, via regni, non causa regnandi*, tokens of our lecret predestination, presages of our future happinesse, the way to the Kingdome, but not the cause of our obtaining that Kingdome. For howsoever good workes are neces- sary in many respects, as I have shewed, *necessitate presentia*; yet they are not necessary *necessitate efficientia*, as causes of our justification.

§. X. Secondly, the Papiſts calumniat us, as if wee taught that good workes are not necessary to sanctification, which slander, as all the rest, ariseth from their willfull and pernicious error in confounding justification and sanctification. In the question of justification we hold, according to the Scriptures, that if our owne workes or righteousness should bee obruded unto the Lord as the matter or merit thereof, whereby wee should bee both acquitted from our sinnes and so delive- red from hell and also entituled to the Kingdome of heaven, they are not onely to bee rejected, but also detested as menstruous clouts, as dung, & as losse. But in the question of sanctification, where they are considered both as fruits of faith and the Spirit, as consequents of justi- fication, whereby wee testifie our thankfulness to God, gather testi- monies to our selves of our justification, benefit and edifie our brethren:

and

and also as necessary forerunners of glorification, whereby we are fitted and prepared for Gods Kingdome (unto which by justification wee are entituled) and as the way wherein we are to walke towards our heavenly countrey, and as the evidences according to which our Saviour will judge us at the last day, &c. wee doe acknowledge they are highly to be esteemed of, as those things wherein our sanctification doth in good part consist. For wee doe teach, that our sanctification is partly habitual, consisting in the habits of sanctifying graces, faith, hope, charity, humility, the feare of God, &c. which is the first justification of the Papists: and partly actual, consisting in our new obedience, or, which is all one, in good workes; which is their second justification. This then is that which we doe hold, that although good workes doe not concur with faith unto the act of justification, as any cause thereof: yet of necessity they must concur in the subject, that is, the party justified, as necessary fruits of faith, as necessary consequents of justification, as necessary antecedents of salvation. And this is that, which not only we, but *Bel-larmine* himselfe often citeth out of *Augustine*: *Bona opera accedunt justificationi, non praeceunt justificationem*: or thus, *bona opera non praeceunt justificationem sed sequuntur justificationem*, good workes doe not goe before, but follow after justification, which is a pregnant prooffe, that they are no causes thereof.

C. A. P. II.

That we are not justified by Workes.

§. I.



AVING thus avoided the calumniationes of the Papists, wee are now to dispute the question: which is to bee understood, not of justification before men, whereby we are declared or knowne to bee just: but of our justification before God, whereby hee maketh us just: nor of workes, as fruits and consequents, but as of causes of justification. For we doe confesse, that men are justified *declarative*, that is declared and knowne to be just to themselves or others by good workes, as the proper fruits of faith, and undoubted consequents of justification: but wee deny that we are justified before God by good workes, as any causes thereof. And this our assertion we will first prove by necessary arguments, and then defend the same against the objections of the Papists.

§. II. And first I prove it by all the arguments which I used before, to prove the five severall points already handled. For first, if justification

In what sense we deny workes to iustifie.

Proved, first from all the five articles before handled.

L I B. 7.

a Rom. 11. 6.
Ephes. 2. 8, 9.

b Rom. 4. 5, 6.

Foure other
reasons.

is not to be confounded with sanctification, as if it consisted in a righteousness inherent in our selves, or performed by our selves; then are we not justified before God by workes, But the former hath beene clearly proved; therefore the latter is to be confessed.

2. If wee bee justified by the meere grace of God, and that freely, without respect of any workes done by us; then are we not justified before God by workes. For the holy Ghost maketh such an opposition betwene grace and workes, that if we be justified by the one, we cannot be justified by the other. But the antecedent hath beene formerly proved, therefore the consequent cannot be denied.

3. If we be not justified before God by righteousness inherent in, or performed by our selves, but onely by the righteousness of Christ through faith, then are we not justified by workes. But the first I have demonstrated by many undeniable arguments: therefore the second must be granted.

4. If we be justified by imputative righteousness, that is to say by the righteousness of Christ imputed to them that beleeve, the Lord imputing righteousness unto them ^b without workes; then it is evident, that wee are not justified by workes, but that is most true, as hath plentifully beene proved; therefore this.

5. If we be justified by faith alone, then not by workes. But we are justified by faith alone, as hath beene proved; therefore not by workes. The arguments reduced to these five heads, which were very many, and impregnable, might satisfie any reasonable man, who is not wilfully addicted to his owne erroneous conceits, though I should adde no more: but because wee have to deale with men unreasonable I will adde some.

§. III. And first out of *Rom. 4. 4, 5, 6.* He that worketh not, is not justified by workes: he that beleeveeth, worketh not, as the Apostle there sheweth. And againe, to whom faith is imputed unto righteousness without workes, they are not justified by workes: to all the faithfull faith is imputed unto righteousness without workes, therefore none of the faithfull are justified by workes. The assumption is thus proved: If to *Abraham* his faith was imputed for righteousness without workes, then are all the faithfull justified without workes: for *Abraham* is by the Apostle propounded as a patterne: therefore as he was justified so are we, *Rom. 4. 22, 23, 24.*

But to *Abraham* his faith was imputed for righteousness, as the Apostle teacheth, *Rom. 4. 3, 4, 5.* Therefore all the faithfull are justified without workes.

2. The true doctrine of justification is taught in the Scriptures: justification by workes is not taught in the Scriptures: for the justification taught in the Scriptures, is an action of God justifying a sinner, but this by workes, is neither an action of God, neither is it the justification of a sinner, but the action of the justiciary himselfe, who by the exercise and practise of good workes increaseth his inherent justice, or sanctification: which hath no affinity with that justification, which is taught in the Scriptures.

3. None

3. None that are justified by faith are justified by workes; all the faithfull are justified by faith, therefore none of the faithfull are justified by workes. The proposition is evidently proved by that opposition which the Apostle constantly maketh betweene faith and workes in the question of justification: affirming that men though abounding with works of grace, are justified by faith without workes, and saved by faith and not by workes, *Rom. 3.28. & 4.3,4,5. Ephes. 2.8,9. Tit. 3.5.*

4. If any be justified by workes, then either the regenerate man or the unregenerate: but neither the unregenerate, as the Papiſts confesse: nor the regenerate, for they are justified already. Neither doe the Scriptures acknowledge any sorts or degrees of justification before God.

§. IV. 5. All that are justified by workes, are justified by that obedience which they performe to the Law: But none are justified by the obedience which they performe to the Law: therefore none are justified by workes.

The proposition is manifest. Because the Law being a perfect rule of all inherent righteousness, there neither are nor can be any good works, which are not prescribed in the Law. Yea, whatsoever worke is not com-
mable to the Law is sinne.

The assumption may bee proved by many undeniable arguments. First, by all those places, which plainly testifie, that by the workes of the Law, that is, by obedience done to the Law, no man living shall be justified, *Rom. 3.20,28. Gal. 2.16.* For by the workes of the Law wee understand all duties prescribed, and all that obedience which is required in the Law.

2. Those that are accursed by the Law are not justified by their obedience of it. For to bee justified, is to bee blessed; *Rom. 4.6.* and therefore to be justified, and to be accursed, are things repugnant.

But all men whatsoever, even those which seeke to bee justified by their obedience to the Law, are by the Law accursed. Therefore no man is justified by his obedience performed to the Law. And this is the Apostles argument, *Gal. 3.10.* as I have shewed before. All transgressours of the Law, are by the Law accursed.

All men since the fall are transgressours of the Law, Christ onely excepted; this assumption the Apostle omitteth, because hee taketh it for granted, as being a truth received among the faithfull in those times, though in these dayes denied by the justitaries of Rome, but elsewhere it is by the Apostle expressed, as *Rom. 3.23.* all have sinned. Wherefore as God hath concluded all under sinne, *Rom. 11.32. Gal. 3.22.* so the Law hath concluded them under the curse.

3. All that are justified by their obedience to the Law doe perfectly fulfill it, by a totall, perfect, and perpetuall obedience: for he that doth not so fulfill it, by doing the things commanded, though he did nothing that is forbidden; by doing all, though he did the most; by continuing in doing all, and in that measure and degree, which the Law requireth, though he sinned but once in all his life, and that either by omission, or

Our fifth argu-
ment.

c Lib 4

L 12. 7.

committing short of his duty, is a transgressor of the Law, and therefore subject to the curse of the Law, because hee hath not continued in all things which are written in the booke of the Law to doe them. And he that offendeth in one is guilty of all, *1am. 2. 10.*

To whom the perfect fulfilling of the Law is impossible by reason of the flesh, they cannot be justified by their obedience performed to it.

To all, even the most regenerate, the perfect fulfilling of the Law is impossible by reason of the flesh, *Rom. 8. 3. Gal. 3. 12* as elsewhere I prove at large. Therefore none though regenerate can bee justified by their obedience performed to the Law.

§. V. Sixthly, That Doctrine which is repugnant to the Scriptures is false.

The Doctrine of justification by workes, is repugnant to the Scriptures.

Therefore it is false.

The assumption is thus proved, because the Scriptures in all places where they treat of justification before God, doe from the act of justification exclude workes. The places of Scripture which we produce to this end, *Bellarmino* reciteth (at least some of them) with purpose to answer them.

Rom. 3. 27. Where is boasting then? It is excluded. By what Law? Of workes? No, but by the Law of faith.

Verse 28. Therefore wee conclude that a man is justified by faith without the workes of the Law; to which hee might have added, *verse 20.* Therefore by the deeds of the Law there shall no flesh be justified.

Rom. 4. 2. If *Abraham* were justified by workes, he hath whereof to glory, but not before God. To which he might have added *vers. 5. & 6.* To him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness: even as *David* also describeth the blessednesse of the man, unto whom God imputeth righteousness without workes.

Gal. 2. 16. Knowing that a man is not justified by the workes of the Law, but by the faith of *Iesus Christ*: to which adde the words following in the same *verse*, for by the workes of the Law shall no flesh bee justified: adde also, *Chap. 3. vers. 10. & 11.* as many as are of the workes of the Law, that is, who seeke justification by the workes of the Law are under the curse. For it is written cursed is every one that continueth not in all the things which are written in the Booke of the Law to doe them. But that no man is justified by the Law in the sight of God, it is evident; for the just shall live by faith.

Ephes. 2. 8, 9. By grace are yee saved through faith, not by workes, lest any man should boast.

Phil. 3. 8, 9. I account all things but losse, and dung that I may gaine *Christ*, and may be found in him, not having mine owne righteousness which is of the Law, (as all inherent righteousness is,) but that which is through the faith of *Christ*, the righteousness, which is of God by Faith.

Tib. 3. 5.

d De iustif. 11.
cap. 19.
Rom. 3. 27, 28.

Rom. 9. 20.

Rom. 3. 2, 5, 6.

Gal. 2. 16.

Gal. 3. 10, 11.

Ephes. 2. 8, 9.

Phil. 3. 8, 9.

Tit. 3. 5. Not by workes of righteousness, which we have done, but according to his mercy he saved us.

§. VI. *Bellarmino*, before he maketh answer to these testimonies, noteth three things. First, what the Apostle meaneth, by the Law of workes, and by the Law of Faith. Secondly, what difference there is betwixt the justice of the Law: and the justice in the Law. Thirdly, what the Apostle meaneth by workes, when he saith a man is justified without workes. For the first: he cavilleth with *Calvin* and *Chemnitzius* and others, as though they understood simply by the Law of workes, that which requireth workes, and by the Law of faith, which requireth faith: as if the Law of faith did not also require workes, and the Law of workes did not also require faith: whereas our writers distinguish the two covenants of God: that is, the Law and the Gospell, whereof one is the covenant of workes, the other, the covenant of grace: doe teach, that the Law of workes is that, which to justification requireth workes, as the condition thereof: the Law of faith that, which to justification requireth faith, as the condition thereof. The former faith, doe this, and thou shalt live, *Rom. 10. 5. Gal. 3. 12. Mat. 19. 17.* the latter, beleeve in Christ, and thou shalt be saved; *Iohn. 3. 16. Act. 16. 31.* But the Papists, whiles they teach that in the Gospell perfect righteousness is required in us to justification and salvation as the condition thereof, as much or rather more than in the Law: they doe either confound the Law and the Gospell, making either of them to be the Law of workes; or else as the Apostle speaketh of the false teachers of the Galathians, they teach another Gospell than that which Christ and his Apostles taught: which whosoever doth, though he were an Angell from heaven, he ought to be held accursed. But you will say, is not obedience to the Law required in the Gospell? I answer, it is not required unto justification and salvation as the condition: but the ability of performing obedience is the grace of the New Testament, which is promised to those that beleeve. And therefore our new obedience is required, as the fruit of our redemption, and as the way wherein wee being justified are to walke towards our glorification, and as the cognizance of them that shall be saved.

§. VII. *Bellarmino* having rejected our exposition, letteth downe his owne, the summe and effect whereof in plaine termes is thus. That the Law of workes is the letter or the doctrine, whether of the Law or of the Gospell prescribing what is to be done, but affording no helpe to performe the same. And that the Law of faith is the Spirit, or the grace of the New testament promised to those that beleeve, whereby they are enabled to performe that which is commanded. Which distinction betwene the letter and the Spirit, as it is propounded by Saint *Augustine*, is true, but cannot bee applied to this place, *Rom. 3. 27.* where, by Law on both parts is meant Doctrine, according to the proper signification of the Hebrew word *Thorah*. The Law of workes signifying the Morall Law, which unto justification requireth workes: the Law of faith, signifying the Gospell, which to justification requireth

Tit. 3. 5.

Bellarmino preamble to his answer, in which he noteth three things: first, what is meant by the Law of workes and by the Law of faith.

Gal. 1. 6, 8, 9.

c. Luk. 1. 74. Jer. 31. 33. Heb. 8. 10.

Bellarmino's exposition.

De Spir. & Lit.

LIB. 7.
g Rom. 10. 8.
h De iustif. 4.
cap. 2.

i In Rom. 3. 27.
bomil. 7.

Of the
Law.
In & by
the Law.
k Lib. 4. cap. 8.
§. 2, 3, 4.

Thirdly, what
is meant by
workes.

faith onely, and is therefore called the word of faith, and the Law of faith. For although *Bellarmino* elsewhere^b seemeth to make this to be a principall difference betweene the Law and the Gospell: that the Law is the letter commanding: the Gospell is the Law of faith, meaning thereby the grace of the New Testament, which is the Law written in our hearts, whereby we are enabled to performe obedience to the Law: yet hee confesseth, that the Gospell in the Scriptures doth ever signifie the doctrine of the Gospell, and withall confesseth, the doctrine of the Gospell, as it commandeth any thing, to be a Law of workes. So that *lex fidei* (the Law of faith) according to this exposition, is as well opposed to the Gospell, as it signifieth the doctrine thereof, as to the Law. But the difference betweene the Law of workes, which is the morall Law, and the Law of faith which is the Gospell, in the question of justification, whereof the Apostle treateth, is to bee fetched from that righteousness, which either of them requireth to justification. For both of them require righteousness therunto. The Law requireth the righteousness of workes: the Gospell, in which without the Law is revealed the righteousness of God (by which we are justified) teacheth the righteousness of faith, *et de iustis meritis vultus* ² faith *Chrysostome* upon this place, *et in xpo pte* ³ *et in xpo* what is the Law of faith? to be saved by grace. And this explication fitly agreeth to the scope of the Apostle. teaching that by the doctrine, not of the Law but of the Gospell, all boasting is excluded. As if the Apostle had thus argued: The true doctrine of justification excludeth all boasting. See *Ephes.* 2. 8, 9. but the Law of workes, that is, that doctrine which teacheth justification by workes doth not exclude all boasting. See *Rom.* 4. 2. which the Law of faith doth, teaching that wee are justified by remission of sinnes, and saved by grace, therefore that doctrine, which teacheth justification by workes, is not the true doctrine, but that which teacheth justification by faith without workes.

§. VIII. As touching the difference which hee putteth betweene the justice of the Law, or that which is in it, or by it. I have spoken before^k in the third question of this controversie: where I shewed, that if it be admitted, according to *Augustines* meaning, who was the Author of it, it maketh wholly against *Bellarmino*. For though a man could performe *iustitiam legis* considered in the abstract, (as it is described in the doctrine of the Law, and as *Bellarmino* himselfe, *De iustif. lib. 1. cap. 1.* doth consider it,) would iustifie him, because it is perfect: yet considered in the concrete for that righteousness, which men attaine unto in or by the Law, doth not iustifie, because it is imperfect. And therefore that righteousness which men have in or by the Law, doth not fulfill the righteousness of the Law, which the Apostle calleth *et in xpo pte* ³ *et in xpo*. These two distinctions *Bellarmino* hath devised to shift off onely two of the places cited, *viz. Rom.* 3. 27. and *Phil.* 3. 8, 9. both which, distinctions being rightly understood, make against himselfe, as I have shewed.

§. IX. Now he commeth to the third thing, *viz. what is meant by workes*. For saith he, *our adversaries by workes, which the Apostle exclu-*
deh

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death from justification, understand all works, whether done before or after faith; yea, faith it selfe considered as a work, which opinion to be most absurd, and proceeding from the ignorance of the Scriptures. Augustine, saith hee, teacheth. ¹ Men not understanding what the Apostle saith, we make account that a man is justified by faith without the workes of the Law, have thought, that hee had said, that faith is sufficient to a man, though he live wickedly, and have no good workes, which, be it faire from that Vessell of Election to thinke. And farre bee it also from us so to thinke. But although faith alone doth not suffice unto the perfection of a Christian who is to bee saved, yet it alone sufficeth unto justification: wherein wee have had the consent of many of the Fathers. And although to the act of justifying nothing in us concurreth with faith, but it alone sufficeth: yet in the parry justified, there must concur with faith, both inward graces and also outward workes. But here the Papiſts are divided among themselves. Some of them thinke that by the workes of the Law, are excluded, not the workes of the morall but of the ceremoniall Law: others, that the workes of the morall Law are also excluded; not all, but such as goe before faith, such as are done by the strength of nature without grace and without faith. I answere first to both joyntly, that not onely the workes of the Law are expressely excluded, but all workes whatsoever indefinitely, *Rom. 4. 2, 6. & 11. 6. Eph. 2. 9.* and more specially, the workes which wee have done in righteousness, *Tit. 3. 5.* the workes which God hath prepared for the regenerate, that they should walke in them. *Ephes. 2. 9, 10.* Againe, in him that is said not to worke, workes are not to bee distinguished, but all are understood to be excluded: but hee that is justified by faith, is said not to worke, *Rom. 4. 4, 5.* and to have righteousness imputed to him without workes, *verse 6.* Therefore his workes are not to bee distinguished but all are understood to be excluded.

§. X. To the former severally, I answere, first, that when the holy Ghost nameth the Law indefinitely, he meaneth either the whole Law which is called *in Mishmereth* the observation of the Lord or his charge, containing three branches, the morall, the ceremoniall and the judicial Law, or the chiefe part, which is the morall Law. And that the Apostle meaneth it especially, because he speaketh of that Law, by which cometh the knowledge of sinne, and which was common both to Iewes and Gentiles, unto which the whole world was subject. *Rom. 3. 19, 20.* whatsoever the Law saith, it saith to them who are under the Law, that every mouth may bee stopped, and all the world may become *inobnoxious* to the judgement of God. Therefore by the deedes of the Law there shall no flesh, that is, neither Iew nor Gentile be justified in his sight: for by the Law cometh the knowledge of sinne. Moreover it is evident, that the Apostle in that place speaketh of that Law, which forbiddeth morall offences mentioned from the tenth verse to the nineteenth, and by which all both Iewes and Gentiles are convicted to be under sin, *ver. 9. & 19.* Secondly, it is unreasonable to be thought, that any man, who was a transgressor of the morall Law, should looke to bee justified by the observation of the ceremoniall Law which was

1 De gratia & lib. arb. c. 7.

Some of the Papiſts understand the ceremoniall Law onely. *in Deut. 10. 1.*

n Rom. 7. 7.

o Rom. 3. 10, & c.

but

L I B. 7.

o De iustifi. l.
cap. 19.

Bellarmino and
others under-
stand also the
workes of the
morall law, but
yet such onely
as goe before
faith.

p Esponc. in
1 Tim. 1. the end,
that is, the ful-
filling and con-
summation of
the Command-
ment, that is
by a synecdoche
of the law, is
love both of
God and our
neighbour, out
of a pure heart,
that is purified
by faith. Salme-
ro, the end, that
is, the comple-
ment or fulfill-
ing of the pre-
cept, that is, of
the law, is the
love of God
and our neigh-
bour proceed-
ing from faith
unfained, wher-
by a man be-
leeueth in
Christ from his
heart.

but a by-law, being but an appendice of the first table of the morall Law, as the iudiciall was an appendice of the second table. And further, the Apostle professeth, that whosoever would be circumcised, was bound to the performance of the whole Law. Therefore the observer of the ceremoniall law, could not be justified, without the observation of the morall law. Thirdly, this answer which is given by some of the Pontificians, is rejected by *Bellarmino* and the greater part of learned Papists, who with us following the interpretation of *Augustine* and other of the ancient Fathers, doe confesse that by the workes of the law, which the Apostle excludeth from justification, are meant the workes of the morall law, as well as of the rest.

§. XI. But then say I, all good workes whatsoever are excluded. For in the Law, which is the perfect rule of all inherent righteousness, all good workes are prescribed: and therefore those which proceed from faith. For if charity, which is the fulfilling of the law, proceedeth from faith unfained, 1 Tim. 1. 5. p then doe those good workes which the law prescribeth, proceed from faith also, or else they are not such as the law requireth. And therefore frivolous is the distinction of *Bellarmino* and other Papists, who by the workes of the law excluded from justification, understand workes done before or without faith by the strength of nature, not workes proceeding from faith, or workes of grace. The absurdity of which distinction being applyed to the question in hand, may further appeare.

1. If workes going before justification bee excluded from being any cause thereof; then much more those workes which follow justification: for causes doe not use to follow after, but to goe before their effects, at least, in order of nature.

2. The question concerning justification by workes, must of necessity be understood of good workes: for of those which are not good, no question ought to be made. But workes done before or without faith are not good. For whatsoever is not of faith is sinne: and without faith it is impossible to please God. Neither can the fruit be good, whiles the Tree is bad. Neither can it be imagined that a man should bee justified by the workes of the law going before faith, unlesse it bee presupposed, that a man without faith and before grace, is able to fulfill the law. For hee that doth not fulfill the law transgresseth it, and hee that transgresseth it, is curled, not justified by it.

3. When the Apostle termeth those workes which hee excludeth from the act of justification, *the workes of the Law*, the word *Law* is added not by way of extenuation, as if hee spake of such as are not good, or devised by men, but of those good workes which God himselfe hath commanded; and to the perfect performance whereof hee hath promised justification, Rom. 2. 13. And life, Gal. 2. 12. Rom. 10. 5.

4. The holy Ghost speaketh generally of all men, whether regenerate or unregenerate, and of all workes, whether going before faith, or following it, that a man, that is, every one, who is justified, is justified by faith without the workes of the law, Rom. 3. 28. that a man is not justified

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CA P. 2.
q Gal. 2. 16.

† Psal. 143. 2.

Lib. 4. c. 8 §. 15.

(Heb. 11.8,9. 7.)

u In Rom. 4. 1.
Rom. 8.

§. XII. Notwithstanding Bellarmine will prove that good works only going before faith are excluded, first, out of Rom. 4.4. To him that worketh the reward is not reckoned of grace, but of debt. Now, saith hee, such onely are those which are wrought by the strength of free-will: for so works done by grace, that which is given is not simply merces, wages, but grace also, yea grace rather than wages.

Secondly, this assertion of *Bellarmino* is confuted both by other Papists, and by himselfe also in other places. For first there is no reward due to him that fulfilleth the condition of the covenant, that is, to him that fulfilleth the whole Law, for he that doth not fulfill the Law doth transgresse it, and to him that transgresseth, not reward but punishment is due. But to hold that a man before or without grace is able to fulfill the Law, is meere Pelagianismes. Againe, all men before or without grace are wicked sinners, and so such no reward is due but punishment. *Meritis impii* (saith *Augustine*) *non gratia, sed poena debetur*. Secondly, the Papists and namely *Bellarmino* himselfe teach, that to

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workes of grace proceeding from Charity the wages of eternall life is as due, as the promised hire to the workeman; and that by workes of Charity men doe merit, and that condignely, not onely *ratione pacti* by reason of the covenant, *sed etiam ipsius operis* for the worth of the worke it selfe: and yet forsooth the wages of their merit must be counted grace when the very place alleaged doth teach that the wages which is of debt is not of grace.

§. XIII. Secondly, *from the scope of the Epistles to the Romans and to the Galatians, which was to perswade men, that without the faith of Christ neither the Iewes by the Law, nor the Gentiles by their Philosophie could bee justified or saved.* Which is untrue. For the Apostle writeth not to unbelieving either Iewes or Gentiles, but to Christians, who were already perswaded of that truth. Neither was there ever any believing Iew, who held, that they might be justified by the works of the Law without faith, neither any believing Gentiles, who thought that by their morall works they might be saved without faith. That question therefore the Apostle doth nowhere dispute. But whereas many of the believing Iewes being zealous of the Law, and many of the believing Gentiles being misse-led by the Iewes were perswaded, that they were to be justified not onely by faith in Christ, but also by the observation of the Law that is to say by a righteousness inherent in themselves, and to bee performed by themselves: The Apostle therefore sheweth, that the righteousness, whereby we are justified, is the righteousness of God,* and that neither Iewes nor Gentiles are justified by inherent righteousness which is prescribed in the Law, to which end he proveth at large in the three first chapters of the Epistle to the Romanes, that both Iewes and Gentiles were sinners, and therefore were not to be justified by inherent righteousness, which is the observation of the Law, but were to be justified freely by the grace of God through the redemption which is in Christ, by or through faith that is to say, by the righteousness of Christ both active and passive apprehended by faith. This righteousness of Christ is that righteousness of God by which we are justified which is revealed in the * Gospell as being the principall argument thereof, *Rom. 1. 17.* forso the Apostle saith, *y* that we are justified through the redemption that is in Christ: that wee are justified by his blood, *Rom. 5. 5.* reconciled to God by his death, *vers. 10.* and constituted or made just by his obedience, *Rom. 5. 19.* Of the scope of the Epistle to the Galatians I am shortly to speake. But *Bellarmino* in his whole disputation impudently perverteth the Apostles scope, as if the question, which he disputeth, were not this: Whether faith doe justify without workes, which every where he affirmatively concludeth; but whether workes doe justify without faith, which the Apostle never mentioned nor meant; though *Bellarmino* makes him to conclude it negatively, *viz.* that workes without faith doe not justify. And to this scope hee maketh the whole discourse of the Apostle to aime. By this Sophisticall trick *Bellarmino* seeketh to avoid the force of the Apostles arguments, as if he concluded not against them, we conclude that a man is justified by

* *Rom. 1. 16, 17.*
3. 21.

x *Rom. 3. 21.*

y *Rom. 3. 24.*

by faith without workes; but thus, wee conclude that a man is not justified by workes without faith, neither the Jewes by the workes of the Law, nor the Gentiles by their morall workes without faith as if with faith they did iustifie. And this he maketh to be the Apostles meaning, that workes done before or without faith doe not iustifie; but proceeding from faith, they doe iustifie: and so is not ashamed to make the Apostle to contradict himselfe. But the Apostle doth constantly teach, that a man is justified by faith without the workes of the Law; by faith, and not by workes, and maketh such an opposition betweene faith and workes in the question of justification, that if we bee justified by the one, we are not justified by the other: for if by faith, then of grace; and if of grace, then not by workes; or if by workes, then not of grace. It is therefore a most shamelesse and Antichristian perverting of the Apostles doctrine, to make him teach that workes proceeding from faith doe iustifie, and that we are justified both by faith and by workes: when hee plainly teacheth the contrary.

2 Rom. 4. 3, 4, 5.
16.
Rom. 11. 6.



CHAP. III.

Bellarmines answers to the forenamed places of Scripture refuted.

§. I.



Rom these three things thus premised, Bellarmine saith, it will bee easy to answer all those places which were alleged. And first to Rom. 3. 27. he shapeth an answer, unto which I have sufficiently replied before; saving that here hee addeth, that not all glorying is excluded, but only, that which ariseth from such workes as are only done by the strength of a mans owne freewill. And that hee proveth, because the

De iustif. l. 1.
c. 19. §. 62 bis.
His answer to
Rom. 3. 27.

Apostle saith, *Ubi est gloriatio tua, Where is thy boasting?* that is, that boasting whereby thou gloriest in thy selfe, and not in the Lord. Whereunto I reply: that the word *tua thine* is not in the originall. And if it were, yet that glorying whereby thou dost glory, though it bee in the Lord, though in the grace and favour of God, though in thy workes proceeding from grace, is thy glorying. As the Apostle saith, this is our glorying even the testimony of our conscience, &c. 2 Cor. 1. 12. and 1 Cor. 9. 15. it were better for me to dye, than that any man should make my glorying void. 1 Cor. 15. 31. By our rejoycing which I have in Christ Iesus our Lord.

§. II. The second testimony recited by Bellarmine, was from the example of Abraham, Rom. 4. For if Abraham, who was a most excellent precedent of faith and obedience, and is propounded as a patterne for

His answer to
the second testimony, Rom.
4. 2. from the
example of
Abraham.

LIB. 7.

for the matter and forme of justification, was not justified by his works, which proceeded from his faith; but notwithstanding that he abounded with workes of grace, hee was justified by faith without workes: then all the faithfull in like manner, though abounding with workes of grace proceeding from faith, are not justified by their workes of grace, but are justified by faith without workes: but the antecedent is evident by the testimony of the Apostle, therefore the consequent is a certaine truth.

Bellarmino answereth, that Abraham was justified by faith, not by workes going before faith, because they could not bee truly just, unlesse it were in respect of externall righteousness: and therefore if he had beene justified by them (which he could not have beene, unlesse they were truly just) hee should have had glory, but with men, not with God. But when we reply, that Abraham at that time, whereof the Apostle speaketh, that he was justified by faith and not by workes, and that righteousness was imputed unto him without workes, was a man regenerate excelling in the grace of faith and abounding in good workes which he wrought by faith: And therefore when hee denieth him to bee justified by workes, he plainly teacheth, that the faithfull are not justified by workes proceeding from faith, but although they abound with workes of grace proceeding from their faith, yet they are justified by faith without workes.

To this unanswerable argument taken from the example of *Abraham*, *Bellarmino* frameth two answeres, but such as men use to make when they are brought to a meere *non-plus*. First, he saith, that *Abraham* indeed at that time, whereof the Apostle speaketh, was regenerate, and through faith wrought many good workes: Notwithstanding the Apostle, when hee saith that hee was justified by faith and not by workes, doth not reject his workes wrought by faith; but affirmeth, that they were not wrought without faith, because if they had beene such, they would not have justified him. Therefore he excludeth the workes which *Abraham* might have wrought not by faith.

*Bellarmino's
first answer
refuted.*

§. III. Where *Bellarmino* first taketh that for granted, which the Apostle professedly disputeth against, and concludeth the contrary: namely that *Abraham* was justified by workes. As if the meaning of the Apostle, when he argueth, that *Abraham* was justified by faith without workes, had beene this; that he was justified by workes, but yet such, as were not without faith.

Secondly, he inverteth the question, and perverteth the disputation of the Apostle for the maintenance of his owne error. As if the question were not, whether faith doe justify without workes, which the Apostle affirmatively concludeth: but whether workes doe justify without faith: which question the Apostle doth not once mention, which I desire the readers to take notice of. For if the question which the Apostle disputeth, be not this, whether workes doe justify without faith; but this, whether faith doth justify without workes, then are the Papists evidently confuted by the disputation of the Apostle.

3. He supposeth that faithfull *Abraham* endued with abundant grace, might

might doe good workes without faith, and without grace: and that the Apostle excludeth such workes, not which *Abraham* did, but such as he might have done, but did not. For it is certaine that the faithfull, as when they sinne through infirmity, doing that evill, which they would not doe; may say with the Apostle *Rom. 7. 17.* Not I, but sinne that dwelleth in me: so when they performe any good worke they may say with the same Apostle, *1 Cor. 15. 10.* Not I, but the grace of God which is with me.

4. It is against sense to make the Apostle dispute that *Abraham* was not justified by such workes as he might have done, but did not: but more senselesse when he maketh the Apostle to dispute that *Abraham* was not justified by his sinnes. For how doth he prove that they who have faith may worke sometimes without faith? by two instances, as namely, first, *when they sinne.* As if the Apostle had said, though *Abraham* were a faithfull man, yet some workes he might doe not of faith, as namely when he sinned (for sinnes are not of faith) and by such workes hee was not justified. And the like is his second instance, *when they doe workes purely morall without relation to God, for such, if they be not of faith, are sins.* But these morall duties in the faithfull, because they are not workes of the flesh, must needs bee the fruits of the Spirit, *Gal. 5. 19. 21.* and although perhaps performed to men, yet are done in obedience to God.

5. Neither doth the Apostle distinguish betwixt *Abrahams* workes, as if hee were justified by some, and not by others; but in generall denieth him to have beene justified by any workes at all. And that hee proveth because his faith was imputed for righteousness. As if hee had said: to whom faith is imputed for righteousness, he is not justified by workes: to *Abraham* faith was imputed for righteousness, therefore *Abraham* was not justified by workes. The proposition is thus proved: to him that worketh, that is, to him that fulfilleth the Law, righteousness is not imputed or reckoned of Grace, but of debt. But to him that worketh not, that is, that doth not fulfill the Law, but beleeveth on him that justifieth a sinner (as all are and as hee acknowledgeth himselfe to be) who therefore can merit nothing but punishment, his faith is counted or imputed for righteousness.

6. By this example of *Abraham*, *Bellarmino* is notably confounded in two other respects.

§. IV. For first, whereas justification before God is but one, wherein the Lord by imputation of Christs righteousness to a beleiving sinner, doth absolve him from his sinnes, and also accepteth of him as righteous in Christ, not onely in the first moment of justification, wherein being a sinner in himselfe he was first constituted righteous in Christ: but also in the continuance of justification; wherein the beleever, being still a sinner in himselfe, is continued in the favour of God by the merits and intercession of Christ: and though a sinner in himselfe, yet beleiving in him, that justifieth a sinner, is made the righteousness of God in Christ. *Bellarmino* notwithstanding maketh two justifications,

Bellarmino
confounded in
two respects.
The first,

L 1 B. 7.

fifications, the first, wherein a sinner is made righteous by infusion of habituall righteousness; the second, when a just man maketh himselfe more just by the practise of actuall righteousness, that is to say, of good works (which two are degrees of sanctification, and not of justification) and faith, that the Apostle in the Epistle to the Romans speaketh only of the former, wherein workes going before faith are excluded from the act of justification. So that in Bellarmine's conceit, when the Apostle saith, that a man is justified by faith without workes, his meaning is, without workes going before justification. But what the Apostle speaketh of other men, hee affirmeth of faithfull Abraham, at what time he was a man regenerate, as Bellarmine confesseth, and abounded with good workes, which as the same Apostle testifieth, *Heb. 11. 8. &c.* he wrought by faith. And yet of him the Apostle saith, that he was justified by faith and not by workes; that the Lord imputed unto him righteousness without workes; that his justification or blessednesse consisted in the remission of his sinnes, and imputation of righteousness: and being a sinner in himselfe, as all mortall men are, hee was in Christ the promised seed made blessed through faith. By the example of Abraham therefore we learne first, that that distinction of justification is forged. For Abraham, as when hee first beleevd was justified by faith without workes: so afterwards, when hee abounded with good workes hee was justified by faith and not by workes. And undoubtedly if ever any man attained to the second justification which the Papists ascribe to workes, Abraham had it then, when the Apostle affirmeth that he was justified without workes. Secondly, that workes are excluded from justification, not onely those which goe before faith, but also those that follow, and are wrought by it.

The second respect.

§. V. The second respect: when Bellarmine endeavoureth to reconcile the seeming difference, betwene the Apostle Paul Rom. 3. & 4. and Saint James Chap. 2. hee saith, that Paul speaking of the first justification, saith, that a man is justified by faith without workes, namely going before justification: but Saint James speaking of the second justification, saith, that a man is justified by workes and not by faith onely.

But both the Apostles use the example of Abraham for the proofe of their assertion: Paul proving that a man is justified before God by faith without workes, demonstrateth his assertion by the example of Abraham; who, though hee were most fruitfull of good workes, yet he was justified by faith without workes. And as Abraham was justified, so are all the faithfull. Saint James, concluding that a man is justified, that is declared and knowne to be just by workes, and not by profession of faith onely; proveth also his assertion by the example of Abraham, who demonstrated his faith by his workes. By which though he were declared and knowne to be a just man, as Saint James saith; yet by them he was not justified before God, but by faith only, as Saint Paul teacheth. This example therefore of Abraham doth prove, that the Apostle Paul doth not speake of the first justification which is habituall, nor of workes onely going before justification; for Abraham was a man long before regenerate

nerated and justified, and his workes were such as hee wrought by faith. But that this is a false and counterfeite distinction of justification it may further be proved. For if this be true, that the Apostle excluding workes from justification, speaketh of the first justification, which they say is meere habituell, then the Apostle must bee thought to have taken all these paines to prove, that to habituell righteousness good workes doe not concurre, or that habituell righteousness is not actuall, which needeth no prooffe. And againe if onely workes going before grace be excluded from justification, then the Apostle must be thought to have laboured seriously to prove, that we are not justified by such workes, as are not good: which needeth no prooffe, for how should a man be justified by that which is not just? This example therefore of *Abraham* is as *Chrysostome* speaketh *ὑπερβολὴ νίκης τριφύτου*, abundant matter of much victory, wherein we may truly and seriously triumph.

§. VI. *Bellarmino* second answer is, that the Apostle speaketh with condition; if *Abraham* was justified by workes not proceeding from the grace of faith, as they thought who to their owne strength attributed righteousness: then surely he had glory, but not with God. And because it is evidens enough, that *Abraham* had glory even with God: thence hee gathereth, that hee was not justified by workes without faith, but by faith from which good workes truly proceed: hee should have said, by workes which proceed from faith, if he meant to contradict us: for we doe confesse, that he was justified by faith from which good workes did proceed; but withall we say, that he was justified by his faith and not by his workes.

But in this senselesse answer of *Bellarmino*, there are many absurdities: for first by incredible impudencie hee taketh for granted, that which the Apostle disputeth against, namely that *Abraham* was justified by workes, viz. such workes as proceeded from faith: secondly, hee perverteth the question, as if the Apostle disputed, that *Abraham* was not justified by workes without faith, or not proceeding from the grace of faith, as they forsooth thought, who to their owne strength attributed righteousness. As though either *Abraham* had any good workes which did not proceed from grace, or the Apostle would busie himselfe to prove that he was not justified by such as he had not, or as if the justitiaries among the Jewes did attribute righteousness to their owne strength, when the Pharisee himselfe, *Luk. 18. 11.* gave thanks to God for it, or as if they thought that *Abraham*'s righteousness proceeded from his naturall strength; when they knew, that God did chuse *Abraham*, and by his preventing grace called him out of *Ur* of the *Caldeans*, where ^b they served other gods. Thirdly, hee doth againe contradict the Apostle, in saying that *Abraham* had glory with God, which the Apostle plainly denieth: the word in the originall is *καυχώμενος*, which signifieth not glory, but glorying or boasting. If *Abraham*, saith the Apostle, was justified by workes, then had he wherof to glory or to boast: but he had no cause to glory or to boast before God. Fourthly, his contradicting of the Apostle maketh against himselfe. For if *Abraham* had bene justified by workes done without grace, hee had more cause to

Bellarmino's second answer refuted.

^a *Nebem* 9.7.

^b *Ios.* 24. 2.

L 1. 7.

c 1 Cor. 4. 7.

ds. excludi.

Merit confuted.

glory and that before God, than if his workes proceeded from grace. For in that case it might have beene said to him: what hast thou, which thou hast not received? And if thou hast received it, why dost thou glory or boast, as if thou hadst not received it? whereas therefore the Apostle denyeth, that *Abraham* had whereof to glory before God, he is to be understood, as speaking of his workes proceeding from grace, by which if *Abraham* had beene justified, he had whereof to glory, but not before God. But being justified by faith without workes, all matter of glorying was taken away. By what Law? of workes? No, but by the Law of Faith, *Rom. 3. 27.* For by grace we are justified and saved, not by workes, lest any man should boast, *Ephes. 2. 8, 9.* And that this contradiction maketh against himselfe, appeareth further by that which himselfe saith ^d in the same Chapter out of *Rom. 4. 4.* But unto him that worketh the reward is not imputed according to grace, but according to debt. Whence he proveth, that by workes which the Apostle excludeth from justification, he meaneth such workes, whereto not grace is given but wages rendred. And such are onely those, saith hee, which are wrought by the onely strength of free-will. For to the workes which are wrought by grace, that which is rendred is not simply merces wages, but it is also grace, yea grace rather than wages. If therefore *Abraham* had beene justified by workes done by the power of his owne free-will, and not by grace, hee might have gloried, that he had made God a debtour unto him. But to *Abraham* his faith was imputed unto righteousness, and therefore his reward was of grace and not of debt. For to him that worketh, that is, fulfilleth the Law of God, the wages is not reckoned of grace, but of debt, as being due *ratione pacti* in respect of the covenant, Doe this and thou shalt live. But to him that worketh not, that is, that fulfilleth not the Law, (which the Apostle maketh to have beene *Abrahams* case) but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness, *Rom. 4. 4, 5.*

§. VII. And this also confuteth the doctrine of the Papists concerning the merit of good workes proceeding from grace: unto which *Bellarmino* here saith the reward is not rendred as of debt, but onely to such as are wrought by strength of nature. But he and his fellowes, when they treat of merit, ascribe to workes of grace merit of condignity. In respect whereof the reward of eternall life is due unto them in justice, not onely in respect of Gods promise or covenant, but even in respect of the workes themselves. For every good worke proceeding from charity absolutely deserveth, as they teach, eternall life: inso much that heaven is no lesse due to the good workes of the faithfull, than hell to the sinnes of the wicked.

§. VIII. As to the example of *Abraham*, so to these three places, *Gal. 2. 16.* *Ephes. 2. 8, 9.* *Tit. 3. 5.* wherein all workes of all men are generally excluded from the act of justification, *Bellarmino* answereth that in them all those workes onely are excluded, which are done before faith. But we will speake of them severally.

And first to that *Gal. 2. 16.* *Bellarmino* saith, that in that Epistle there are

are two questions handled: the former speciall, whether the ceremonies of the Law doe belong to Christians, so that without them they cannot be saved. The other generall, whether by the Law and strength of Nature justification can happen to any man without grace and without the faith of Iesus Christ. Vnto both which the Apostle answereth negatively. And afterwards he saith, that the state of the Question in that Epistle is; whether workes doe iustifie without faith.

Whereunto I reply, that no such question is mentioned in that Epistle, nor the contrary concluded; as being altogether heterogeneous, and besides the purpose of the Apostle, which was to reclaim the Galathians from their error: who thought that besides faith the workes of the Law must concur to justification. For both the false teachers, who seduced them were Christians, who, lest they should suffer persecution for the Crosse of Christ, perswaded them to bee circumcised, Gal. 6. 12. and the Galathians themselves, who were seduced, did not cease to bee Christians, neither were they perswaded to renounce the faith of Christ, but were made to beleve, that unto their faith in Christ they were necessarily to joyne the workes of the Law, that by them both they might be justified. Against this assertion the Apostle disputeth directly, proving that a man is justified by faith, and not by the workes of the Law. But if he had disputed against the other, that workes without faith in Christ doe iustifie, or that workes done by the knowledge of the Law only by the strength of nature doe iustifie without faith in Christ; his disputation had beene to no purpose. For the Galathians and their Teachers would in their owne defence have answered, that they did not from justification exclude faith in Christ, (God forbid!) but did adde unto faith the observation of the Law, desiring (as the Papists now doe) to bee justified not by faith alone, but both by faith and workes together. And therefore as in the Epistle to the Romanes, so here, the question is not, whether wee bee justified by workes without faith in Christ (which assertion never any Christian held) but whether by faith without workes, which the Galathians and their teachers would have with faith to concur unto the act of justification. To which purpose call to minde the words in the very place alleadged. Wee saith the Apostle, speaking of himselfe and Saint Peter knowing that a man is not justified by the workes of the Law, but onely by the faith of Iesus Christ, even we have beleevd in Iesus Christ, that we might be justified by the faith of Christ, and not by the workes of the Law. For by the workes of the Law shall no flesh be justified. For if the faithfull, such as Peter and Paul, bee justified by faith, and not by workes: then are they justified without workes: Neither doe the workes of the faithfull concur unto their justification.

6. I X. But for all this *Bellarmine* will prove, that in the Epistle to the Galathians, the workes only done without faith are excluded from justification, by certaine consequences, which the Apostle inferreth, which, saith he, are most strong against workes done without faith but most weak against workes wrought by faith.

c. 11. 15. 5.

* See lib. 6. c. 3. §. 7. n. 2.

Bellarmines argument from the consequences in the epistle to the Galatians.

L I B. 7.

f 1 Tim. 1. 5.

That the con-
sequences
make against
justification by
works of grace.

g Heb. 11.

h Gen. 4. 9.

i Rom. 4. 11.

k 1 Cor. 5. 8.

That they are strong against the workes of nature, I doe confesse : but that they be weake against justification by workes of grace, they being equally strong against all, I doe deny. For the Apostle when in the question of justification hee excludeth workes, doth not distinguish of workes, whether proceeding from nature, or from grace, as if by the one wee were justified, and not by the other; but generally excludeth all even those, which are commanded in the Law of God, thereby meaning all inherent righteousness whatsoever, even charity it selfe which is the end of the Law, and proceedeth from faith unfained. For the Law is a perfect rule of all inherent righteousness, whencesoever it proceedeth. Neither are the Papists able to produce any one place of Scripture, wherein the Apostle, either affirmeth, that wee are justified by workes proceeding from grace; or propoundeth this question to be disputed, whether workes doe justify without faith: but even whether faith doth justify without workes; alwaies concluding the affirmative, that wee are justified by faith without workes; thereby, teaching, that workes doe justify before God, neither without faith, nor yet with it.

§. X. For the better understanding of this needfull point worthy to be insisted upon, and for the satisfying of *Bellarmines* objections, wherein hee pleaseth himselfe; wee are to take notice, that there are two wayes to life eternall, which God hath propounded to man: the one in the state of innocencie: the other, after his fall. The former, was the covenant of workes, or of inherent righteousness to be performed by himselfe; the Sacrament whereof was the Tree of life. But when man had broken this covenant and was fallen from the state of integrity, into the state of disobedience and corruption, it being now not possible that he should be justified or saved by inherent righteousness, according to the covenant of workes: the Lord therefore in his infinite mercie and love of mankind made with man, being now a sinner, the covenant of grace in the promised seed; that whosoever truly beleeveth in him (though in himselfe a sinner, as since the fall all are) should be justified and saved by his righteousness. The faith in this covenant concerning the justification of sinners and salvation by Christ, was professed from the beginning after the promise was once made, by all the Patriarches and ancient beleivers, who had testimony that they pleased God, g and by faith in the Messias wrought those things which were pleasing to God, which without faith in Christ they could not have done. And it was represented and figured in the sacrifices, which were types and figures of Christs sacrifice, even from the h beginning. And the same was after wards confirmed by Sacraments: viz. Circumcision which was ordained to be a scale i of that righteousness which is by faith: and the pasche, which was a type of Christ our pasche, k who is immolated for us; and prefigured by the propitiatory, which covered the Arke, in which were the two tables of the Law; by the Scape-goate, which did beare away the sinnes of the people, by the high Priest, who was a type of Christ in many respects; but most plainly by the

the brazen ¹ Serpent, &c. But lest men should either through ignorance, or pride neglect the benefit of the Messias, and consequently their owne salvation, which is the common corruption of all naturall men; it pleased the Lord to renew the covenant of workes, by publishing the Morall Law: nor with purpose that any should by the obedience thereof be justified or saved which *Bellarmino* himselfe^m confesseth: but partly that to naturall and unregenerate men it should bee a Schoolemaster unto Christ, discovering unto them their owne damnable estate in themselves, both in respect of their sinnes, and of the curse belonging unto them for the same, that so they might be forced to seeke for salvation out of themselves in Christ: and partly, that to men regenerated and justified it should bee a rule whereby to frame their lives, and as it were a counsellour and a guide to direct them in the way, which God hath appointed them to walke in towards our country in heaven.

§. XI. Those therefore which looked to be justified by the observation of the Law, as the Galatians were taught by their false teachers, were in a pernicious error: both because none can bee justified by the obedience of the Law, all men without exception being sinners, and subject to the curse: and also because there is such an opposition betwene these two covenants in the matter of justification, that to bee justified according to the Covenant of workes by inherent righteousness, is a disanulling of the covenant of grace: which cannot bee disanulled in it selfe, though to him that seeketh to be justified by works, it is made void, as the Apostle proveth, *Gal. 3.* and therefore with him I say, ⁿ that if justification be by the works of the Law whatsoever, then the covenant of grace is disanulled and made void, then is the promise made of none effect, then Christ died in vaine, *Gal. 3. 21.* then is the inherent no more of promise, *Gal. 3. 18.* but faith is made void, and the promise made of none effect, *Rom. 4. 14.* then men are made debtours to the whole Law, and consequently Christ is become of none effect to them. And finally, they that seeke to be justified by the Law are fallen from grace, *Gal. 5. 2, 3, 4.* according to all the consequences alleaged by *Bellarmino*. From when I argue thus,

To them that are debtours to the whole Law, Christ is become of none effect, to them the covenant of grace is disanulled, and the promise made of none effect, &c.

They that seeke to be justified by the workes of the Law, that is, by righteousness inherent whatsoever, whether before or after grace are debtours to the whole Law.

Therefore to them that seeke to bee justified by righteousness inherent, Christ is become of none effect, &c.

The proposition is thus proved: Those that are debtors to the whole Law are subject to a double yoke of most miserable bondage opposite to the liberty of justification: the former, in that they are to be subject to the fearefull curse of the Law, if at any time they transgresse it, though in the least degree, as wee doe very often, and sometimes in an high degree: the other, to be excluded from justification, if they doe not totally

C. A. P. 3.
1 Iob. 3. 14, 15.

m De justif. l. 4.
c. 4. differ. 6. Lex
Mosis non erat
data, ut iustifi-
caret, sed ut
morbum osten-
deret, & ad qua-
rendum medi-
cum excitaret.

All the conse-
quences allea-
ged by *Bellar-
mino* are strong
against justifi-
cation by works
of grace.

n Gal. 3. 17, 18.

LIB. 7.

o Gal 3. 10.

Christ hath not
merited for us
that we should
be justified by
our owne right-
eousnesse, or
saved by our
owne merits,

tally perfectly and perpetually fulfill it, which by reason of the flesh is utterly impossible to us. Now Christ came to free us from this double bondage of the Law, himselfe being made a curse for us, and performing all righteousness in our behalfe, that by the imputation of his sufferings and of his obedience, wee might not onely bee freed from the curse, but also bee entituled to the Kingdome of heaven. And therefore to him that remaineth under this double yoke of bondage, Christ profiteth nothing. I come to the assumption: those that seeke to bee justified by the workes of the Law, that is, by righteousness inherent, are debtours to the whole Law; for neither are they free from the curse, if they breake it, as all doe. And therefore the Apostle concludeth o them who are of workes, that is, who seeke justification by righteousness inherent, are under the curse. Neither can they be justified, unlesse they perfectly keepe it. Therefore they, who seeke to be justified by the workes of the Law, that is by inherent righteousness whatsoever, whether going before, or following grace, to them Christ is become of none effect, to them he dyed in vaine, to them the covenant of grace is disannulled, to them the promise is of none effect, &c. So that whether you conceive of workes as going before, or following grace, the consequences of the Apostle are one and the same.

§. XII. Indeed if the popish doctrine were true, that Christ hath merited for us the infusion of that righteousness by which we are justified, as hee hath done that by which wee are sanctified, and that hee hath merited for our workes to make them meritorious of eternall life: then those consequences would not be so strong against the workes of grace, as of nature. But the Scriptures teach us, that Christ doth justify and save us, by his blood and by his obedience, that is by his owne personall righteousness and merits, and not by any satisfaction of ours purchased by him, nor by any merit of ours by him made meritorious. For if his satisfaction and merits for us be full and perfect, what need we to patch to them the ragges of our owne satisfactions and merits? But if that were the end why Christ died for us, that wee by his merits should obtaine both inherent justice whereby we should be justified, and also merits of our owne whereby we should be saved, as the Papists teach: then, either that righteousness and those workes which wee have by grace, are sufficient to justify and to save us, or else Christ died in vaine for us. But neither is that inherent righteousness, which we have from Christ sufficient to justify us, nor those good workes of grace which wee performe sufficient to merit eternall life, as I have in this treatise abundantly proved; neither did Christ dye in vaine, for that to imagine were blasphemy. Therefore that was not the end why Christ our Saviour died for us, I say againe, if Christ dyed to this end, that he might merit grace for us, whereby we might in our owne persons satisfie the Law, and so be justified thereby; then he merited not onely that we should perfectly and perpetually without any omission or intermission in all our life fulfill the Law, and be alwayes and altogether without sinne, which by reason of our sinfulness is utterly impossible, wee having beene sinners from

from the wombe, yea in the wombe: but also that wee should in our owne persons satisfie the penalty, which cannot be done but by punishment eternall, or that which is equivalent, for where hath beene guilt of sinne, as in all hath beene, there the Law cannot be satisfied without the punishment threatned in the Law. And therefore if this were the end of Christs death, it must be confessed, that he died in vaine: but this consequent is Blasphemous, and therefore the antecedent is Antichristian.

§. XIII. To the fourth place which is *Ephesians 2. 8, 9.* *Bellarmino* vouchsafeth no severall answer, but sleights it over with that common answer, *that it excludeth onely workes done before faith.*

But this place ought not so to bee sleighted. For it doth *ex professo* teach, that salvation and all the degrees thereof, as namely justification, are to bee ascribed wholly to the grace of God in Christ through faith, and not to any workes or deserts of ours whether going before or following justification. For first, it may seeme needlesse, that the Apostle should tell the *Ephesians*, whom before in the same Chapter hee had convicted to have beene before their conversion children of wrath as all are by nature, dead in sinne, bondslaves of Satan, living according to the course of this world in all manner of sinne, untill God in his abundant mercies in Christ (by whose grace they were saved) quickned them together with Christ: that hee I say should tell them, that they were not justified by the workes which they had wrought before their conversion. Secondly, when the Apostle saith, you are saved by grace and not by workes, will they say hee excludeth onely workes going before salvation? why then hee excludeth all. And that distinction with which *Bellarmino* contenteth himselfe, as a sufficient answer, cannot be fitted to this place. If it be said, that the Apostle by Salvation meaneth justification. I confesse that among the degrees of Salvation hee doth specially meane justification, whereby we receive the right to our inheritance, and are intitled to the kingdome of heaven, and saved in hope. But from hence it is inevitably proved, that by what wee are justified, we are saved; and by what we are saved we are justified. But we are saved, as the Apostle here saith, by the free grace of God through faith, not of any workes of ours whatsoever, or whensoever performed: therefore in the like manner we are justified. What then? will you say, if we bee neither justified by good workes nor saved for them, are they therefore to bee neglected? I answer in the third place, that good workes, though they be excluded from the act of justification, or merit of salvation: yet they are not excluded from the conversation of the faithfull, but are therein required, as necessary fruits of our regeneration and consequents of our justification, as also being the way, wherein wee are to walke towards our glorification. As the Apostle sheweth in the next words, *vers. 10.* for wee are, saith he, Gods workmanship created in Christ Iesus unto good workes, which God hath preordained, not that wee should bee justified by them, or saved for them, but that wee should walke in them, as the way to eternall life: where we are to ob-

serve

His answer to
Ephes. 2. 8, 9.

P. Tit. 3. 7.

LIB. 7.

serve, that those words being a prevention of a secret objection, viz. if wee be not justified by good workes nor saved for them, are they therefore to be neglected? No; saith the Apostle, they that are justified are the workmanship of God created unto good workes, which God hath prepared, that we being justified and regenerated should walke in them. And therefore the Apostle speaketh manifestly not of workes going before grace, but of such good workes as are consequents of our justification, and fruits of our regeneration, wherein we being regenerated and justified are to walke, as in the way, to our glorification.

§. XIV. The next place, viz. Tit. 3. 5. which is like to the former, Bellarmine shifeth off with the like common answer, *that it speaketh of workes going before faith*. But hee may not carry it so. For the Apostle having (as hee had done, Eph. 2.) signified, that all of us before our conversion lived in all manner of sinne: But after that the kindeesse and love of God our Saviour to man appeared: not by the workes of righteousness which wee have done, but according to his mercie hee saved us, &c. Where as in the former place he useth the phrase of *saving*, unto which, as I said, Bellarmine's distinction cannot bee fitted. And secondly, the workes which he excludeth, hee doth expressly call the workes of righteousness: which terme cannot agree to the workes of such men as the Apostle describeth *vers. 3.* and such are all men unregenerate.

§. XV. The sixth and last testimony whereunto Bellarmine answereth is, Phil. 3. 8, 9. Where the Apostle in the question of justification renouncing his owne inherent righteousness, which not onely hee had in his Pharisaisme, but which then hee had according to the Law, desireth to bee found in Christ, having that righteousness, which is through the faith of Christ. Bellarmine answereth, according to his distinction formerly used; that *by the righteousness which is of the Law are meant workes done through the knowledge of the Law by the onely strength of nature*: which I have before confuted. Neither would Paul make any question of his justification by his workes done before his conversion. For before his conversion, notwithstanding his Pharisaicall profession of righteousness, hee doth confesse, that he was a blasphemer and injurious, and of all sinners the chiefe *1 Tim. 1. 13, 15*. And whereas Chemnitius objecteth that Paul rejecteth, not onely his workes before his conversion, which he signifieth speaking in the time past, *ver. 7.* (but what things were gaine unto me I counted losse for Christ but also the workes of his present condition, which hee noteth, speaking in the present tence, and using particles of amplification *etiam, etiam, yea, doublelesse*, and I doe count all things but losse, &c. As if he should have said, *ay*, more than that, I even now doe count all things as losse, — and I doe count all but as dung, &c. Bellarmine answereth, *that as the Apostle in the beginning of his conversion had counted them losse, so hee did still*. But if the Apostle had spoken of the same workes, whereof he spake *ver. 7.* the amplification used *vers. 8.* would have been but an idle repetition, and the exposition which we give, was long since delivered by *Cyprianus*. The Apostle, saith hee, having said, these things: *nam* I counted losse for Christ

His answer to
Phil. 3. 8, 9.

p In locum

Christ, he saith, *deus est in seipsum* yea, that which is more I doe count all things losse, *et in seipsum* he said all, both past long since and also present.

¶ *XVI.* But here *Bellarminus* thinketh he hath *Cheremnius* at a great advantage, as if hee had spoken blasphemy, for saying that the Apostle collected his works done after his calling (which were the fruits of the Spirit, and for which hee expected reward) *Tinctorum* even a Crane of righteousness, &c. *Inductum* Whereunto I reply: in the question of sanctification wee are bound by esteeming of good works, but in the question of justification, they shall be considered as the manure, by which wee stand justified before God, by which we are both freed from sin, and entituled to heaven: if assuredly that be in them for our justification before God, then, seeme they never so glorious, they are to bee esteemed as things of no worth, & yet losse: And in the like cause, as hath bene shewed, the godly have compared their most righteous works to menstruous clouts: And in this sense *Cheremnius* speaketh, that the Apostle *quod attinet ad iustitiam* justificationis did thus speake of his workes done after his renovation. *Nullus* saith he, *si fiduciam iustitie coram Deo ad vitam eternam illis operibus assuetis pronunciat ille esse stercorea & detrimenta*, But if the word *stercorea* translated by the vulgar Latine *stercora* offend *Bellarminus*, hee may translate *quisquiliis*, as *Hierome* doth meaning thereby things of no value, such things as use to be cast to Dogges, or Swine, according to the notation of the word. For as *Suidas* saith *maius est canis, et canis est id, quod canes comunt* Or as others, *id est, id, quod canes comunt* that which is cast to swine. And from hence is the verbe *stercorea* which signifieth to bee rejected as a thing of no worth. *Chrysostome* and *Theophylact* upon the place, by *stercorea* understand *excrementa* chaffe. *Phatius*, *id est, id, quod canes comunt* straw or stubble. But *Hesychius* expoundeth it by *stercorea* dung. I conclude, as *Bellarminus* doth against *Cheremnius*, *Has nunc Bellarminus & queratur &c.* Let him complain that wee are enemies to good workes, because in the question of justification, when men trust to them to bee justified before God by them, and so make Idols of them, which the holy Ghost calleth *Deos stercoreos*; wee esteeme them not onely as things of no valew but also as losse.

¶ *XVII.* To these testimonies I added others out of the same Chapters or Epistles, no lesse pregnant than these, unto which more might bee adjoynded, as *Rom. 3. 24.* being justified freely by his grace, which text affordeth two arguments, from the words *gratis* and *gratia*. From the former I argue thus:

Those that are justified freely (*gratis*) are justified without workes.

All the faithfull are justified *gratis*, freely.

Therefore all the faithfull are justified without workes.

The assumption is proved out of the text. The proposition, because the word *gratis* is so expounded by all sorts of Writers, both old and new, both Protestants and papists, *gratis*, *id est, sine operibus, sine meritis*, as I have shewed heretofore. *Gratis*, saith *Ambrose*, *quia nihil operantis, nec*

q. 2. c. 4. 8.
Exam. concil. Triad. part. 2. de iustif. pag. 135.

Advers. Pelag. l. 2. omnia pro Christo ducit quisquiliis. c. 1. Scapula.

Hesychius.

Gillulum. Deut. 29. 17. Ezek. 22. 3.
His answer to *Rom. 3. 24.*

x. Lib. 3. de gratia.

LIB. 7.

y De justif. l. 1.
cap. 21.

z Sess. 6. cap. 8.

nec vicem reddentes, sola fide justificati sunt dono Dei, by which words hee excludeth all workes, as well following after, as going before. *Oecumenius* *ἀπολὺν, οὐτ' ἔστιν ἀπὸ τοῦ κατὰ τὸν νόμον σωθῆναι*. thou art saved freely without any good workes of thine, which words exclude all merits, as well from salvation, as from justification. And so doe those words of the Apostle, *Ephes. 2.8,9. Tit. 3.5.* To avoid this evident truth y *Bellarminus* maketh a twofold distinction. First, that the word *gratis* may bee understood, as opposed to merits of condignity, going before justification: and so it excludeth not the dispositions and preparations, which the Papists teach goe before justification which according to their doctrine, are but merits of congruity. But it is evident, that not onely merits of condignity, but all merit whatsoever, yea and all respect of our owne worthinesse and well doing is excluded: so that *gratis* is as much as without any cause in us, or any desert of ours, or worthiness in our selves. And thus the councill of Trent: it selfe expoundeth this word. We are therefore said to be justified *gratis* freely, because none of those things which goe before justification, whether faith for workes, deserve the grace of justification: for if it be grace, then is it not of workes: for if it were of workes, then grace were not grace, as the same Apostle saith. Secondly, saith he, *it may bee understood as opposed to our owne merits or good workes done without grace, for those that proceed from grace, are not opposed to grace, and therefore not excluded.*

Whereunto I reply: we cannot have any good thing but by gift from God: and what good thing we have from God, that is called ours, as our faith, our Charity, our Hope, our good workes. Neither can wee without grace merit any thing but punishment. It is therefore absurd to understand the Apostle as excluding merits without grace, when as if we should doe all that is commanded (which cannot be done without grace) we must confesse that we deserve not so much as thanks, because we have done but what was our duty to doe. Neither can wee bee said to be justified *gratis* if there be any meritorious cause of justification in our selves, though received from God. In regard of our selves indeed wee are justified *gratis*: but it is not *gratis* in nor without paying a great price in respect of Christ. And therefore to those words justified freely by his grace, is added, through the redemption which is in or by Christ. By the word *gratis* therefore the Apostle signifieth that in us there is no materiall cause, no merit of justification, but onely in Christ. And where he saith that grace cannot bee opposed to grace: I say it may, as in that opposition which is of relatives: as of the cause and the effect. For the effect cannot be the cause of its owne cause, and therefore workes which are the fruits and effects of justification cannot bee the causes thereof.

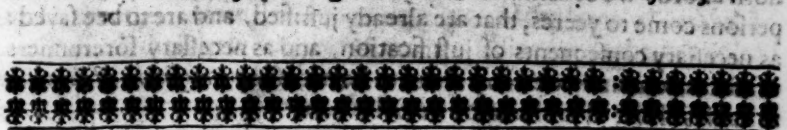
The other argument is from the word *grace*. For if our justification be of grace, then not of workes, as the Apostle teacheth, *Rom. 11.6.* and if of workes then not of grace. So *Ephes. 2.8,9.* you are saved by grace not of workes. For to him that worketh, the reward, that is, justification or salvation is not impured of grace, but it is rendered as of debt, but

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to him that worketh not, but onely beleeveth in him: that justifieth the ungodly, his faith is imputed, namely of grace, to righteousness, Rom. 4. 4. 5. Even as David also describeth the blessednesse of the man, unto whom God imputeth righteousness without works, verse 6.



CHAP. IV.

Bellarmines arguments proving the necessity of good works: and first, from the difference betweene the Law and the Gospell: Secondly, from the Doctrine of Christian liberty.

§. I.



OW I come to Bellarmines arguments concerning good works: which, when he should prove they concur to justification as causes thereof; hee proveth them to be consequents thereof, rather than causes. And having little to say to the question it selfe, he intermingleth many impertinent discourses. Impertinent I say to the question, though not to his purpose: which was to calumniate us, as though we held all those assertions, which he laboureth to confute.

In his fourth booke therefore, which is *de iustitia operum*, he propoundeth two maine questions to be disputed, unto which divers others are coincident. The former, concerning the necessity of good works; the other, concerning the truth of them. As if we, either denied that good works are necessary or that they are truly good. To the former, hee referreth three questions: the first, whether the faithfull are bound to keepe the Law of God: as though wee taught, they were not: the second concerning the difference betweene the Law and the Gospell, as if we taught that the difference standeth in this, that by the Law good works are necessary, by the Gospell not. The third concerning Christian liberty: as though we taught, that the faithfull in their conscience and before God, are subject to no Law.

Concerning the truth of the righteousness of good works, after hee hath disputed the question, whether the Law be possible, whether the workes of the righteous bee sinnes: he commeth at length to handle the controversie it selfe, whether good workes doe justifie or not. Concerning the former questions, it shall suffice to shew, what our tenet is in every of them; and to defend our assertions against his cavils, so farre as concerneth this present controversie of justification by workes, passing by the rest as impertinent. As touching therefore the first principall question which concerneth the necessity of good works:

Bellarmines
justif. l. 4.

Bellarmines
Method.

L 1 s. 7.

He proveth
workes neces-
sary, not to iu-
stification, but
to salvation.

a Rom. 10. 10.
b Heb. 12. 14.
c Heb. 10. 36.
d Matth. 10. 32.
e 24. 13.

c De justif. l. 4.
cap. 2.

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rence between
the Law and
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the Reader will beare me witnes by that which before I have delivered, that we hold good workes necessary in many respects, and that we urge the necessity of them by better arguments than the Romish doctrine doth afford: we confesse, that they are necessary, *necessitate praesentia* for persons come to yeeres, that are already justified, and are to bee saved: as necessary consequents of justification, and as necessary forerunners of Salvation onely we deny them to be necessary *necessitate efficiencia*, as causes either of justification or Salvation.

§. II. That good workes are necessary to Salvation (which we deny not) *Bellarmino* greatly busied himselfe to prove: but that they are necessary to justification, as causes thereof, (which is the question betweene us) for ought that I can discern, he goes not about to prove in his whole discourse of the necessity of good workes, wherein he spendeth nine Chapters. For after he had in the first Chapter calumniated us, as if wee denied good workes to bee necessary to Salvation: in the Chapters following hee proveth they bee necessary, because as hee propoundeth his proofes in the Argument of his booke, we are bound to keepe the Law of God. And that he proveth by discussing the other two questions concerning the difference betwixt the Law and the Gospell, and concerning Christian liberty. But by these arguments *Bellarmino* neither proveth his owne assertion, nor disproveth ours. His assertion is, that good workes doe concur unto justification as a cause thereof, which we deny. He argueth they be causes: why? because they are necessary. As if every thing that is necessary were a cause. But whereto are they necessary? to salvation, saith *Bellarmino*. Why, but the question is of justification. Now many things are required to salvation, which doe not concur to justification, as namely ^a confession, ^b holiness of life, ^c patience, ^d perseverance, &c. which, though they goe before salvation; yet they follow after justification; and therefore cannot be causes thereof. In all this discourse therefore *Bellarmino* is farre from concluding the point in question.

Notwithstanding it will not be unprofitable: if I shall make a short excursion to follow him in his discourse, but not to answer every particular, which is not worth the answering. That therefore he may confute our most pernicious error as he calleth it, ^e he saith he will prove three things: first, that in the Gospell is contained the doctrine of workes and diverse Lawes, and that the promises thereof require the condition of fulfilling the Law: Secondly, that the just are not free from the observation of the Law of God: Thirdly, that good workes are simply necessary to Salvation.

§. III. His intent in the first is to disprove that difference, which we make betweene the Law and the Gospell: from whence he had collected in the former Chapter, that we deny the necessity of good works. The difference was this: That the Law propoundeth justification and salvation upon the condition of our fulfilling the whole Law. But the Gospell promiseth justification and salvation upon the condition of faith only; excluding workes as the causes, by which we are justified, or for which we be saved: which difference if it be true, as it is most true, plainly

plainly proveth justification by faith only, and disproveth justification by workes.

For the better understanding whereof, wee are to distinguish the termes both of the *Law* and *Gospell*: which are used sometimes more largely, sometimes more strictly and properly. More largely *Tborah* the *Law* signifieth the whole doctrine of the old Testament, whether written and contained in the bookes of *Moses*, the *Prophets* and the *Psalmes*; or Preached. Written; thus it is said to have beene written in the *Law*, *Iob. 10. 34.* which is written, *Psalme. 81. 6.* so *Iob. 12. 34.* which is written *Psalme, 110. 4.* so *Iob. 15. 25.* which is written *Psalme. 35. 19.* The *Law* saith those things, *Rom. 3. 19.* which are cited out of the *Psalmes*, and out of the Prophet *Esay, vers. 10, 11, 12.* Thus *1 Cor. 14. 21.* out of *Esay. 28. 11.* thus *Gal. 4. 21.* out of *Gen. 21. 10.* And thus by the *Law* in many places is understood the whole doctrine of God contained in the Scriptures of the old testament, and is often used in the same sense promiscuously with Gods word; infomuch that the *Septuagints* sometime translate *Dabar* ^h which signifieth the word, by *Preached*, as *Esay. 30. 9, 10.* *Psalme. 78. 1.* *Ier. 18. 18.* *Prov. 28. 9.* & *29. 18.*

In this large sense the Evangelicall promises made in the old testament are contained in the *Law*, though properly belonging to the *Gospell*, as ⁱ *BeUarmine* confesseth: the promises of remission of sinnes though they be in the *Prophets*, they doe not belong to the *Law*, but to the *Gospell*. And so the covenant of grace it selfe, which the Lord made with ^k *Abraham*, in making whereof he is said. *Gal. 3. 8.* to have preached before the *Gospell* to *Abraham*. Of the Doctrine of the *Gospell* (which was to begin at *Ierusalem*, *Luk. 24. 47.*) it is said *Esay. 2. 3. & Mic. 4. 2.* out of *Sion* the *Law* shall goe forth. So more largely the *Gospell* is taken for the whole Doctrine of the new Testament, whether written by the Apostles and Evangelists, or preached *Mark. 13. 10.* *Rom. 10. 16.* *Gal. 2. 5, 14.* *Ephes. 6. 19.* *Col. 1. 5.* *Phil. 1. 27.* *2 Thes. 1. 8.* Thus the histories of the life and death of *CHRIST* are called *Gospels*, *Mark. 1. 1.* *Mat. 26. 13.*

Preached, *Rom. 2. 16.* & *16. 25.* *1 Cor. 4. 15.* & *9. 18.* *Gal. 2. 7.* *1 Thes. 1. 5.* & *2. 4.* *2 Thes. 2. 14.* *2 Tim. 2. 8.* In respect of this large sense it is truly said, that the Precepts, Promises, and Comminations of the *Law* are contained in the *Gospell*.

§. IV- More strictly and properly the *Law* signifieth the Covenant of workes, which is also called the *Law* of workes, *Rom. 3. 27.* which upon condition of perfect and perpetuall obedience promisseth justification and salvation to the observers thereof, *Rom. 10. 5.* *Gal. 3. 12.* *Levit. 18. 5.* *Ezek. 20. 11.* *Act. 13. 38.* *Rom. 3. 20, 28.*

Likewise ^l *the Gospell* which importeth ¹ good tydings signifieth more strictly and properly the Covenant of Grace, which is also called the *Law* of faith, *Rom. 3. 27.* and the word of faith, *Rom. 10. 8.* which freely promisseth justification, and right of salvation to all that beleeve in *Christ*, *Iob. 3. 15, 16, 36.* & *6. 47.* & *11. 25.* & *20. 31.* *Act. 16. 31.* *Rom. 3. 24.* *10. 6, 9.* *Eph. 2. 8, 9.* *Tit. 3. 5.* *1 Iob. 5, 13.* This doctrine of God

The accepti-
ons of the
words *Law*, and
Gospell, either
in a large or
strict sense.

f *Psalme. 1. 2.*
e 19. 7.
Psalme. 119. 18,
72. 142.
Mic. 4. 2.
Esay. 2. 3.
h *Psal. 119. 57,*
104.

i *De iustif. 14.*
c. 2. §. probatur
quarto.

k *Gen. 22. 18.*

The strict signi-
fication of the
Law and the
Gospell.

l *Luk. 2. 10.*
Rom. 10. 15.

L 18. 7.

concerning Salvation by Christ through faith, which properly is the Gospell, *Luk. 4. 18. Matth. 11. 5. Rom. 1. 16, 17. Act. 15. 7. Gal. 1. 6. & 3. 8. Act. 10. 36.* is called the Gospell of grace, *Act. 20. 24.* the word of reconciliation, *2 Cor. 5. 18.* the Gospell of peace, *Ephes. 6. 15.* the Gospell of salvation, *Ephes. 1. 13.* the Gospell of glory, *1 Tim. 1. 11.* the Gospell of the glory of Christ, that is the glorious Gospell of Christ, *2 Cor. 4. 4.* the Gospell of the Kingdome, *Matth. 4. 13. & 24. 13.* This doctrine teacheth us, that our gracious God out of his meere grace having elected his children in Christ before all times, did in the fulnesse of time send downe his Sonne to save us: and that the benefit of the Messias might be applyed unto us, vouchsafeth unto us the Gospell of grace, by which according to the purpose of his grace given unto us in Christ before all secular times, ^m he calleth us working in us the grace of faith: being endued with faith hee imputeth unto us the righteousness and merits of Christ, making us partakers of redemption, reconciliation, justification, and adoption, and so freeing us from hell: and from all the enemies of our salvation, hee entitleth us unto the kingdome of heaven. And that wee may be fitted and prepared for his Kingdome into which no unholy thing may enter, *Apo. 21. 27.* hee hath promised to them that beleve, that being redeemed, reconciled, justified, adopted, and so entituled to the kingdome of heaven, hee will give them grace to worship him without feare in holinesse and righteousness before him all the dayes of our life, that is, in the voluntary, upright, and constant obedience of his Law. *Luk. 1. 73, 74, 75.*

m 2 Tim. 19.

n Rom. 6. 22.

It is true, that the things which God in this Covenant of grace hath promised to give, as namely faith and new obedience, are also required of us *Deo dante quod jubet*, God giving to us what he requireth of us: the one, as the antecedent condition whereby we are entituled or have right to his kingdome, being saved in hope: the other as the consequent and fruit ⁿ of the former, whereby we being entituled to Gods kingdome, are prepared and fitted for it: without which, though none who are *adulti* are saved, *Heb. 12. 14.* yet none are saved by it, or for it; it being the way to the kingdome, but not the cause of it, nor the title that we have unto it: and therefore necessary, as I have said *necessitate presentie*, as *causa sine qua non*, but not *necessitate efficientie* as any true or proper cause thereof.

His disproofe of
the difference
which we as-
signe.

§. V. These things thus premised, it will be easy to answer *Bellarmines* arguments taken from the difference betweene the Law and the Gospell to prove the necessity of good workes. And they are two: the former disproving the supposed false difference, the other proving the pretended true. As touching the former: having first propounded an idle distinction of the divers acceptions of the word *Gospell*, that it signifieth either the doctrine which Christ and his Apostles taught, or the grace of the new Testament, which is the quickning Spirit, or the efficacie of the holy Ghost working in the hearts of the elect, or the Law written in the heart, (which I therefore call idle, because as soone as he hath propounded it, he confesseth, that the word Gospell in the Scripture doth

doth never signifie any other, but the Doctrine) hee proveth, *that in the Gospell is contained the Doctrine of good workes, and divers Lawes, divers comminations and divers promises made upon condition of good workes.*

All which we doe confesse to be true as the word Gospell is taken in the larger sence. But as those promises and Doctrine of grace contained in the Bookes of the old Testament, did not belong to the Law properly which is the covenant of works, but to the Gospell which is the covenant of grace: so in the books of the new Testament, divers precepts, comminations and promises are contained, which belong not properly to the Gospell, which is the covenant of grace and Law of Faith, but to the Law of works. For even as the Preachers of the Gospell at this day, doe in their preaching intermingle many things appertaining to the Law either for the preparing of their auditours, who are not yet justified, by the terrour of the Law; or for directing those that doe beleve, to lead their life according to the rule of the Law: Even so our Saviour Christ, and his Apostles in their doctrine intermixed legall precepts, legall promises and threatnings, as the necessity of their auditours required. But upon all this being granted, what will he inferre? he saith in the title of this Chapter (though in the Chapter it selfe he doth not expresse it) that from hence is proved the necessity of good workes; which we deny not. So pertinent a disputer is this great Master of controversies.

§. VI. And forasmuch as the promise of eternall life, as of a reward, made to our obedience, is the principall ground, whereon the Papists build their Antiechristian doctrine of the efficiencie and merit of good workes, I will endeavour to cleare this point. We are therefore to understand, that eternall life is vouchsafed to the faithfull in three respects. First, as the free gift of God without respect of any worthinesse in us. Secondly, as our inheritance purchased by Christ. Thirdly, as a free reward promised and given to our obedience. In the first respect, our salvation and all the degrees thereof, is wholly to be ascribed to the gracious favor of God in Christ. In the second, to the mercy of God and merit of Christ. In the third to the mercies of God redoubled and multiplied upon us, and not to any desert of ours. For as touching the first, God before the foundation of the world was laid, of his free grace Elected us in Christ, ° graciously accepting of us in his beloved without respect of any goodnesse in us; whom, when he foresaw fallen into the state of perdition, *ex massa perditæ humani generis* did chuse us in Christ, in him, and by him to be justified and saved. And as out of his undeserved love he did chuse us; so by the same grace, whom he hath elected, he hath called; whom hee hath called, he hath justified; whom hee hath justified, hee hath sanctified; and whom hee hath called, justified, and sanctified, he hath glorified, according to the purpose of his grace given unto us in Christ before the world began. As therefore all the degrees of salvation are wholly to be ascribed to the grace, that is, the gracious favour of God in Christ, (for by his grace we were elected, called, justified, regenerated and sanctified) so also by his grace wee are saved and not of works. For although eternall death be the wages deserved by sin:

Whether the promise of Salvation made to our obedience doe prove the merit of good workes.

Eternall life three waies promised: first, as a free gift,

° Ephe. 1. 6.

p Rom. 8. 30.
10. 13, 14.
2 Thef. 2. 13, 14.

q 2 Tim. 1. 9.

r Ephe. 2. 8, 9.

L 11. 7.

[Gen. 22. 18.

2. As our inheritance.

1 Epb. 2. 6.

u 2 Tim. 1. 9.

* 1 Th. 2. 18.
Th 3. 7.

3. As a reward.

yet eternall life is ~~not~~ the free gift of God, through Iesus Christ our Lord, no way deserved by us. *Rom. 6. 23.* This his purpose of grace God revealed by his gracious promise to our first parents, and after to *Abraham* and others, *viz.* that in the promised seed ^{all} the Nations of the Earth should be blessed.

§. VII. Now that this his purpose of grace might be put in execution, and this his gracious promise concerning the promised seed might be performed to the illustration of the glory both of his mercie and also of his justice: God in the fulnesse of time, out of his infinite goodnesse and love to mankind, sent his owne and his only begotten Sonne into the world, that hee, taking our nature upon him, might not onely in the state of humiliation by his sufferings redeeme us from hell, and by his meritorious obedience purchase heaven for us: but also that in the state of exaltation he having conquered all the enemies of our salvation in and before his resurrection, might by his ascension take possession for us of that kingdome, which he had by his merits procured for us, and by his sitting at the right hand of his Father might make us to sit together ^{with him} in heavenly places, and by his comming from thence againe might put us both in body and soule in possession of that heavenly inheritance, which he had purchased for us. And to the end, that the benefit of our blessed redeemer and Saviour might be applyed and communicated unto us, the Lord according to the purpose of his grace ^{given} unto us in Christ before all secular times, doth in his good time call those whom hee hath elected, by ministry of the Gospell made effectually by the gracious operation of his holy Spirit working the grace of faith in us, whereby wee receiving Christ with all his merits are actually made partakers of redemption, and are actually reconciled unto God, justified and adopted, and by our justification entituled to the Kingdome of heaven, and by our adoption made heires thereof and coheires with Christ; insomuch that being justified by faith, wee have thereby, not onely remission of sinnes, ^{*} but also the inheritance, or at least the right and title to it: in respect whereof it is said in the Scriptures of so many as truly beleeve, that wee are saved, *Ephes. 3. 5, 8* that we are passed from death to life, and that we now have eternall life, *1 Ioh. 5. 24. & 6. 47.* *1 Ioh. 5. 12, 13.* And in this respect, eternall life is our inheritance, which Christ hath purchased for us. And according to this tenure, Christ will put us in possession thereof at the last Day; when hee shall say unto us, Come yee blessed of my Father ^{and ye shall} inherit the Kingdome prepared for you from the beginning of the world, *Matth. 25. 34.* for you, I say, who before the beginning of the world were in Christ elected to be heires of this kingdome, which is not to be attained unto by any purchase or merits of ours, but shall bee given us as an inheritance intended from the beginning, and prepared for the elect, for whom Christ by his merits hath purchased it.

§. VIII. Now to those, who by Gods speciall grace doe beleeve in Christ, and by faith receive him, by whom so received they are justified and adopted, and by their justification and adoption are in such sort entituled

entituled to this kingdome as heires apparent thereof, that they are all ready said to bee saved, and to be set in heavenly places with Christ: to these, I say, that they might be fitted and prepared for this inheritance, unto which no uncleane^r thing can come; hee hath in the covenant of grace freely, and out of his undeserved mercie promised the grace of sanctification by his holy Spirit, whereby wee are enabled, according to the measure of grace received, y to worship him in holinesse and righteousness before him.

And to the end that we might be moved to performe the duties of sanctification, hee doth not onely in his word seconded and made effectuell by his Spirit invite by exhortations and precepts to these duties; but also that hee might encourage us thereunto, in his redoubled and multiplied mercies he hath promised not only the blessings of this life unto us, but also eternall life it selfe, as a gracious reward of our piety and obedience. Here therefore in admiration of Gods bounty towards us we have just cause to exclaime with *Augustine*: O the great goodnesse of God, to whom when in respect of our condition we ought to render unto him the duties of obedience, as servants to our Lord and God, as subjects to the Almighty, as captives saved to our redeemer, he doth promise unto us therewards of friendship, that hee might draw from us the duties of service which wee doe owe unto him. It was of Gods free grace, that hee elected any of us, that being elected hee called us, that being called and endued with faith hee justifieth and adoprth us, and thereby giveth us right to his kingdome; it was also of his free grace, that to them, whom hee redeemeth and justifieth, hee hath promised to bestow his graces upon them, whereby they are enabled to serve him in holinesse and righteousness and are fitted for his owne kingdome. But this is a multiplication of his grace upon us, that to encourage us to the Practice of Piety, whereby wee are fitted for the kingdome of heaven, he doth promise to reward our good works with everlasting happinesse, and in the end doth crowne his owne blessings with blessednesse, which, though hee bee pleased for our encouragement to call a reward, yet is it not deserved by us, but freely bestowed by him, as his free gift granted unto us in Christ before all times, as our inheritance purchased by Christ: as his bountifull reward of his owne gifts, which as hee freely promiseth, so in his good time hee freely bestoweth, as his *hereditas*, that is free gift.

§. IX. To this purpose let us consider the Lords dealing with *Abraham*, to whom the Lord at his first comming towards the Land of promise, made divers gracious promises, which afterwards hee often repeated. But when upon that Commandement of tryall to offer up his onely sonne, *Abraham* had by Gods speciall grace notably approved his faith and obedience; hereupon the Lord doth sweare, that he will bestow upon him the things which before hee had promised, as the reward of that his obedience, for so hee saith, because thou hast done this thing, and againe, because thou hast obeyed my voice. Can any man hereupon inferre that *Abraham* by his obedience had deserved these promises

x *Apoc.* 21. 27

y *Luk.* 1. 73, 74, 75.

Ier. 3. 33, 34.
Heb. 8. 10, 11, 12.

z *De verbis Domini serm.* 3.
O magna bonitas Dei: cui cum pro condicione reddere debemus obsequia utpote servi Domini, famuli Dei subiecti potenti, mancipia Redemptori, amicitiarum nobis promissae promittit, ut nobis obsequia debita servitutis extorqueat, &c.

The example of Gods dealing with *Abraham*.

a *Gen.* 22. 16, 18.

L I B. 7.

Objection, if
eternall life bee
the reward of
our obedience,
then our obe-
dience doth
merit it.
Rom. 6.23.

b *Psalm 62.12.*
Ephes. 2.7.

c *De gratia &
lib. arbit.*

Places which
the papists un-
derstand of cau-
ses, to be under-
stood of notes.

d *Phil. 1.29.*

promises which God long before had made unto him, and oftentimes repeated? Nothing lesse, so God in his eternall Counsell hath to the Elect designed eternall life, as his free gift by Christ, Christ by his merits hath purchased it to bee our inheritance, God hath graciously promi- sed to bestow freely this inheritance on them that beleewe in Christ: when as therefore God doth promise to reward our piety with eternall life, wee may not thinke that by our piety it is deserved, which God long before had decreed and promised, and Christ our Saviour had purchased for us. But though it bee a reward, yet it is a most free, and undeserved reward.

§. X. When the Papists therefore object, that if eternall life be the reward of our obedience, then our obedience doth deserve it: I answer, first, thou canst deserve nothing at Gods hand, by that which he hath freely given, and much lesse that, which hee freely bestoweth on thee: Secondly, if thou shouldest doe all that is required of thee, thou couldest deserve nothing thereby: for where is debt and duty, there is no merit, *Luk. 17.10.* Thirdly, we doe not all that is commanded but come short of our duty, and that which we doe is imperfect, and defective in respect of manner and measure; and therefore in justice deserveth punishment, rather than reward: and consequently the reward, when it is given, is to bee ascribed to Gods undeserved^b mercie and not to our merit. Fourthly, Sanctification, and the duties thereof are not causes of Salvation, and therefore in *serie causarum*, in the chaine of the causes of Salvation, *Rom. 8.30.* they are left out: and where they are mentioned, they are inserted, not as a cause of Salvation, but either as the way unto it, *Ephes. 2.10.* or as the markes and cognizances of them that shall be saved, or as the evidences according to which God will judge. As marks, I say for they are *occulta predestinationis indicia, futura felicitatis presagia*, as^c Bernard speaketh. Our Saviour setting downe the end of the ministry of the Gospell saith, that a man being thereby called, may by faith obtaine remission of finnes, and inheritance among them that are sanctified, *Act. 26.18.* so also *Act. 20.32.*

§. XI. And thus are wee to expound many Testimonies of Scripture, as speaking of notes, which the Papists expound, as speaking of causes. Thus *Rom. 8.16, 17.* The Spirit it selfe beareth witnesse with our Spirit, that we are the Children of God, and if Children, Heires of God, and coheires with Christ, who shall be glorified with Christ, if hee hath given us grace not onely to beleewe^d, but also to suffer with him and for him, he doth not say that our suffering doth make us sonnes and heires of God who shall be glorified with him: but the Spirit beareth witnesse, that if we suffer with him, we are the sonnes and heires of God, who shall be glorified with him. So *2 Tim. 2.11, 12.* If we suffer, wee shall reigne with him; if we patiently suffer, it is (not a cause, but) a signe that we shall reigne with him, *Rom. 8.17.* There is no condemnation to them that are in Christ Iesus. But how shall we know, who they are that shall be saved by Christ? *that walke not after the flesh but after the Spirit:* where walking after the Spirit, is not the cause of salvation, but a signe of

of their being in Christ, which is the cause. Christ is the foundation and cause of all our happinesse; and faith is the only instrument whereby wee receiving Christ are united unto him: all other graces and duties unto which happinesse any where is ascribed, as it is to many, *Matth. 5.3. &c. Psalm. 112.1. &c.* are but notes of our being in Christ by faith, and presages of our future happinesse. Thus in the same chapter, *Rom. 8.13.* If by the Spirit yee doe mortifie the deeds of the body, that is, of the flesh, as the vulgar Latine rendreth it, and as *Paul* speaketh *1 Cor. 9.27.* Ye shall live. So *Rom. 10.13.* Whosoever calleth upon the name of the Lord shall be saved: that is whosoever hath this grace given him unto him truly to worship God, it is an evident signe and assurance unto him that he shall be saved, and so of the like: *Ambrose*, this is the signe of justification in a man, that by that which dwelleth in him he that is justified may appeare to be the Sonne of God.

c In Rom. 8.

§. XII. As evidences, according to which the Lord will judge. For so it is often said, that God will judge men according to their workes. Thus *Matth. 25.34,35.* Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world, for when I was hungry, you gave me meat, &c. this rationall particle *for*, though it be called causall, and the sentence, where it is used is called *causalis*, the rendring of the cause, doth not imply a cause properly so called, but any argument or reason, as I have shewed heretofore: as here it implyeth an argument from the fruits, as signes and evidences of their blessednesse in Christ by faith. The causes of this sentence of salvation are set downe, *vers. 34.* First, because they are blessed of God, that is, justified. Secondly, because elected, for whom God in his eternall purpose hath provided this kingdome. Thirdly, in that it is called the inheritance purchased for them that truly beleeve in Christ, who as soone as they beleeve are by justification blessed, as being entituled or having right to this Heavenly inheritance: and this is implied in the Verbe *inheret*, shewing that they come to that kingdome by right of inheritance. Salvation therefore is given, as a free gift of God depending upon election and justification, and as an inheritance purchased by Christ for all true beleevers: and therefore not merited by them that are saved. But because God hath promised salvation to all that have true faith in Christ, which is a secret and inward grace, and many men deceive themselves with a vaine opinion and profession of it therefore the Lord will judge of men according to the fruits thereof: when as men therefore professing the true faith, doe demonstrate their faith by good workes, and namely by the workes of charity and mercie, they give good prooffe of their election, whereby this kingdome was prepared for them, and of their redemption by which Christ purchased this inheritance for them, and of their justification, whereby, they are entituled to this kingdome, and so are blessed of God. And therefore according to these fruits Christ pronounceth the sentence of salvation.

Or of evidences.

§. XIII. Wherefore to proceed in my answeres to the afore said objection,

Three other answeres to the foresaid objection.

L. 12. 7.

f Ad annalec-
cles. Baronii ex-
ercit. 15. n. 17.

g In Gen. 22.

Bellarmines al-
legations de ju-
diciis. l. 4. c. 28. Pe-
namus, first,
Mat. 5. 20.

His second te-
stimony,
Mat. 19. 17.
h Rom. 9. 32.
i Auctor operis
imperfecti in
Matth. bom. 33.

k Vers. 20.
l Stapleton in
promptuar. ca-
talog. Dominica
12. post pente-
cost. querebat,
quid faciendo,
id est per qua
tandem opera
vitam eternam
possideret.

objection. for by that which hath beene said, it appeareth. Fifthly, that eternall life is not deserved by our obedience, because it is the free gift of God depending upon Gods free election. Sixthly, because we come to it, as to an inheritance purchased by Christs merits, and not by ours. Seventhly, though it be a reward, yet it presupposeth no merit of ours, because it is a free and undeserved reward, whereby the Lord out of his meere bounty doth crowne his owne gifts. *Ea enim est Dei bonitas* saith learned Casaubon *ut beneficia gratuito in suos collata, alius beneficiis coronet, atque hoc mercedem appelles.* such is the goodness of God, that such benefits as he hath freely bestowed upon his children, he crowneth with other benefits, and this hee calleth reward, *nihil tamen*, saith Calvin, *quasi debitum solvens, sed mercedis titulum imponens suis beneficiis*, not as rendering any debt, but imposing the name of reward on his owne benefits.

§. XIV. Now let us examine the testimonies which Bellar. alleageth wherein upon condition of obedience eternall life is promised. The first is *Matth. 5. 20.* unlessse your righteousness exceed the righteousness of the Scribes and Pharisees ye shall not enter into the Kingdome of heaven: which words containe directly a threatening and not a promise, for hee doth not say, if your righteousness doe exceed the righteousness of the Scribes and Pharisees (which was but externall and in outward shew) yee shall enter into the Kingdome of heaven: but if it doe not, which argueth that internall righteousness is necessary to salvation *necessitate praesentia*, as *causa sine qua non*, but doth not prove it to be so *necessitate efficientia*. And so doe other threatnings, *Heb. 12. 14. Luk. 13. 3. Matth. 25. 42. 1 Cor. 6. 9. Gal. 5. 21.*

§. XV. The second testimony is *Mat. 19. 17.* If thou wilt enter into life, keepe the commandments. Where a rich man being a justitiary, as many of the Jewes^h were, (*quia i omnis spes salvis apud Iudeos in operibus erat non in fide*) taking it for granted, that by his workes he must bee saved, but not satisfied (as justitiaries never are, but ever remaine doubtfull and uncertaine of their justification, as wee see in the Papists) I say, not satisfied with all that obedience which he had performed from his youth up; but finding, that something still was lacking, hee cometh to our Saviour to know, what good^l workes those were, by doing whereof he might bee saved. Good Master, saith hee, what good thing shall I doe, that I may inherit eternall life. To him our Saviour fitteth his answer,^k and first to confute his errour, and to let him understand, that no man living, who is but a meere man, can be justified by inherent righteousness: he telleth him, that no man is good, that is purely and perfectly just: and therefore reproveth him, for that hee, thinking our Saviour to bee but a meere man, as others were, did call him good. But in the second place, to answer his question, hee telleth him, that if by his owne workes hee did hope to bee saved, hee must doe those workes which God himselfe had commanded; and so referreth him to the Commandments of the Law, of which God himselfe had said, doe this and thou shall live, which is the legall promise, *Levit. 18. 5. Rom. 10. 5. Gal. 3. 12.*

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Gal. 3.12. Thus our Saviour firrth according to the Law his answer to the disposition of the party, who was a iusticiary. But otherwise, when our Saviour and his Apostles were asked the like question, they made answer according to the doctrine of the Gospell. For our Saviour being asked, *Iob. 6.28.* what shall we doe that we may doe the workes of God; answered *ver. 29.* This is the work of God, that which he esteemeth in stead of all workes, that ye beleve in him whom hee hath sent: for he that beleeveth hath fulfilled the Law; Christ being the end of the Law to every one that beleeveth, *Rom. 10.4.* And the Apostle *Paul*, being demanded of the Gallatians, what must I doe to bee saved? answereth, beleve on the Lord Iesus Christ, and thou shalt bee saved, *Act. 16.30, 31.*

§. XVI. In the third place he alleageth testimonies, out of the doctrine of the Apostles, *viz. Rom. 8.13, 17. 2 Tim. 2.11, 12. Iam. 2.8. 2 Pet. 1.11. 1 Iob. 1.9. Apoc. 3.21. Answ.* The place cited out of *S. James* is no promise, but a commendation: if you fulfill the royall law, ye doe well. Of *Rom. 8.13, 17.* and *2 Tim. 2.11, 12.* I spake before. " But concerning them and all others that are or may be alleaged, there is a distinction of conditions to be held: that either they import the cause of the thing promised, which is salvation or happinesse, or the proper markes and cognizances of such as shall be saved, or are happy, which doe not shew *propter quid beandi sum, vel servandi: sed quales beati sum, quales servandi.* Christ our alone Saviour is the onely cause of salvation, and the onely foundation of our happinesse. He is eternall life, " and whosoever hath him hath life eternall. Faith is the onely instrument, whereby we receive Christ: and therefore to it also is salvation ascribed, in respect of the object, which it doth receive. As when it is said thy faith hath saved thee, it is to be understood, as if it were said, Christ received by faith hath saved thee. A condition therefore of receiving Christ by faith or of Christ received by faith betokeneth the cause: but all other conditions, either of graces, or of works, doe not signifie the cause of salvation, but the proper markes and cognizances of those which shall be saved. And therefore prove, that the markes are, or may be necessary by the necessity of presence, but not by necessity of efficiencie.

§. XVII. And this also may serve to answer his fourth and fifth arguments. His fourth is fetched from the Doctrine of the Prophets. *Ezek. 18. 21.* If the wicked shall turne from all his sinne, that he hath committed, and shall keepe all my statutes and doe that which is lawfull and right, he shall surely live. That is, if he shall turne from the wrong way into the right, and goe on therein (as sinne is an aberration, and the error of his way) hee shall come to the end of his way, which is salvation. So that this condition is not the cause, but the way. Yea, but saith *Bellarmino*, in the same place to turne from righteousness and to breake the Commandements of God is a condition, upon which dependeth the continuation of death, for if a righteous man turne from his righteousness and commit iniquity he shall surely die. Therefore, as the turning from righteousness into sinne is the cause of death: so the turning from sinne to righteousness is the cause

His other testimonies answered.

m *Supra. S. n.*

n *Iob. 5.21, 22, 23.*

o *Heb. 5.9.*

His argument from *Ezek. 18. 21.*

p *Iam. 5.20.*

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q Rom. 6.23.

cause of life. I answer, that there is not *par ratio*. there is no equality betweene the sinne of the wicked, and the righteousness of the godly. Death is the due wages of sinne; and sinne is the meritorious cause of death. But eternall life is the free gift of God, and not merited by our righteousness. Sinne is of infinite demerit, and so deserveth death eternall. But not the obedience of any man, but onely of Christ, if it did merit at all, is, or can be of infinite merit to deserve eternall life. The sinnes of the wicked are purely and perfectly evil: but the righteousness of the regenerate is not purely and perfectly good. The sinnes of the wicked are their owne workes wholly proceeding from themselves, and to themselves the wages thereof is wholly and properly to be ascribed and imputed: the good workes of the regenerate proceed from Gods free grace: and therefore when they are rewarded, God crowneeth his owne graces in them, and not their merits.

That which he babbleth concerning promises absolute and conditionall, as if we held all the promises of the Gospell to bee absolute, is a shamelesse and senselesse cavill. Wee are so farre from saying, that they be all absolute (as if indifferently, and without condition they promised salvation to all,) that we rather say they are all conditionall. But we distinguish of conditions, that some are from the cause, as where the condition of faith is interposed, and such conditions, wee doe hold to bee necessary *necessitate efficientia*: some from other arguments, and such are necessary onely *necessitate presentia*.

His fifth argument from the condition of faith.

§. XVIII. His fifth argument is taken from the condition of faith, which we doe not deny to bee contained in the Evangelicall promise. Now saith he by what words the Scripture requireth the condition of faith, by the same, or more cleare it teacheth the condition of fulfilling the Law to be required. *Ans.* The condition of fulfilling the Law is required nowhere but in legall promises; and is a condition by reason of the flesh impossible. But in all these promises which hee citeth, excepting that *Matth. 19. 17.* not the condition of fulfilling the whole Law is required, but of some speciall duties, betweene which and the condition of faith is great odds. For faith, relatively understood, that is, Christ received by faith, saveth alone, it alone entitleth us and giveth us right to salvation. Aske of any particular duty to which salvation is promised: will invocation *Rom. 10. 13*? will suffering *Rom. 8. 17*? will any other duty or grace save a man, or entitle him to salvation? No one part of righteousness, though it may be a proper marke of them that shall be saved can save a man: But faith, that is, Christ received by faith saveth alone. Thus much may suffice to have answered his former Argument, in defence of that difference, which wee make according to the Scriptures, betweene the Law and the Gospell, in respect of justification.

Belarmine's prooffe from his pretended true differences. *De iustif. l. 4. cap. 3.*

§. XIX. His other argument to prove the necessity of good workes (which wee deny not) is taken from his true pretended differences betweene the Law and the Gospell: whereof he setteth downe two principall, and six secondary differences arising from the principall. All of them impertinent to the matter in hand, excepting the first, and also the

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the last, which serveth to confute the first is, *that such is the difference betweene the Law and the Gospell, as betweene a doctrine begunne and perfected for as in respect of the mysteries to believed and the promises to be hoped for, the Gospell excelleth the Law* (hee should have said the new Testament excelleth the old, for of the the two Testaments that is, of the Law and the Gospell largely and not strictly taken, this difference is to be understood) *so also in respect of the precepts, which are to be done.* For to omit the ceremoniall and judiciall Lawes, which hee impertinently mentioneth, hee saith, *that the Law and the Gospell have in a manner the same morall precepts, but with this difference, that in the Gospell some more heavy or weighty things are imposed upon Christians, than were in the Law exacted of the Jewes, as in the matter of polygamy and billes of divorce (which not withstanding by the morall Law were as much forbidden to them, as now to us) Secondly, that Christ did perfect the morall Law, prescribing a more perfect righteousness, than the Law required. Thirdly, that to the precepts hee hath added Counsellies tending to perfection.* Answ. This difference is suitable to the rest of their wicked and Antichristian doctrine, which in this whole treatise I confute, whereby as they confound justification and sanctification, so also the Law and the Gospell: saying that in the Gospell they say greater perfection is required of inherent righteousness to justification, than the Law prescribeth: and so make it a Law of workes as much or rather more, than the Law it selfe.

§. XX. This is confuted by the eighth or last difference, wherein hee truly saith *that the Law of Moyses was most heavy and unportable: but the Gospell of Christ is an easie yoke, and a light burden.* If Peter therefore exclaimed against those, which sought to impose the Law of Moyses upon Christians *Act. 15. 10.* what shall wee thinke of our Popish Rabbins that impose an heavier yoke, than the Law it selfe. For whereas Bellarmine saith, *the Gospell is the easier, because of the grace of the newe Testament accompanying it:* yet the difference is to be understood in respect of the doctrine it selfe, and the letter, which if it require more perfect obedience, is in it self the heavier burden.

II. This difference, by confounding the Law and the Gospell, doth make void the covenant of grace, which God made with *Abraham*, and performed in Christ; which was concerning Iustification by faith, which as it could not be disannulled by the Covenant of workes: so much lesse was it repealed, but renewed and ratified in the Gospell. But if in the Gospell were taught justification by workes and not by Christs righteousness apprehended by faith, the Covenant of grace made with *Abraham* should in the Gospell be repealed, rather than renewed. For the covenant of workes promisseth justification and life upon condition of perfect and perpetuall obedience: the covenant of grace, upon condition of faith. And these two, in the Article of justification are *incomparable*. If therefore the Gospell doe teach justification by workes, it maketh void the covenant of grace, and thus the popish gospel overthroweth the Gospel of Christ.

The first difference confuted by the last.
1. Mat. 23. 29.

[Gal. 3. 17.

Pp

Thirdly, This

L. 12. 2.

† Gal. 3. 13.

u 1 Cor. 1. 30.

* Jer. 23. 6.

Thirdly, This difference overthroweth a maine benefit, which we have by Christ, and without which we can neither be justified nor saved, which is this: that he hath freed us from the rigour of the Law, which standeth in an exaction of perfect righteousness to be inherent in us, and perfect obedience to be performed by us unto the acceptation either of our persons or actions, which by reason of our corruption is impossible unto us. And therefore miserable is their estate, who are in bondage to the Law, either subjecting them to the curse, if they offend in the least degree, when in many things wee offend all: or excluding them from justification and salvation, if they yeeld not perfect and perpetuall obedience, which by reason of the flesh is impossible. From this curse Christ hath freed us in being made [†]a curse for us, bearing the punishment due for our sinnes: and from this exaction of perfect righteousness to be performed by our selves, hee hath freed us in being made unto us of God ^urighteousnesse, ^{*}even Ichovah our righteousness, performing perfect obedience to the Law for us. But if the Gospell, which they call the new Law, require more perfect obedience, than the old Law unto justification and salvation: then doe wee continue in that miserable estate, neither doth our blessed and most perfect Saviour availe us any thing. Neither will this free us from this bondage, that with the newe Law the grace of the new Testament, whereby we should be enabled to obey the Law is conferred. For first, it is conferred onely to those, who are already justified: and secondly, to whom it is conferred, it is not given in such perfection in this life, but that ever they are sinners in themselves, sinne alwayes abiding in them. So that still, if wee must be justified by no righteousness but that which is inherent in us, we remaine in that fearefull bondage: seeing we have nothing, either to free us from the curse in respect of our former sinnes, or to entitle us to the kingdome of heaven; our best righteousness being unperfect, and stayned with the flesh.

Fourthly, the righteousness required in the new Law to justification, is either the same with that, which was prescribed in the old Law, or more perfect. If the same, how then are we not justified by the works of the Law? If more perfect, then the Law of God was not perfect, which the Scriptures testifie to be so perfect, as nothing can bee added thereto. Neither did our Saviour Christ perfect the Law by adding more perfection unto it, in respect either of the precepts, or the counsells, which the Papists conceive to have bin added by Christ to the precepts. For as touching the precepts: he did but more perfectly explaine them, freeing them from the depravations of the Scribes and Pharisees, who rested in the outward letter, as if the Law were not spirituall, nor did forbid any more, but the grosse sins, which in the letter of the Law are expressed. And as for the Counsells; they are also morall duties for omission wherof men may according to the sentence of the Law be condemned, as not to love our enemyes, not to forbear swearing in ordinary talke, not to give a mans goods to the poore, and

Of the difference betwixt the Law and the Gospell,

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C A P. 5.

x De iustific. l. 4.
cap. 4.

and to follow Christ, when hee is thereunto required. *Mat. 19. 23.*
Mar. 10. 23. These things are so manifest, that *Bellarmino* in the end
of the next Chapter doth confesse them *viz.* that our Saviour doth not
say, except your righteousness exceed the righteousness of the Law and the
Prophets, but of the Scribes and Pharisees, to signifie that his meaning was not
so much (he should say not at all) to adde to the burden of the precepts, as to
take away the corruptions of the Scribes & Pharisees. And again, those things,
which seem to be most heauie in the new Law, are to be found in the old, as the lo-
ving of our enemyes, the restraining of concupiscence, & such like. For proote
wherof he quotes *Augustine lib. contr. Adimant. cap. 3. & lib. 19. contr.*
Faustum c. 28. In the former place *Augustine* saith, *Nulla in Evangelica*
atq; Apostolica disciplina reperiuntur quamvis ardua & diuina precepta, &
promissa, qua illis etiam libris veterib. desint. In the latter, *Vel omnia, vel penè*
omnia, quia monuit seu precepit (Christus) ubi adungebat, Ego a. dici vobis, in-
veniuntur & in illis veterib. libris. And so much of the first difference.

§. XXI. The second difference is, that the Law commeth alone, but
the Gospell is accompanied with grace. Which is not a difference of the
doctrine and letter of the Gospell from the Law, but of the covenant
of grace from the covenant of works. For in the covenant of grace,
as justification is promised to them, that being called doe beleve: so
sanctification to them, that are justified. Which as it proveth the
concurrence of Good workes with faith in the party justified, as con-
sequents thereof: so it excludeth them from being any causes of justi-
fication. But as touching this second difference two popish errors
are to bee avoided. First, in respect of the covenant of workes. For
though that covenant doth not promise, nor afford the grace of
sanctification, wherby a man should be enabled to performe the cove-
nant, which grace is promised in the covenant of grace, and given to
them that beleve; yet wee are not so to conceive, that they who li-
ved in the time of the law were void of grace, nor all that live under
the Gospell, are endued with grace. For the covenant of grace hath
alwayes bene in force from the beginning: so that to the faithfull,
who beleved in the Messias which was to come, the grace of sancti-
fication was given, according to the covenant of grace, so that in the
old Testament, even under the Law, there were as excellent exam-
ples of holynesse, as have bene in the time of the new, under the
Gospell. So also the Law hath its use, even among those that live
under the Gospell, insomuch that untill men doe beleve, they are
under the Law, and not under grace. Secondly, in respect of the
grace of the new Testament: that it is not promised in such perfe-
ction in this life, where wee receive but the first fruits, of the Spirit, as
that wee may expect to be justified by it, or saved for it.

§. XXII. From these two difference the rest, as hee saith, arise,
viz. from the first arise the third, the fourth and the fifth. The
third is this, that the Law of Moses was given to one Nation, the Law of
Christ, to all Nations. The fourth, that the Law of Moses, for the most
part containeth shadowes and figures of things to come: the Gospell exhibites

The second dif-
ference,

y Rom. 8. 23.

The other 6.
differences,

3
4

L 13. 7.

5

the body and truth. The fifth, that the Law of Moses, because it was not perfect, was to be changed by the Law of Christ: but the Law of Christ was not to be changed by any succeeding Law.

6

These three differences of the Law doe not agree to the Law Morall, which belongeth to all nations, which did not consist of shadowes and figures, which was not to be changed, no not by addition, because it was, and is, a perfect, immutable, and perpetuall rule of righteousness. The other three, *viz.* the sixth, seventh, and eighth arise, as hee saith, from the second. The sixth, that *the Law of Moses had no power to justifie, neither was it given, that it might justifie; but that it might shew the disease, and stirre up men to seeke the physitian. But the Law of Christ, that is, the Gospell hath power to justifie, and was given to that end.* For as hee alleageth out of *Rom. 1. 16.* *it is the power of God to salvation to every one that beleeveeth,* (he doth not say that worketh.) For therein is revealed the righteousness of God from faith to faith, as it is written, the just man shall live by faith. This is a true difference of the Law of faith from the Law of workes: but agreeth not to *Bellarmines* new Law, which is a Law of workes, as well as the old, conteyning the very same morall precepts with the morall Law; in the observation whereof not our justification but our sanctification consisteth, prescribing also the same righteousness *viz.* Charity, which is the summe of the Law. The seventh, that *the Law of Moses is a Law of fearefullnesse, and bondage: but the Gospell, the Law of love, and of liberty,* which is true. For the obedience of men, who are under the Law, is forced by the terrour and coaction of the Law working servile feare in them. But the obedience of men, who are under grace, that is of men justified, is voluntary and cheertull proceeding from faith, and from some measure of assurance of Gods love and favour to them in Christ. Therefore this voluntary obedience is no cause, but a consequent of justification, not onely before God, but also in the court of our owne conscience; that is, not onely of justification it selfe, but also of the assurance thereof in some measure. Of the eighth, which confuteth the first, I have already spoken.

8

Of Christian
liberty.

2^d De justif. l. 4.
cap. 5.

a *Rom. 6. 18.*

§. XXIII. So much of the first thing which *Bellarmino* undertooke to demonstrate for the prooffe of the necessity of good workes (which we hold as well, and urge as much as he.) Now followeth the second; which is to prove, ^a that *the just are not free from the observation of the Law of God.* For hee saith that we place Christian liberty in this, that we are not subject in our conscience and before God, to any Law, and that the decalogue it selfe doth not belong unto us. Which is a most devillish slander. We professe, that we (so many as truly beleeve) are by Christ freed from the curse of the Law; from the rigour and exaction of the Law requiring perfect righteousness in us unto justification; from the terrour and coaction of the Law; from the irritation of the Law, as I have shewed in my treatise of Christian liberty; but not from the obedience of it. For freedome from obedience is the servitude of sinne. But we being freed from sinne^a become the servants of righteousness. And we doe

doe freely professe, that by how much wee have received the greater favours from God in redeeming us, and bringing us into the liberty of his children, in freeing us from sinne, and from the yoke of the Law: by so much the more are we bound to obedience; not to be justified, or saved by it, but to testifie our thankfulness, and to glorifie God, who hath beene so gracious unto us, &c. Much more might be said concerning Christian liberty, but this is as much, as is pertinent to the question in hand. If any desire to bee better informed in this point, I referre them to my treatise of Christian liberty, which I published many yeares agoe.

C A P. V.

That good Workes are not necessary by necessity of Efficacie.

De iustif. l. 4. c. 7.

§. I.



AL this while *Bellarmino*, as we have seene, hath wandered from the question; but now, he saith, *he will come neerer unto it. For now hee will prove the necessity of good workes, not onely by way of presence, but by way of efficacie.* But to what will he prove them necessary? to justification? no such matter. But yet that is the question, which hee ought to prove if hee will disprove justification by faith alone; that good workes doe concur to justification, as causes thereof. For though they were (as they are not) causes of Salvation: yet it is manifest, that they are consequents, and therefore no causes of justification. So that *Bellarmino*, though hee be come neerer the question, yet he is not come home to it. But perhaps it will be said, that *Bellarmino* prevented this objection, when he first propounded this, as his fifth principall argument to prove, that faith doth not justify alone, because good workes are necessary to Salvation. His argument may thus be framed. *If faith did justify alone, then it would save alone: but faith doth not save alone without good workes, which are necessary to Salvation in those that are come to yeares. Therefore faith doth not justify alone without good workes, which are so necessary to Salvation etiam hominibus iustificatis, even to them that are justified, that without them faith alone doth not save.* *Ans.* The proposition is denied; first, by *Bellarmino* himselfe: who teacheth, though falsely, that not all who are justified shall bee saved; when notwithstanding the Apostle saith, *whom the Lord hath justified, he also hath glorified.* And further he holdeth, that they who are justified may utterly and finally lose their justification, though they lose not their faith: and farther, that they may also lose their faith

a De iustif. l. 1. c. 18. §. Simile.

b Rom. 8. 30.

Lib. 7.

(which as he absurdly teacheth, is lost by any act of infidelity) and consequently, both their justification and Salvation. Yea but saith *Bellarmino*, their justice cannot be lost, nor their Salvation, whiles they have faith, if they be justified by faith onely. But *Bellarmino* himselfe saith (though falsely) that the faith of them, who are justified, may be lost, and with it their Salvation: and therefore by his doctrine a man bee justified by faith, and yet not be saved by it. Secondly, it is denied by some of the Fathers, who, though they teach, that faith alone sufficeth to justification (as you have heard:) yet deny that it alone sufficeth to Salvation, because some other things, as namely good workes are thereunto required. To the assumption, that faith alone doth not save: If such a faith be meant, as is alone, severed from Charity and void of workes: I doe confesse, that it neither saveth, nor yet justifieth, I doe not say, alone, but not at all. But if he speake of a true lively faith in Christ, which purifieth the heart and worketh by love, (of which onely we speake) and understand it relatively, as we doe: then I constantly affirme, that faith in Christ alone, that is, Christ alone received by faith, is the onely meritorious cause of our Salvation: and that neither workes, nor any other graces, are causes of salvation, unlesse hee meane *causas sine quibus non*, which are no causes.

Bellarmino's
proofe of his
consequence.

§. 11. But for the further proofe of his consequences, *Bellarmino* saith, that we cannot deny them, because *Luther* teacheth, that a Christian man cannot lose his salvation, unlesse he will not beleeve; and that the *Lutherans* affirme, that salvation, as well as justification, is to bee ascribed to faith alone. *Ans.* Wee can deny, what either *Luther*, or those that are called *Lutherans* doe affirme without warrant of Gods word: therefore this was but a slender proofe. Howbeit, we doe not deny that assertion of *Luther*, nor the like; which, though full of true comfort, yet are most maliciously calumniated by the *Papists*, as if hee taught men not to care what sinnes they commit, so that they can say, they have faith. Whereas *Luther* delivereth speeches of that kinde to comfort, the distressed consciences labouring under the burden of sinne; assuring them, that although their sinnes bee many and great, yet they ought not to despaire, if they can finde in their heart to beleeve in Christ. Which is most true. For though our sinnes be many, the mercies of God are more; though great, yet the meritts of Christ are greater. And though the *Lutherans* doe say, that salvation as well as justification is to bee ascribed to faith alone; yet that is no proofe of *Bellarmino's* consequence, but a flat deniall of his assumption, which it becometh him to prove. Upon these things thus premised, *Bellarmino* inferreth, that all the testimonies, which afterwards (namely in his fourth Booke) he was to alleage out of Scriptures, and Fathers, to prove, that good workes are so necessary to salvation, even to men that are justified, that without them faith alone doth not save them: doe also prove, that faith alone doth not justifie, which is the thing faith hee, which we have undertaken to prove: which notwithstanding wee doe constantly deny, protesting against this inference of *Bellarmino*, and affirming, that although good workes

workes be so necessary to salvation, as that that faith which is without them doth not save a man; yet that doth not hinder our assertion, that faith doth justify alone, because they doe not concur to the act of justification at all, and much lesse as the causes thereof, for they follow justification, though ordinarily they goe before salvation; and howsoever that faith, which is alone, severed from charity and destitute of good workes doth neither justify, as I have shewed heretofore, nor save: yet notwithstanding faith relatively understood, that is, Christ received by faith doth save alone.

§. III. But (to returne to his fourth Booke) though *Bellarmino* still doe wander yet I must be content to follow him. To prove therefore that good workes are necessary to salvation by necessity of efficiency, as causes thereof, hee useth three kindes of proofes: testimonies of Scriptures, sentences of Fathers, and reason. Out of the Scriptures hee produceth tenne testimonies, besides some whole Epistles. The first testimony *Heb. 10. 30.* For patience is necessary for you, that doing the will of God ye may receive the promise. Here first, saith he, we have the terme necessary, and that unto salvation, contrary to the *Lutherans*, who deny good workes to be necessary to salvation; and againe we have, that patience is necessary not onely in respect of presence, but also of relation to salvation, that they may receive the promise. *Ans.* Hee hath not here the terme Necessary, but in the vulgar translation: the phrase in the originall is *opus habetis*, you have need of patience, which phrase is often used in the Scriptures to signifie things usefull or needfull, without any shew or colour of signification implying the necessity of efficiency, as *Matth. 6. 8.* Your father knoweth whereof you have need, the Lord hath need of the Ass and her colt, *Matth. 21. 3.* Buy those things whereof we have need against the feast, *Iob. 13. 29.* &c. But wee grant, that patience is a necessary vertue, and that also to salvation; yea, but *It is necessary*, saith he, with relation to salvation, for so he saith; that you may receive the promise. Ridiculous: for how can it bee necessary to salvation without some relation to it? But every relation is not causall, or importing a cause, as in those examples which he alleageth. *Meate is necessary*, that we may be nourished, &c. But many times the relation is of other arguments, as of meanes and helpes and such other things without which the thing desired cannot well be had: as the Ass and her colt were needfull for Christ going to Ierusalem. Shooes or bootes are needfull for him that travaileth. And such is the relation of the way to the journeyes end. Hee therefore that would goe to heaven, had need to goe the way which leadeth to it, that is, the way of good workes, which God hath prepared for us to walke in them. And that is the meaning of this place: yee have need of patience, as of a necessary fruit of faith, that having by faith runne the race that is set before you, viz. Of patience, you may come to the end of your faith, which is the salvation of your soules.

§. IV. His second testimony *1 Tim. 2. 14, 15.* The woman being decei-

Bellarmino proofes
for necessity of
efficiency.
*De Iustific. Lib. 4.
Cap. 7.*

His first testi-
mony. *Heb. 10.
36.*

c. Heb. 12. 1.

His second
testimony.
1 Tim. 2. 14, 15.

LIB. 7.

deceived was in the transgression. But shee shall be saved by bearing of children, if shee continue in faith, and love and sanctification with sobriety. Where, saith hee, *perseverance not onely in faith, but in faith, love, sanctification and sobriety is put as necessary to salvation, and as a certaine condition without which the woman cannot bee saved.* *Ans.* All this we grant: but *Conditio, sine qua non*, is no cause, nor doth import any efficiency. If hee would have taken hold of any thing in this Text, as implying efficiencie, hee should rather have urged the phrase *per filiorum generationem*, by childe-bearing, (as it is better translated than by bearing of children, to avoid ambiguity, because it is said in the words following, if *they* shall continue, which is not to bee understood of the children, but of the woman, that is to say, the sexe, which being a word collective, signifying a multitude, is *per synthesin* joyned to a verbe of the plurall, as *turbavimus*.) As if childe-bearing were a cause, or had some relation of efficiency to salvation, which notwithstanding is so farre from being in it selfe a cause of salvation, that it was inflicted upon that sexe, as a curse. Howbeit to the faithfull the nature of it, as of all other afflictions, which in themselves be evill, is changed and they sanctified to them, as the strait way (or as the word *de supplicio* signifieth a way of affliction) by which they are to come to heaven. In such places therefore, though the preposition *per*, which many times importeth a cause, bee used: yet not the cause, but sometimes the way is signified, and sometimes the estate: The way, as *Acts 14.22.* *Paul and Barnabas* confirming the soules of the Disciples, and exhorting them to continue in the faith, affirmed *per* by or through many afflictions wee must enter into the Kingdome of God. Not that afflictions, or the patient bearing of them is the cause of salvation, as the Papists would collect out of some other places: but that afflictions patiently borne are the way to it. The estate: as *Rom. 4.11.* *Abraham* the father of all that beleeve being in uncircumcision. So in this place, as *Beza* hath well observed, where *per* is put for *in*. And him doth *Bellarmino* follow. This is to bee noted, saith hee, that *per* by the bearing of children is put for *in*. For it was not the Apostles meaning that procreation of children is a cause of salvation, but that a woman in the state of marriage or in the state of childebearing shall bee saved, if shee abide in the faith. &c.

d *Matth. 7.14.*
c *Act. 14.22.*

f *De Sacrament.*
matrim. cap. 20. §.
c *confirmatur.*

His third testi-
mony. *Phil. 2.12.*

g *Ephes. 2.10.*
h *Psalm. 100.3.*
i *Esa. 26.12.*
k *1 Cor. 3.5.*

§. V. His third Testimony *Phil. 2.12.* With feare and trembling worke your salvation. Surely, saith hee, if good actions worke salvation, they are necessary, not onely by way of presence, but also of efficiency. *Ans.* Very true. But where doth the Apostle say, that good actions doe worke salvation? Hee exhorteth indeed the *Philippians*, that they should worke, or rather worke out their salvation, not that they are the Authours or Workers of it: for salvation and every degree thereof is the worke of God. We are his workmanship, & even in respect of our spirituall life: h He hath made us and not we our selves: He worketh all our workes in us: k wee are not able to thinke a good thought,

thought, as of our selves: but as it followeth in the next words, 1 God worketh in us both to will and to doe according to his good pleasure. And we are to observe, that this exhortation is directed to the^m Saints at *Philippi*, in whom God had begun this good worke. As therefore God himselfe having begun this worke, would as the Apostle saith, finish it,ⁿ or bring it to perfection: so the Apostle exhorteth them, who had entred into the course of salvation, that they should goe on in the same course cooperating with God, and accomplishing their sanctification in the feare of God, as the Apostle elsewhere speaketh.

§. VI. His fourth Testimony. 2 Cor. 7. 10. For the sorrow that is according to God, worketh penance unto salvation that is stable. *Here also wee see, saith hee, the respect of efficiency. For sorrow worketh penance, penance worketh stable salvation. For sorrow doth truly worke in a man penance, that is, detestation of sinne, and a purpose to avoid sinne. Therefore penance also it selfe doth truly worke stable salvation, and is therefore necessary, not onely in regard of presence, but as a cause. Answ.* It is true, that godly sorrow, or the Spirit of God by it, worketh ^{per se} repentance never to be repented of, even repentance unto salvation. But it is not said, that either godly sorrow or repentance doth worke salvation. But the Apostle saith, that godly sorrow worketh repentance, even such repentance as is a forerunner unto salvation; or as the faithfull speake, *Acts* 11. 18. That God had given the Gentiles repentance unto life, and therefore such a repentance as was not to bee repented of. For the Apostle seemeth to have relation unto his owne words, *verse* 8. that he had repented, that hee had made them sorry. But when hee understood that their sorrow had brought forth in them repentance, he did not repent thereof. Repentance therefore which is unto salvation, is indeed a necessary and undoubted forerunner of salvation, and salvation a certaine consequent of repentance: necessary I say, because without it a sinner cannot bee saved, *Luke* 13. 3. Undoubted, because to whom God hath given grace truly to repent, it is an infallible token, that such an one shall be saved, *Acts* 11. 18. but a cause of salvation it is not, neither can bee, unlesse hee meane *Causa sine qua non*.

§. VII. His fifth Testimony. 2 Cor. 4. 17. For that our tribulation, which presently is momentary and light worketh above measure exceedingly an eternall weight of glory in us. *What should hee speake more plainly? If patience in tribulation doth worke a weight of eternall glory, who can deny, but that there is some relation betweene patience and salvation? Unlesse perhaps so worke salvation be not so worke something, or that upon the working, there followeth no relation. Answ.* If the Apostle had said, that patience in affliction doth worke an eternall weight of glory, hee might from thence have had some colour, that patience hath a relation of efficiency to salvation, and yet but a colour. But when the Apostle doth not once mention patience, how could hee bee so confident, as to aske, what could bee spoken more plainly? The Apostle

C A P. 5.

1 Phil. 1. 13.

m Phil. 1. 1. 1. 6.

n Phil. 1. 6.

o 2 Cor. 7. 1.

His fourth testimony, 2 Cor. 7. 10.

His fifth testimony, 2 Cor. 4. 17.

L 13. 7.

Apostle speaketh of affliction, both light and momentany, and saith, that it *καταργεῖ* worketh unto us an eternall weight of glory. Here then wee are to consider, in what sence affliction, which in it selfe is evill and miserable, should worke glory and happinesse; being light, should worke that which is most ponderous; being momentany, should worke that which is eternall, whether as a cause, properly and in it owne nature causing or working: or as an occasion, which besides, or rather contrary to it owne nature, which is evill, is to us sanctified of God to be a meanes and occasion of our so great good. And to this purpose let us consult with other places of holy Scripture: as *Rom. 5. 3, 4.* and *1am. 1. 12.* In the former place, the Apostle saith, wee rejoyce in afflictions, knowing that affliction *καταργεῖ* worketh patience, and so Saint *James 1. 3.* Nor that affliction in it selfe worketh patience, but rather the contrary, as appeareth in men unregenerate, whom it maketh to murmur, and sometimes to blaspheme God, which the Divell by experience well knew, when hee moved God to afflict *Iob, Chap. 1. 11. & 2. 5.* Doe but touch all that he hath (saith he) and againe, touch his bone and his flesh, and hee will curse thee to thy face. But afflictions are said to worke patience in the faithfull, because the holy Ghost sanctifieth their afflictions to them, and exercising them thereby worketh in them patience: and what followeth? Patience worketh *δοκιμὴν* probation, that is, as I have formerly expounded, it maketh him that by affliction is tryed, *δοκιμῶν*. Not that patience maketh him *δοκιμῶν*, but that by patient bearing of affliction hee is found and knowne to be *δοκιμῶν*, that is a sound, approved, and upright Christian. For therefore God sendeth tryals of all sorts, that those who are *Πειρασμοῖς* may bee knowne. Now when men have bene by patient bearing of afflictions found to bee *δοκιμῶν*, they are crowned with eternall life, as Saint *James* saith, *Chap. 1. 12.* Blessed is the man who patiently beareth temptation, that is, affliction: for when hee shall bee found to bee *δοκιμῶν*, hee shall receive the Crowne of life, which the Lord hath promised to them that love him. The meaning therefore of this place is, neither that affliction causeth patience, nor patience salvation: but that when the godly are afflicted, the holy Ghost by affliction, wherewith they are exercised, worketh patience in them, and patience worketh probation, because by patience, when they are tryed, they are knowne to bee sound and approved, and probation worketh hope of salvation. For when upon tryall men are found to bee approved, they shall receive the Crowne of life, which God hath freely promised to give them. And it is to be observed, that the word *καταργεῖ*, which is translated to worke, is given not onely to causes, but also to occasions. And therefore in such places *καταργεῖ* doth signifie, *is occasioneth*, as when it is said, *Rom. 4. 15.* the Law *ἵπταται* *καταργεῖ* *ὀργὴν* worketh anger.

§. VIII. His sixth Testimony. *Rom. 8. 13.* If by the Spirit yee mortifie the deeds of the flesh, you shall live: whence hee would prove, *That the mortification of carnall concupiscence is necessary to saluati-*

on,

P 1 Cor. II. 191

on, as a condition and cause (and therefore hath relation to salvation) from the conditionall particle *if*, and from the antithesis of the words going before, *if you live according to the flesh, you shall die.* *Ans.* The conditionall particle used in conditionall or connexive propositions alwayes pre-renderth a necessity of consequence; insomuch that the connexion, if it bee not necessary, is not absolutely true, but the necessity of efficiency it implyeth none. And as for the necessity of consequence, that ariseth not onely from causes, but from all other arguments. And whereas from the Antithesis hee would prove, that as to live according to the flesh, causeth death: so to mortifie the deeds of the flesh by the Spirit, causeth life: I answer, that in both the parts the connexion or consequence is equally, that is, necessarily true; for if it were not necessary, it were not absolutely true, but it is absolutely true because of the authority of the Scriptures which are infallible; which is sufficient to make good the Antithesis. But hence it followeth not, that the condition of either part should be taken from the same arguments; seeing it may bee taken from any other. This sufficeth for the Antithesis, that if by the Spirit ye mortifie the deeds of the flesh, it is an evident argument, that you shall live: but if you live according to the flesh, it is an evident argument, that you shall dye: therefore though the condition of the latter part bee the cause of the consequent: yet it is not so in the former, for sinne is the meritorious cause of damnation; but our obedience being a duty, and yet but imperfect, cannot merit salvation. A servant not doing his duty, but the contrary, is punished. A servant doing, or rather but endeavouring to doe his duty, is rewarded. In these two the arguments are not the same. A servant that doth not his duty deserveth punishment, and his disobedience is the meritorious cause of his punishment. But by doing his duty, especially if it bee done imperfectly (which is alwayes our case) he doth not deserve reward, and therefore if hee bee rewarded, it is to be ascribed to his masters bounty, and not to his desert. Such an Antithesis the Apostle maketh betwene the reward of sinne, and of godlinesse, *Rom. 6. 23.* Death is the due wages of sinne, but eternall life (which is the reward of godlinesse) is the free gift of God. And further, as I said before, when I formerly answered this allegation: In this and many other such conditionall speeches, the antecedent is not the cause, but a signe, token or preface of the consequent. If God have given you grace to mortifie the deeds of the flesh, it is an evident token, that you shall live. If God hath adorned you with his grace, it is to be presumed, that he will crowne his owne grace with glory.

§. IX. And such is his seventh testimony, as before I have shewed, *Rom. 8. 17, 18.* The Spirit beareth witness with our spirits that we are the sonnes and heires of God and coheires with Christ, if we suffer with him, that wee may also bee glorified with him: where is no relation at all of efficiency, betwixt our sufferings and glory. But *Belarmine* will prove it, first, by the conditionall particle, (of which

His seventh
testimony,
Rom. 8. 17, 18.
p. 167. col. 4.
§. ix.

LIB. 7.

I spake in answer to the last argument) *which doth not, as hee saith, point out the cause*, but the evidence by which the holy Ghost doth assure us, that wee are the sonnes and heires of God, and coheires of Christ, who shall bee glorified with him; name!y, if we suffer with him. Secondly, *from the reason which is added concerning the excesse of glory to our sufferings* which to my understanding doth plainly confute it For if the sufferings of this life be not condigne (as the Vulgar readeth it) to the glory that isto come; how should they merit it *ex condigno*, as they arrogantly speake? But the scope of the Apostle in this place, is to encourage the faithfull to suffer for Christ; which he doth by two arguments: the one from the happy event, which is assurance of glorification, testified by the holy Spirit; who testifieth unto us, that if we have grace from God to suffer with Christ, that we are the sonnes and heires of God and coheires of Christ, who shall bee glorified with him. Not that our sufferings doe make us the sonnes and heires of God, &c. but that they are the signes and evidences by which the holy Ghost doth assure us, that we are so. The other from the disproportion betweene our sufferings from him, and the glory which we shall have with him. For the Apostle having weighed both, resolveth, for so hee saith, *2 Cor. 4. 17.* that all the sufferings of this life are not comparable to that glory, but of this place more hereafter. q

q Lib. 8. c. 2. §. 18, &c.
His eighth testimony,
Rom. 10. 9.

§. X. His eighth testimony: *Rom. 10. 10.* with the heart wee beleewe unto righteousness, and with the mouth confession is made unto salvation. *We see here, saith he, that faith sufficeth not to salvation, because it is not true and entire in the heart, unless thereto be added externall confession. And it seemeth that the Apostle alludeth to that speech of our Saviour, Matth. 12. 32, 33. Him that confesseth me before men, will I confesse before my Father: and him that denyeth me before men, will I deny before my Father that is in heaven.*

Answ. All this we confesse, that besides faith, confession, and many other graces and duties are necessary to salvation, not as causes, but as *causa sine quibus non*, as I have often said, which are no causes.

His ninth testimony, *Mat. 25, 34, 35.*

§. XI. His ninth testimony: *Matth. 25. 34, 35.* Come yee blessed of my Father, possesse the kingdom prepared for you before the beginning of the world. For I was hungry and you gave mee to eat, &c. Surely, saith hee, *the reason, which is rendred, doth plainly shew, that good workes are aliquo modo some way causes of salvation, and that for them the kingdome of heaven is given.* *Answ.* Of this place I have spoken before: when I shewed that the causes of salvation were noted, *vers. 34.* Come yee blessed of my Father inherit the Kingdome prepared for you from the foundation of the world. And the reason, which is rendred, is taken from good workes, not as the cause, for which salvation is given, but as the evidence according to which our Saviour judgeth.

1 Supr. Cap. 4. §. 12.

His tenth testimony, *Jam. 1. 25.* &c. 24.

§. XII. His tenth testimony is out of the Epistle of Saint James, and it is twofold, the former *Jam. 1. 25.* He that is not a forgetfull hearer, but a doer of the worke, this man shall bee blessed in his deed: the latter, *Jam. 2. 14.* what will it profit my brethren, if a man say that he hath faith, and

and have not workes, will faith save him? But how, faith hee, out of the former, is a man blessed in his deed, if his deeds have no relation to happinesse, but afford their idle presence. *Answ.* Wee confesse, that good workes have relation to happinesse as they are necessary unto it, as the way, as the *causa sine qua non*. Neither doe I conceive how good workes can be idle, where they are present, though they doe not merit that which infinitely exceedeth their worth. And as touching the other place *Iam. 2.* Wee confesse also, that that faith which is in profession onely, and is void of good workes, doth not save a man, because it is an idle and dead faith. This therefore proveth good workes to be necessary *necessitate presentia* but for necessity efficiencie there is no shew, nor colour.

§. XIII. After these severall testimonies he appealeth to *the whole Epistles of Peter, Iohn, Iames, and Iude, whose chiefe intention was to prove, that to justified men good workes are necessary to salvation, and that faith alone doth not suffice, as some in those times out of the Epistles of Paul, not well understood, began to preach.* I answered, that as the Apostles, whom he nameth, urge the necessity of good workes, so doe all true preachers of the Gospell at this day; yea *Paul* himselfe did urge it, & as much as any of them, if not more. But the necessity of efficiencie he may as soone prove out of our sermons, as out of the writings of the Apostles.

§. XIV. To the Scriptures hee addeth the testimonies of the Fathers, who, as they censured for hereticks those which denied workes to bee necessary unto salvation: so themselves taught, that they bee necessary. To which both censure and doctrine of the Fathers, wee doe most willingly subscribe. And wee should greatly wonder, how this great Master of Controversies, could bee so idle, so impertinent, so frivolous a disputant; but that, as I said before, these his discourses, proving the necessity of good workes, though they bee impertinent to the maine Question, because they prove not that which is in controversie betwixt us: yet are not impertinent to his purpose, which was to caluminate us, and to beare the world in hand, that wee are such as deny the necessity of good workes. But if the question were tryed by voices of the Fathers, innumerable testimonies might bee produced out of their writings; wherein they teach, that wee are justified by faith and not by workes; yea in direct termes affirming, that which is the question betwene us, that we are justified by faith alone. But that workes are necessary, as causes, either to salvation, or (which is the question) to justification; nor any one pregnant testimony out of the ancient Fathers, is, or as I suppose, can bee produced. But to prove the necessity of good workes by way of presence, I shall not need to recite the severall testimonies, seeing I have my^u selfe delivered more to prove and to urge the necessity of good workes, than can be gathered out of all these testimonies put together.

§. XV. In the third and last place, he bringeth a reason like to that which he framed *1. 1. cap. 14.* that faith alone doth not iustifie. But doth he not dispute the same question here? did he not propound five *principall arguments to prove, that faith doth not iustifie alone; the fifth and

The Epistles
by him vouch-
ed.

1 Rom. 6.
Tit. 3. 8. 14.
Heb. 12. 14.

Testimonies of
Fathers, *De ius-
tificatione*, l. 4. c. 8.

1 Sec Lib. 6. c. 9.

1 Lib. 7. cap. 1.

His reason.
De iustificatione 4. c. 9.

* *De iustificatione* 1. 3.
cap. 13.

L. II. 7.

x De iustif. l. 1.
c. 18.

last wherof was from the necessity of good works; the handling whereof hee put off to this place. Should he not then from the necessity of good workes prove, that faith doth not iustifie alone. But in stead of proving that, hee endeavoureth to prove, that faith doth not save alone. Thus craftily hee glydeth from one question to another for his owne advantage: because hee knew, that more is required to salvation, than was required to justification. For sanctification commeth betwixt justification and salvation. And although we are justified without workes going before justification: yet we are not saved without workes going before salvation; they being the way, which God hath prepared for them that are justified to walke in towards their glorification. I might therefore, according to the Lawes of disputation, hold him to the question, or refuse to give him answer. But he is so farre from proving, that faith doth not iustifie alone, that hee is not able to prove, that it doth not save alone, disputing in that sence, according to which we doe hold, that faith doth iustifie alone. Now, for the understanding of our sence and meaning certaine distinctions heretofore propounded, must for avoiding of calumniations bee here repeated. First that wee doe not meane that faith is the onely grace which doth sanctifie, as the Papists will needes misunderstand us: but that to sanctification not only other graces doe concur with faith, but good workes also. And consequently, that besides faith, the said graces and good workes be forerunners of our salvation. Secondly when wee say, faith alone, wee doe not meane that faith which is alone, being a solitary, an idle, a counterfeit and dead faith severed from charity and other graces and destitute of good workes; but we meane a true and lively faith which purifieth the heart and worketh by love, which cannot be severed from charity and other graces, as I have heretofore proved. And therefore wee hold, that although in respect of the act of justifying or saving it alone: yet in respect of the being thereof, it never is, nor (if it be a true justifying and saving faith) can be alone. Thirdly, when we doe say, that faith alone iustifieth and saveth, wee speake with relation to the object, or relatively, meaning, that the object which faith alone receiveth, doth iustifie and save us, when wee say therefore, that we are justified or saved by faith alone, our meaning is, that we are justified only by the righteousnesse of Christ which is apprehended by faith alone, and not by our owne righteousnesse: and that wee are saved by the merits of Christ alone received by faith, and not by our owne workes or merits: and consequently, that Christ received by faith is the onely meritorious cause of our salvation.

§. XVI. Now let us heare *Bellarmines* dispute. *If faith alone did save, and that workes were not otherwise necessary than in respect of presence as the fruits and signes of faith: then it would follow, that faith could save, though it wanted all manner of good workes, and were joynd with all manner of vices and finnes: but the consequent is false: therefore faith hee faith alone doth not save, and good workes are necessary not onely in regard of presence, but also of some efficiencie.* To the proposition I answer first, that it is senselesse, and implyeth a contradiction. For if good workes must necessarily

Bellarmines reasons that faith doth not save alone.

necessarily be present with saving faith (which hee confesseth wee doe hold) how can it be supposed without implying a contradiction, that it can save, being not onely destitute of all good workes, but also accompanied with all maner of sinne: this is sufficient to overthrow his whole dispute. Secondly, I deny the consequence of his proposition. For justifying and saving faith, though it justifie and save alone, yet it never is nor can be alone. Even as the eye in respect of his being, cannot (if it be a true living eye) be alone, severed from other parts of the body: yet in respect of the act of seeing, unto which no other part doth concur, it seeth alone. Even so faith, which is the spirituall eye of the soule, in respect of its being, cannot (if it be a true lively faith) be alone, severed from the other graces, which are with it fellow members of sanctification: but yet in respect of the Act of justifying and saving, unto which no other graces concur with it as any causes therof, it justifieth and saveth alone, because it alone, and no other grace doth receive Christ unto justification and salvation. Thirdly, we do not say that the presence of good workes is necessary to salvation onely as they are the fruits and signes of faith: but also as necessary forerunners, as *causa sine qua non*, as the way to salvation; and as the evidence, according to which the sentence shall be pronounced. Which consideration disproveth the proove of his consequence: which is, that according to our doctrine good workes are required to the act of saving onely by accident, whose presence addeth nothing to the virtue of faith in justifying and saving, and so their absence detracteth nothing from it, and therefore being taken away, faith never the lesse saveth.

Ans. Things whose presence is necessary, cannot be said to bee present by accident. For such may be present or absent; but that which is necessary cannot be otherwise, the thing being safe. But we hold the presence of workes not to be contingent, but necessary; both in respect of salvation, as the way to it, and as *Causa sine qua non*; and of faith, as the unseparable fruits of it, without which it is said to be dead. For what will it profit a man, faith St. James, y if hee shall say, that hee hath faith, and hath not workes, will that faith save him? For as the body without the Spirit is dead, ²so that faith, which is in profession onely, and is without workes is dead.

§. XVII. But this reason of his hee doth illustrate by two unlike similitudes. For, faith hee even as fire, because by its heat alone it heateth, if from the fire were taken away all other qualities, which are by accident joyned with heat, it would still without doubt heat. And as a father, because by the onely relation of paternity hee hath reference to his sonne, if from him, who is a father, all other attributes were removed, as knowledgen, ability, power, health, beauty, and in stead of them there should succeed ignorance, baseness, weaknes, sickness, deformity; and among all these attributes paternity should remaine: yet still that father should have relation to his sonne: Even so because a Christian apprehendeth salvation by faith alone, and unto it is referred by our adversaries; surely it followeth, that faith remayning, hee may

y 1am. 2. 14.

2 1am. 2. 16.

Bellarmino his
unlike likenes
ses.

L I I. 7.

be saved, although hee have no good workes, and have many ill.

Ans. In the former similitude hee compareth a Christian man to fire, faith to heat, and other graces and good workes to such other qualities as in fire by accident concur with heat. In which similitude nothing is like. For neither doth a Christian man justify or save others by faith, as fire by his heat doth heat other things, neither is hee justified or saved by his faith, as it is a quality inherent, but as it is the hand to receive Christ: neither are other graces or dueties of sanctification which wee call good workes, to be compared with, I know not what, accidentall qualities concurring with heat; but to those unseparable qualities of fire, *viz.* light and drynes. For even in the fire that is inflamed, there doe concur necessarily with heat drynesse and light, neither were it a true fire without them: and yet the act of heating is to be ascribed to the heat of the fire properly, and not to the light or drynesse of the element: so in a true Christian that is justified, there doth concur necessarily with faith, both other sanctifying graces answerable to the drynesse of the fire, and also the light of a Christian conversation, without which hee is not to be held a true Christian, or truly justified; and yet the act of justifying or saving is not to be ascribed, either to other graces, or to good workes, but onely to faith receiving Christ, or rather to Christ onely received by faith. In the other similitude he compareth the reference which faith hath to salvation, unto that relation which is betwene father and sonne. But faith and salvation are no such relatives. Neither are the graces of the sanctification or good workes to be compared to those accidentall adjuncts attributed to a father, which may come and goe, as being not necessary to the being of a father, but rather to those properties of the humane nature, as reason, will, understanding, wit &c. For although a man cannot become a father without these: yet his being a father is not not to be ascribed to these.

§. XVIII. And whereas hee would seeme to take away the answere of his adversaries, (who alleage, *that his supposition is impossible,*) both because in his first booke he had proved, *that faith may truly and indeed be severed from charity and good workes*: and also because at least in conceit, it may be severed from them; which he saith is sufficient for the confirmation of an hypothetically proposition: neither can his adversaries deny it, who teach that faith and workes have that relation, which is betwene the cause and the effect: Hereunto I reply First, that I have formerly not onely answered his arguments which hee produced to this purpose; but also proved by unanswerable arguments that true justifying faith cannot be severed from charity and good workes. Secondly, as I said even nowe, his supposition implyeth a contradiction, and therefore is impossible. Impossible, I say, that workes being supposed to be present *necessitate presentia*, should in the same speech be truly supposed to be absent. Thirdly, If Bellarmine can conceive, that true justifying and saving faith may be without charity and good workes

workes, then hee may also conceive, that that faith may save which is severed from charity, and destitute of good workes.

His assumption I grant for wee teach, according to the Scriptures, that that faith, which is alone severed from charity and good workes, doth justify or save, neither alone nor at all, and doe ascribe lesse to such a faith, than the Papiſts themselves doe. But his conclusion is faulty, as containyng more than can be inferred upon the premises: that good workes are necessary not onely in regard of presence, but also of some Efficiency, which was not so much as mentioned in the antecedent of the proposition, which the conclusion should gain-say, and say no more. Thus much of the necessity of good workes.



CHAP. VI.

Of the verity of the justice of workes, and of the possibilitie of fulfilling the Law.

§. I.

NOW Bellarmine will discourse of the truth of the justice of workes, or of actual righteousness. And in this dispute he spendeth eight Chapters. But to what end? for, I feare, hee wandreth still. Hee had in the first booke propounded five principall arguments to prove that faith doth not justify alone. The Fifth and last was, that good workes also doe justify, and therefore not faith alone. This assertion hee laboureth to prove by divers arguments. The first from the necessity of good workes, which I have answered. The second from the verity of the justice of workes, namely that the good workes of the faithfull and regenerate are truly good, which wee doe not deny, wee say indeed, that the seeming good workes of men unregenerate are not truly good: because an evill tree cannot bring forth good fruit. But the good workes of the regenerate, being the workes of grace, and the fruits of the Spirit, wee acknowledge to be truly good. But will it here-upon followe, that therefore they are, or may be justified by workes? Nothing lesse. Hee must prove that the workes of the regenerate are not onely truly good, but also purely and perfectly good; and not onely that, but that they are also perpetually and universally good. For if they faile in any one particular (as in many things we, saith James the just, offend all) they cannot be justified by their obedience. For hee that offendeth in one is guilty of the breach of the whole Law: and is so farre from being justified by his obedience, that by the sentence of the Law hee is accursed: because

De justif. lib. 4. cap. 10.
Of the truth of the justice of good workes, not denied by us.

a Jam. 3.2.

b Jam. 2.10.

L. 18. 7.

Bellarmines dispute is indeed defensive.

he hath not continued in all the things which are written in the booke of the Law to doe them: unlesse therefore he can prove, that not onely some, but all the workes of the faithfull are not onely truly, but also purely and perfectly good (which is impossible to be proved) he cannot possibly conclude, that they are justified by them: will you then know, to what end serveth this discourse? The subtile Sophister, because hee would seeme to have the better end of the staffe, chooseth rather to confute our pretended errors, than to defend his owne.

§. II. But indeed this whole dispute is defensive: serving to answer a piece of one of our arguments against justification by inherent righteousness: because our obedience is neither totall, nor perfect, nor perpetuall. Not totall, because wee neither doe nor can fulfill the whole Law of God. Not perfect, nor pure, because it is stayned with the flesh. Not perpetuall, because interrupted, either by omission of dueties or commission of sinnes. To the two former *Bellarmines* answereth, (the third being unanswerable) and maintaineth the contrary assertions; setting downe the state of the question thus: *Whether men justified may by the helpe of Gods grace so fulfill the Law of God, that their workes are not onely not to be called sinnes, but also deserve truly and properly to be called just.* But this question commeth short of that which hee ought to prove, in two respects. For first if the just, meaning all the just, are justified by their workes, hee must prove that not onely some choice men may by the speciall help of Gods grace fulfill the Law, but that all doe; or else hee must confesse that they are not justified by their obedience. Neither is it sufficient, that their workes be not sinnes or truly just, unlesse their workes, not some, but all, be not onely truly, but also purely good. But of this question so propounded by him, he saith that we (whom hee calleth heretickes) hold the negative; The Papists (who are no heretickes) hold the affirmative; whose assertion hee setteth downe in three articles.

First, that the Law of God to just men is absolutely possible, not indeed by the onely strength of nature, but by the help of divine grace.

Secondly, That the workes of the righteous are simply, and absolutely just, and after their manner perfect.

Thirdly, That a man is truly justified by workes. Thus you see how, as it were by chance, hee stumbleth upon the maine question (where unto his whole dispute ought to be referred) bringing it in as a proofe of the verity of the justice of good workes; whereby it selfe ought to be either proved or defended, otherwise all this discourse of the verity of good workes is impertinent. These three he saith hee will prove in order. And in all three I must have the patience to followe him.

§. III. And first of the possibility or impossibility of fulfilling the Law. Concerning which, what wee doe hold, may appeare by these

Of the possibility, or impossibility of fulfilling the Law.

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these distinctions, for first, wee doe not hold, that it is absolutely impossible: for God, if it so please him, can enable man perfectly to fulfill the Law, as hee did in our first creation, and as hee will doe at our full redemption. But in this estate, since the fall, to a man living in the flesh, it is not possible. And thus *Augustine*, if the question bee whether God bee able to make a man to live without sinne, doth freely confesse it, but if the question bee, whether God ever enabled any man to be without sinne, that he denyeth. The second distinction is concerning the regenerate and the unregenerate. For unto the unregenerate being fallen in *Adam*, the Law through their owne fault is impossible. But the regenerate may bee said to keepe the whole Law, and that in three respects. First, in regard of their faith: for hee that truly beleeveth in Christ hath fulfilled the Law: ^d for Christ is *in* the end and complement of the Law to every one that beleeveth, his obedience being imputed to them. *Qui credit in Christum*, saith *Theodorus*, *scopus Legis adimplet*: he that beleeveth in Christ fulfilleth the scope of the Law, and *Photius*, *hanc obedienciam quam Christus habuit*, the Apostle therefore saith, that hee which beleeveth in Christ fulfilleth the law. *Ambrosius* likewise on those words, not the hearers of the law, but the doers shall be justified: *Hoc dicit*, saith hee, *quia non hi iusti sunt, qui audiunt legem, sed qui credunt in Christum, quem lex promissit, & hoc est facere legem*. This hee saith, because not they are just who heare the Law, but they who beleve in Christ, whom the law promised: and this is to performe the law: and againe, *Qui credit in Christum hic fecisse legem dicitur*: whosoever beleeveth in Christ hee is said to have performed the law. The like hath *Sedulius*, that faith standeth for the perfection of the whole law, in *Rom. 10.4.* Secondly, in respect of our new obedience. Thirdly, in respect of Gods acceptance, accepting of our sincere, though weake endeavour, and pardoning our defectiveness therein, which being forgiven, our obedience is reputed, as if wee had performed all. For as *Augustine* saith, *Omnia ergo mandata facta deputantur, quando quicquid non fit, ignoscitur*. All the Commandements are esteemed as done, when that which is not done, is pardoned. But the question is properly understood of our new obedience, in regard whereof another distinction is to bee acknowledged, betwene the keeping or observing of the law, and the fulfilling of it; which the Papists seeme to confound. For all the faithfull by their new obedience keepe the law according to the measure of grace received; but none fulfill it. Their new obedience consisting in *studio pietatis & iustitiae*, in the study of piety and righteousness, whereby they are studious of good workes. This study standeth in a sincere desire, an unfained purpose, an upright endeavour to walke in the obedience of all Gods Commandements. And this study and practise of piety, though accompanied with manifold imperfections, yea, with many slips both of omission and commission, happening contrary to their generall desire and purpose through humane infirmity; the Lord (who in his children accepteth

CAP. 6.
Whether the
faithfull doe
or can fulfill
the Law.

e De peccator.
meritis & re-
miss. l. 2. c. 5.
& 7.

d Rom. 10.4.

e in Rom. 10.
f Apud Oecum.
in Rom. 10.

g in Rom. 2. 13.

h Retra. Lib. 1.
cap. 13.

i Ephes. 4. 7.

of

LIB. 7.

2 Cor. 8. 12.

1 Qui legem im-
plet, observat
totus, totam, per
totam vitam.
That the Law
is possible Bel-
larmine proveth
by Scriptures.
Matth. 11. 30.

m Gal. 5. 1.

n Job. 3. 14, 15.

of the will ^k for the deed) esteemeth so highly of, that those things which are done with an upright heart and sincere endeavour, are said in the Scriptures to be done with the whole soule, and with a perfect heart, which must be evangelically, and not legally understood: this perfection standing not in the perfect performance, but in the uprightnesse of the heart, striving towards perfection. Thus all the faithfull keepe the law, who have a sincere desire, purpose and endeavour to obey it; but none doe or can fulfill it, unless they continue in all the things which are written in the Booke of the law to doe them. Which never any since the fall. (Christ onely excepted) were able to doe: for the law is kept with the heart, *Psal.* 119. 34. 69. 129. but not fulfilled but by the whole man, I say, the whole man, performing the whole law, alwaies.

§. IV. But that the law is possible to the faithfull, *Bellarmine* endeavoureth to prove, by Scriptures, Fathers, and Reason. Out of the Scriptures he produceth three sorts of testimonies: the first of these, *Which testifie that the law is not onely possible, but also easie*: as first, *Mat.* 11. 30. For my yoke is easie, and my burden light. Secondly, *1 Job.* 5. 3. And his Commandements are not grievous. To the former I answer; that by the yoke and burden of Christ wee are not to understand the yoke of the law exacting perfect obedience to be performed by us unto justification, or for default thereof subjecting us to the curse; for this was the chiefe yoke of bondage which neither we nor our fathers were able to beare, *Mat.* 15. 10. From which our Saviour hath made us free: but by the yoke and burden of Christ we are to understand his Law and Doctrine evangelicall, which may be reduced to two Heads, the Law and Doctrine of faith, the Law and Doctrine of obedience, and that twofold, the obedience of his precepts, which is called our new obedience, and *Obedientia crucis*, which is the taking up and bearing our crosse. The law of faith respecteth our justification; the Doctrine of our new obedience, respecteth our sanctification; the obedience of the Crosse is Christian patience or *Tolerantia crucis*. And these yokes or burdens Christ as it seemeth, would have men comming unto him to take upon them, by learning of him (which argueth, that by them Christs Doctrine or Discipline is meant) that they might be eased from those yokes under which they labour, and those burdens under which they are wearied. And these are of two sorts, the guilt of sinne which is a most heauey yoke or burden under which the guilty conscience laboureth: and the corruption of sin wherewith men being overladen are wearied. From the former men are freed in their justification by the law of faith, which is easie and light, Christ having taken our burden upon him. For even as the Israelites in the wilderness, when they were bitten by the fiery serpents, had no greater burden or task laid upon them than to lift up their eyes towards the Brazen Serpent, and were cured: ⁿ Even so wee, when wee are stung by the old Serpent and labour under the guilt of sinne, and desire to be eased or cured

cured thereof: this charge our Saviour layeth upon us, to lift up the eye ° of faith to him that was figured by the brazen Serpent, and wee shall finde rest unto our soules. From the second men are freed in their sanctification by Christs Law or doctrine of obedience both active and passive. The active is our new obedience, whereof as of sanctification there are two parts: mortification, whereby we dye to sinne, and our vivification wherby we live to God, both which the Doctrine of Christ doth teach. *Th. 2. 11, 12.* The grace of God which bringeth salvation hath appeared to all, teaching us, that we should renounce all ungodliness and worldly lusts (there is mortification) and that wee should live soberly, and justly, and holily in this present world, there is our vivification. So *Ephes. 4. 20, 21, 24.* Those that have learned Christ have been taught to be put off the old man and to put on the new.

§. V. This yoke also is easie to the faithfull, and this burden light. First, because the faithfull being freed from the terrour and coercion of the Law are enabled to obey God with willing minds, as not being under the Law, but under grace. Secondly, because as the Lord promised in the Covenant of grace, which is the doctrine of the Gospell, to give grace to the heires of promise, wherby they are enabled to serve him, with upright hearts and with willing and constant minds: so doth he assist them with his grace making them both able and willing to worship him in holiness and righteousness.

Thirdly, because the new obedience required of us doth not consist in the perfect performance, which the Lord doth not expect from such weakness as is in the best of us, but in the sincere and upright desire, purpose, and endeavour to walke in obedience, according to the measure of grace received.

Fourthly, because our imperfect obedience is accepted of God in Christ, and the wants thereof pardoned by the intercession of Christ, who with the odours of his own sacrifice perfumeth the incense of our prayers and of other duties making them acceptable unto God. And this was figured by that ceremony of the golden plate as I have shewed heretofore, which the high priest, who was a type of Christ, was to wear in the forefront of the Miter with this inscription, Holiness of the Lord; that is, of the Messias, who is *IEHOVAH* our righteousness, to the end that Christ figured by the high priest might beare the iniquity of the holy things, which the children of Israel should hallow in all their holy gifts, and it was alwaies to bee upon his forehead, that they may be accepted before the Lord.

Fifthly, because if through humane frailty, the flesh prevailing against the Spirit, the faithfull doe at any time offend, as in many things we all doe: we have an Advocate with the Father, Christ Iesus the righteous and he is the propitiation for our sinnes, *1 Ioh. 2. 2.* He sitting at the right hand of his Father maketh intercession for us, *Rom. 8. 34. Heb. 9. 24.*

§. VI. Against the fourth reason *Bellarmines* taketh exception. For whereas some of our Divines have taught, as he saith, that therefore it

C. A. P. 6.

o Ioh. 6. 40.

Christs yoke
easie in respect
of our new obe-
dience.

p Apoc. 8. 4.

q Exod. 28. 36,
38.

Bellarmines di-
lemma.

is

L 12. 7.

is called an easie yoke and light burden because of the remission of such offences as the faithfull commit, he pusheth at them with this *Dilemma*. That this remission or not imputation, either taketh away the obligation of the Law, so that the faithfull though they doe offend doe incurre no guilt: or else doth not take away this obligation, but that the faithfull contract the guilt which afterward is remitted. If the former, then, saith hee, it ceaseth to be a Law. For it is no Law which doth not binde. If the latter, then it is a hard yoke and a heavy burden which cannot be borne. To the former I answere, that remission is of guilt contracted, and therefore it is absurdly surmised, that there should be remission where was no guilt. To the latter: that according to the Law of faith the guilt contracted is remitted to the faithfull returning unto God, confessing their sinne, and craving pardon in the name and mediation of Christ. Which proveth the Law of workes to bee an hard yoke and heave burden: but the Law of faith to be easie and light. For by the Law of workes the guilt is contracted, and by the Law of faith it is remitted.

§. VII. But the obedience of the Crosse also serveth to free us from the Corruption of sinne. For hee that hath suffered in the flesh ceaseth from sinne. And therefore *David* pronounced the man blessed whom the Lord chasteneth and teacheth out of his Law. For *ἡ δόξα ἐστὶ μαθήματα, quæ nocent docent*. Wee learne obedience by that which wee suffer. *David* therefore professeth that it was good for him that hee had been afflicted, that hee might learne the statutes of the Lord and confesseth that before hee was afflicted he went astray: but now, saith hee, I have kept thy word. This also is a yoke, which *Jeremy* saith it is good for a man to beare, even in, or from his youth *Lam. 3. 27*. For to the Godly it is made an easy yoke, and light burden. First, In comparison of that superexcellent eternall weight of glory wherewith the Lord doth recompence our momentany and light afflictions, which are no way comparable to the glory which shall be revealed.

Secondly, because affliction worketh patience, and patience probation, and probation hope, and hope of eternall glory maketh us to swallow all the difficulties of this life, and with patience and comfort to beare afflictions, yea to rejoyce and to triumph in them, *Rom. 5. 3. & 8. 37*. Looking unto *I E S V S* the author and finisher of our faith, who for the joy that was set before him endured the crosse, despising the shame, and is set downe at the right hand of the throne of God. Wherefore Saint *James* and Saint *Peter* in their Epistles, doe teach it to be a matter of joy to the faithfull when they are afflicted.

Thirdly, because the nature of afflictions to the faithfull is changed, being not evill, nor punishments to them, but rather blessings, as being either fatherly chastisements, or tryals for their good: which proceeding from Gods love are so moderated by his mercy that they doe not exceed their strength, *1 Cor. 10. 13*. and are through Gods providence made to worke for their good, *Rom. 8. 28*. and profit, that they may be partakers of his holinesse, *Heb. 12. 10*. Affliction therefore

The obedience
of the crosse, is
also the yoke
of Christ.
r *Psal. 94. 12*.

(*Heb. 5. 8*,
c *Psal. 119. 71*).

u *Verf. 67*.

* *2 Cor. 4. 17*.

x *Rom. 8. 18*.

y *Heb. 12. 23*

z *Iam. 1. 2, 12*,
a *1 Pet. 1. 8*,
4. 13.

Whether the fulfilling of the Law be possible unto us.

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C A P. 6.

fore to the faithfull is ~~not~~ a commodious or easie yooke.

Fourthly, because Christ by his Spirit doth minister such comfort to the faithfull in their afflictions, that as their sufferings increase, so their consolation aboundeth by Christ, 2 Cor. 1. 4, 5.

p Psal. 94. 19.

§. VIII. So much of his first Testimony. In the second place, 1 Iob. 5. 3. The Holy Ghost setteth downe two notes, whereby wee may know that we love God. For this, saith he, is the Love of God: first, that we keepe his commandements: for this in other places also is made the proper note of his Love, viz. to keepe his Commandements, Ezech. 20. 6. Iob. 14. 15. the second, that his Commandements are not grievous, for *nihil difficile amanti*. Nothing is difficult to him that loveth. And so Augustine answereth the Pelagian urging this place, *quis nesciat non esse grave quod diligendo fit, non timendo*. So that if we truly love God, we will out of love, and not out of servile feare and constraint, yeeld willing obedience to the Commandements of God. So that this is the meaning, to him that loveth God, the Commandements of God are not grievous, but he delighteth in them according to the inner Man, yeelding voluntary and cheerefull obedience thereto, not in perfection, but according to the measure of grace received. For when the Love of God is shed abroad in our hearts by the Spirit of God assuring us in some measure of Gods love towards us, then are our hearts enlarged to love God againe: and being enlarged we doe not onely walke, but runne also in the way of Gods commandments, that is, willingly and cheerefully according to the measure of our faith and love, wee obey them. But though the faithfull doe willingly obey Gods commandments so according to their ability, yet they cannot perfectly fulfill them.

His second place. 1 Iob. 5. 3.

e Gen. 29. 20.
d Lib. de person. ditione iusticia.

e Rom. 5. 5.

f Psal. 119. 32.

§. IX. His second sort of testimonies is of such as teach that the Law is kept by them that Love.

His second rank of testimonies.

Of this sort he citeth three testimonies, the first, concerning the Love of God, Iob. 14. 23. If a man love me, he will keepe my word. The other 2. concerning the love of our neighbor, Rom. 13. 8. he that loveth his neighbour hath fulfilled the Law, Gal. 3. 14. all the Law is fulfilled in one word, thou shalt love thy neighbour as thy selfe. From hence he argueth thus: They that are able to love God and their neighbour, are also able to fulfill the Law: the faithfull are able to love God and their neighbour, therefore they are able to fulfill the Law. The proposition hee proveth by these three testimonies of Scripture. The assumption, thus. If we cannot love God and our neighbour then can wee not be the disciples or friends of Christ, but it is absurd to say, that none can be the disciples or friends of Christ: therefore we are able to love God and our neighbour. The proposition of this prosyllogisme he proveth out of, Iob. 15. 35. Hereby shall all men know that you are my disciples, if you have love one to another, and Iob. 15. 14. you shall be my friends if you do the things that I command you. Now the thing which he did command was, that they should love one another. To this long discourse a short answer may suffice: we doe confesse, that all they who love God and their neighbour doe keepe Gods

Commande-

L I B. 7.

commandements according to the measure of their love : but wee deny, that any can fulfill the Law of God, who have not a full and perfect love, and that to the perfection of love, such as the Law requireth, none can attaine in this life. For our knowledge is but in part, therefore our love : our regeneration is but in part (wee being but partly spirituall and partly carnall,) and therefore our love. The Law is impossible, by reason of the flesh, therefore whiles the flesh remaineth in us, the Law is not possible unto us.

Bellarmine
reply.

gPsal. 119. 7.

h De perfect. ju-
stificad 15.

i Epist. 29.

§. X. Bellarmine confesseth that our charity in this life is imperfect because it may be increased, and because it shall bee greater in our country. Notwithstanding he holdeth, that it is so perfect as may suffice for the fulfilling of the Law. But David saith, that the Law of God is perfect, and so perfect as nothing may be added thereto, and therefore requireth perfect righteousness not onely in respect of the parts but also of the degrees unto which nothing can be added. For if any thing can be added to it, then something is wanting, which is required to perfection : and what is wanting is a fault. *Peccatum est*, saith ^h Augustine, *cum vel non est charitas quæ esse debet, vel minor est quam debet*. It is a sin, either when there is not Charity which ought to be, or when it is lesse than it ought to be. And no doubt but it is lesse than it ought to be, when it is not so great as the Law requireth, and it is not so great as the Law requireth, whiles it may be increased. For as ⁱ Augustine saith, *quandiu augeri potest (charitas) profecto illud quod minus est quam debet ex vitio est*. Whiles Charity may be increased, assuredly that which is lesse than it ought to be, is faulty, or vicious. By reason of which vice : there is not a righteous man upon earth, that doth good and sinneth not. By reason of which vice no man living shall be justified before God. By reason of which vice if we shall say that we have no sinne, we deceive our selves, and the truth is not in us. And for which though we be never so good proficientes we must of necessity say, forgive us our debts, &c.

His second
reply.k De spiritu &
lucra, cap. 36.

§. XI. Secondly, hee replyeth : that the Law which prescribeth love, requireth no more but that we should love with our whole heart. But that this not onely may be done, but also should be done in the new Testament, the Scripture doth witnesse, *Deut. 30. 6. Answ.* The Phrase of loving with the whole heart being legally understood according to the perfection prescribed in the Law, doth signifie as it soundeth, neither can be performed by any mortall man, though regenerate, because he is partly flesh and partly Spirit. Neither can more, than the Law requireth in this behalfe, be performed in our Country. For as ^k Augustine saith, in the life to come, our love shal be not only above that which here we have, but also far above that which we either aske or think. Notwithstanding it can be no more than (what the Law requireth) with all our heart, with all our soule and with all our minde. For there doth not remaine in us any thing which may be added *ad totum* to that which is all ; for if any thing remaine which might bee added, then it is not *totum* all. But the phrase is many times Evangelically understood, as in the place quoted, to signifie not absolute or legall perfection, but the integrity

integrity and uprightnesse of the heart, which is the Evangelicall perfection, as I have shewed elsewhere¹, and shall againe ere long declare.

§. XII. Thirdly, he replyeth, that the Scriptures teach, that men may bee perfect in this life. And to this purpose alleageth, *Gen. 6. 9. & 17. 1. Matth. 5. 48. & 19. 17. Phil. 3. 15. 1 Iohn 2. 5.* The use of the word in these and some other places is to bee distinguished. For in the most of them it is not opposed to imperfection (and so many places are impertinently alleaged) but either to hypocrisie, and so it signifieth upright and sincere, as *Gen. 6. 9. & 17. 1.* Or to partiality when wee are good to some but not to others, as *Matth. 5. 48.* Be you perfect as your heavenly Father is perfect, doing good to men of all sorts, both good and bad, both friends and foes: or to infancy and childhood, and so it signifieth *adultus* a growne man, and so it is used, *1 Cor. 14. 20. Heb. 5. 14.* and so in the place cited, *Phil. 3. 15.* Where the Apostle acknowledging that he had not attained to perfection but still labouring to bee a good proficient, exhorteth so many as are perfect to be of the same minde with him, that is to strive towards perfection, as having not yet attained to it. In *1 Iohn 2. 5.* the phrase is varied. In him that keepeth Gods word the love of God is perfected, that is, perfectly knowne, hereby we know that we are in him. And so is the word used, *1 Iam. 2. 22. 2 Cor. 12. 9.* There remaineth onely the answer of Christ to the justitiary, *Matth. 19. 17.* If thou wilt bee perfect, &c. Which as I have shewed before our Saviour fitteth to the disposition of that justitiary whom having a great conceit of himselfe, that he had kept all the commandements of God from his youth, he thought good to discover and unmaske by a commandement of tryall. If thou wilt, ^msaith hee, bee perfect, that is, If thou wilt approve thy selfe to be a perfect observer of the Law, as thou pretendest, goe and sell that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come and follow mee. For if thou refusest so to doe, thou shalt bewray thy selfe to bee a meere wordling, preferring the love of the world before the love of God, and desiring to retaine thy earthly wealth, rather than to obtaine the heavenly treasure.

m *vs. 21.*

§. XIII. His third sort of testimonies is of such as doe testifie, that some have kept the Commandements of God, and namely those of loving with the whole heart; and of not coveting. And to this purpose he alleageth the examples of David, of Iosiah, of Aia and his people, of Iosuah, and others whom hee doth but name, of Zachary and Elizabeth, of the Apostles, and namely of Paul, and in conclusion of Ezechias and of Abraham. *Ans.* All these were sincere and upright keepers and observers of the Law: but none of them were perfect and perpetuall fulfillers of it; none of them were without sinne.

David was a man according to Gods owne heart, in respect of his uprightnesse and integrity, *1 King. 3. 6.* and for that, and not for any absolute perfection he is commended in the places alleaged, *Psal. 119. 10. 1 King. 14. 8. Ait. 13. 22. 1 King. 15. 5.* And yet for all this David was a sinner, and in many of his Psalmes ⁿbewayleth his manifold finnes,

R r

desiring

n *Psal. 27. 7. 11.
38. 418.
Psal. 51. 5.
119. 176.*

LIB. 7.

o Psal. 143. 2.

o 130. 3. 4.

p Psal. 32. 1.

Rom. 4. 6.

q 2 King. 23. 25.

r 2 Chron. 15. 15.

s 2 Chron. 15. 17.

t 2 Chron. 16. 7,
10, 12.

u Iosb. 11. 14, 15.

v Deut. 7. 2.

x Luk. 1. 6.

y Luk. 1. 30. 62.

z Luk. 12. 4.

Job. 15. 15.

Job. 17. 6.

a Rom. 7. 7, 8.

Whether con-
cupiscence in
the Apostle
were a sinne.
b Rom. 7. 14. 15.

desiring the Lord not to enter into judgement with him, for if hee should, neither he nor any other could be just in his sight; placing his justification in the remission of his sinnes, and in Gods acceptance of him imputing unto him righteousness without workes.

q *Iosias*; also was a godly and upright king, but yet not without fault; in that hee harkened not unto the Words of *Necho* from the mouth of God, but presumptuously fought against him, 2 *Chron.* 35. 22.

Of the people under *Asa*, no more can be gathered, but that with upright hearts and willing minds they entred into a covenant to seeke the Lord in sincerity and truth. Of *Asa* himselfe, the Scripture indeed doth testifie, that his heart was perfect, that is, upright, before the Lord all his dayes. Notwithstanding in the same place it is said, that the high places were not taken away: and in the next Chapter three sinnes of his are recorded: that hee had relied on the King of Syria and not on the Lord: that being reprov'd therefore by the Prophet *Hanani*, he committed the Prophet to prison: that in his sickenesse he sought not to the Lord but to the Physitians.

That which is said of *Iosuah* doth not concerne the observation of the Morall Law, but thoe politicke precepts, which the Lord had given to *Moses*, and *Moses* to *Iosuah*, concerning the utter destruction of the * *Canaanites*, whom the Lord had delivered into his hands.

Of * *Zachary* and *Elizabeth* it is said, first, that they were just before God, that is, upright: and secondly, that they walked in all the commandements and ordinances of the Lord blamelesse, which latter they might doe, and yet bee farre from that perfection which the Law requireth. For *Paul* professeth of himselfe, that even before his conversion he was, touching the righteousness, which is in the Law blamelesse, *Phil.* 3. 6. They were blamelesse before men, but not faultles before God. For *Zacharias* did use to sacrifice for his owne sinnes, as well as for others, as *Augustine* saith in his answer to this argument alleaged by the Pelagians. And who knoweth not, that for the sinne of incredulity hee was both deafe, and dumbe for a time.

As touching the Apostles before the resurrection of Christ; though our Saviour call them his friends, and giveth them this testimony that they had kept his word: yet who can bee ignorant how farre they were at that time from perfection, and with how great imperfections they kept his word.

But it is strange, that he should alleage the example of *S. Paul*, *Rom.* 7. as one that had kept the Commandement forbidding concupiscence: when in that chapter hee doth not onely confesse, that by that Commandement hee was convicted to bee a sinner, in that hee had concupiscence: but also that that habituall concupiscence might appeare exceedingly sinnefull, it did take occasion by the Law to worke in him all manner of actuall concupiscence.

§. XIV. But *Bellarmines* conceit is, that concupiscence in the Apostle was no sinne, because he did not consent to it. Whereunto I answer, first, that as he was carnall^b he did consent unto it, but not as he was spirituall,

all, for so hee saith: I delight in the Law of God after the inward man; but I see another Law in my members warring against the Law of my mind, and bringing me into captivity to the Law of sin which is in my members. Whereupon he cryeth out, v. 24. O wretched man that I am, who shall deliver me from the body of this death? meaning thereby the flesh, or the body of sin. Secondly, though the Apostle had not consented to concupiscence, yet both the habituall concupiscence it self remaining in him after his regeneration, and the actual concupiscences going before consent, arising from thence, were sins. The habituall is often called by the Apostle a sin, and is noted to be the sinning sin, which taking occasion by the Law to send forth evill concupiscences (namely which the Law forbiddeth) was exceedingly sinfull. As for those *renewing* or first motions of sinne in the thought or affections going before consent, and arising from our owne concupiscence: they are those very sinnes which are directly forbidden in the tenth Commandement, for those which are joynd & with consent, are forbidden in the former Commandements. Neither could Paul, who had beene trayned up in the Law, bee ignorant of that which the very heathen knew by the light of nature, that evill concupiscence, accompanied with consent, was a sinne. But that which is forbidden in the tenth commandement, the Apostle had not knowne to bee a sinne, except the Law had said, thou shalt not lust, or thou shalt not have any evill concupiscence.

Hence Bellarmine concludeth, that *because the Law hath beene kept by many, it is possible*. Neither doe we deny it to bee kept by the faithfull, in respect of their upright walking in all the Commandements of God, but wee deny it to be perfectly fulfilled by them. Their new obedience which they performe with upright hearts and willing mindes, hath the title of perfection given unto it, and is a perfection begunne in respect of the parts (for even an infant that is formed in the wombe is perfect in respect of his parts) and is accepted of God in Christ, the Lord not imputing to the faithfull their imperfections. And it is a good saying of Augustine: *Omnia ergo mandata facta deputantur, quando quicquid non fit ignoscitur*. All the Commandements are esteemed as done, when that which is not done is pardoned.

§ XV. But this answer, concerning perfection of obedience begunne, and the imperfections remitted, will not serve the turne, saith Bellarmine. For he cannot absolutely be said to fulfill the Law, that sinneth in keeping it. But the Scripture saith of the Fathers, that not onely, they did absolutely keep the Law, but also that they kept it with their whole heart, and with a perfect heart. Yea Ezechias professeth that he had walked before the Lord in truth and with a perfect heart. And if Ezechias walked before God with a perfect heart, who will deny it to Abraham, to whom it was said, I walke before me and be perfect. Answ. Wee doe read, that the faithfull did keepe the Law, but wee never read, that they did absolutely fulfill it, but that all of them had their imperfections, and their sinnes. And although many of them abounded with good workes, yet their justification consisted in the remission of their sinnes, and Gods acceptation of them in

c Rom. 7. 23.

d Mat. 5. 28.

e Retra. l. 1. cap. 19.

Bellarmines instance that the godly before mentioned, absolutely fulfilled the Law and were perfect.

f Gen. 17. 1.

L I B. 7.

What is meant
by a perfect
heart.What is meant
by whole heart.

Christ, imputing righteousness unto them without works.

And where as it is said, that they obeyed God with their whole heart and with a perfect heart, this is to be understood of an entire or upright heart. The hebrew words *Tham*, *Thom*, *Thamin*, and *Shalem*, which signifie perfect or perfection, are *synonyma* or words of the same sence with *Iashar*, *Iosher*, and *Emeth*, that is, upright, uprightness and truth, or sincerity, and are signified by the phrase of walking with God, or before God, and are the same with the Greek words *δυναμις*, *ἀδολφία*, *ἀπαρ*, all of them opposed, not to imperfection, but to hypocrisie. For *Thom*, *Tham*, and *Thamin* consider these places *Psal.* 35. 21. where *Thom* and *Iosher* are used as *synonyma*, the latter being the exposition of the former. Let perfection and uprightness preserve mee. *Iosh.* 24. 14. Where *Thamin* and *Emeth* are used promiscuously, serve the Lord in perfection and in truth. *Psal.* 37. 37. where *Tham* and *Iashar* are put for the same; observe the perfect man, and behold the upright, for the end of that man is peace. So *Iob* is commended to have been *Ish Tham Vejasar* a perfect and upright man. The word *Shalem*, which in the same speech of *Ezechias*, 2 *King.* 20. 3. is by the 72. translated *perfect*, is by them rendred *Esay* 38. 3. *and* a true heart: as an upright heart is called *Heb.* 10. 22.

§. XVI. The phrase of performing duties with the whole heart *Dent.* 26. 16. as to seeke God with all the heart, *Dent.* 4. 29. *Psal.* 119. 7, 10. to keepe his Commandements with all the heart and with all the soule, 2 *King.* 23. 3. *Psal.* 119. 34. 69. to turne unto the Lord with all the heart, *Iosh.* 2. 12. importeth nothing else (where it is not legally understood) but an entyre or upright heart, that is, not an heart and an heart, (as hypocrites use to speake, *Psal.* 12. 2.) 1 *Chron.* 12. 33. the phrase not with an heart and an heart, is expounded *verf.* 38. to be a perfect or upright heart. Thus to serve the Lord in truth, is to serve him with the whole heart, 1 *Sam.* 12. 24. and to praise God with the whole heart, *Psal.* 9. 1. & 111. 1. is to praise him with uprightness of heart, *Psal.* 119. 7.

Thus to walke with God, or before God, is to bee perfect or upright *Gen.* 17. 1. and to bee perfect or upright is to walke with God, or before him, for to walke with God is for a man to behave himselfe as in his presence; and to walke before God is to behave a mans selfe in his sight, that is uprightly. Thus *Enoch*, *Gen.* 5. 22. 24. *Noah*, *Gen.* 6. 9. *Abraham* and *Isack*, *Gen.* 48. 15. *David*, and others, are said to have walked before God. Of *David* it is said, that hee walked before God in truth and righteousness and uprightness of heart, 1 *Kin.* 3. 6. Of *Ezekias*, 2 *King.* 20. 3. that hee walked before God in truth with a perfect, that is an upright heart. For you are not so to understand it, as if *Ezekias* had no imperfections. For when the Lord left him a little unto himselfe, that he might try him, and know, that is, make knowne unto him what was in his heart; he rendred not againe according to the benefits done to him, but his heart was lifted up with pride, 2 *Chron.* 32. 24, 25, 31.

From this example of *Ezekias*, as it were, from the lesse, *Bellarmine* inferreth. If *Ezekias* walked before God with a perfect heart, who will deny it to *Abraham*, to whom it was said, walke before me and be perfect.

Answ.

Whether the fulfilling of the Law be possible unto us.

303

C A P. 6.

Ans. I doubt not, but *Abraham* did walke before God, that is to say, was perfect or upright. For so much the Scriptures testifie of him, *Gen.* 24. 40. & 26. 5. & 48. 15. and that hee was the friend of God, *2 Chro.* 30. 7. *Esaï.* 41. 8. *Iam.* 2. 23. But *Bellarmines* prooffe is very slender; that *Abraham* was such, because hee was required so to be. For so the whole people of *Israel* (which for the uprightnesse required in them, was called *Ieshurun*, *Deut.* 32. 15. & 33. 5, 26.) are exhorted, *Deut.* 18. 13. thou shalt be perfect, that is, upright with the Lord thy God. *Ios.* 24. 14. serve him in perfection and in truth. *1 Sam.* 12. 24. In truth with all your heart. And thus it appeareth, that the termes of perfect heart and whole heart in the places before mentioned, doe not import any legall perfection, but uprightnesse and integrity of heart: which though it be but a perfection inchoated, or begun, being only a perfection in respect of the parts, and not of the degrees, towards which notwithstanding it aspireth; yet neverthelesse it is the Evangelicall, the Christian, and the best perfection, which we can attaine unto this life.

§. XVII. These were his proofes out of the Scriptures. Now & he will prove out of the Fathers, that the Law of God is not impossible, he should say, (for so he propounded the state of the question) absolutely possible.

g De justif. l. 4. cap. 12.
His testimonies out of the Fathers.

But the Fathers may be distinguished into two ranks. For either they were such, as wrote before *Pelagius* spread his error, or after. Those which wrote before, did as *g Augustine* saith, write more carelesly of these things: inasmuch that *Pelagius* would seeme to father his errors upon them. Those who wrote after hee had broached his heresies, as namely *Hierome* in his latter dayes, and *Augustine*, had the like controversy, though not altogether the same with *Pelagius*, that we have with the Papists. For both doe hold the same assertion, that the Law is possible, both doe use the like arguments, and both doe abuse the same Testimonies of Scripture to confirme their error.

g Contr. Julian Pelag. lib. 2. c. 2.

§. XVIII. There are, I confesse, two seeming differences betweene the Pelagians and the Papists. The one, that the Pelagians held, that a man by strength of nature might fulfill the Commandements of God, which the Papists deny. The other, that a man might so fulfill the Law of God, as that he might live without sin, which the Papists also deny. But if it be considered, that the Pelagians did call the power of nature Gods grace, and did acknowledge, that the direction and instruction, which men have by the Word and Law of God was to bee ascribed to Gods grace; and that the grace of God doth helpe men more easily to obey the Law of God: it will appeare, that there is no such great difference in the former respect, as is pretended.

The difference betweene the Pelagians and Papists not great.

Again, the difference betweene the Pelagians and Papists is not in respect of possibility or impossibility, but in respect of greater or lesse difficulty. For the Papists doe not acknowledge, that men by nature are dead in sinne, and utterly deprived of the Spirituall life: but that they are sicke and weake, and ryed with the bands of sinne, so that they cannot fulfill the Law of God, unlesse they bee holpen and loosed by

R r 3

grace:

LIB. 7.

grace: but being holpen by grace, then the fulfilling of the Commandements is easie to them. The Pelagians likewise confesse, that by the grace of God, which they call *bonum natura*, or the power or possibility of nature, they were enabled; by the grace of God vouchsafed in his Word and Law, guided and directed; by the justifying grace of God freed from the bond of their sinnes; and by the Sanctifying grace of God holpen with more ease to fulfill the Commandements of God. So that the Papists, although they doe not with the Pelagians deny originall sinne, or the necessity of saving grace: yet they doe extenuate the originall corruption, and so magnifie the strength of nature, that they differ not much from them. For whereas originall corruption is both a privation of the habit of originall righteousness, and also an evill and wicked disposition and pronenesse to all manner of sinne, infecting all the parts and faculties of the soule: they make the privation to be of the act onely and not of the habit or power; as if it were not a meere impotencie to that which is spiritually good, but a difficulty: the evill disposition, either they altogether deny, saying that originall sinne is onely *carentia justitiae debita in esse* the want of originall righteousness; or else they so extenuate it, that they make it to belesse than any veniall sinne, and in the regenerate no sinne at all. But *Augustine* doth truly teach against both Pelagians and Papists, that man by sinne lost both *bonum possibilitatis*, and also *possibilitatem non peccandi*: as I will hereafter * shew.

* S. 20.

And as touching the other difference: though the Papists hold, that a man cannot bee altogether without sinne for any long time, though for some short time (in which short time, if he shall say he hath no sinne, he shall make Saint *Iohn*, and not himselfe a liar, *1 Ioh. 1.8.*) yet they say, they may be without all sinnes, excepting those which they doe call veniall: which they doe so extenuate, that indeed they make them no sinnes, as being no *anomalies* or transgressions of the Law committed against the Law, or repugnant to Charity, but onely besides the Law; such as may well stand together with perfect inherent righteousness. For they say, he onely is a righteous man in whom there is no sinne, and yet that there is no man so righteous, as that he liveth without these veniall sinnes. But if they be besides and not contrary to the Law, then they are neither commanded nor forbidden, and so no sinnes at all, but *adiaphora*, things indifferent.

h In Ios. bomil. 9.
in fin. in c. 8. 35.

§. XIX. But let us examine his testimonies, two whereof are scarce worth the examining; the one out of *Origen*, the other out of *Cyrill*; and yet both of them so little to his purpose, as they seeme to make against him, rather than for him. *Origen* compareth unto women such men, as say they are not able to observe certaine precepts of Christ; which the Papists doe not call precepts, but Counsells, and therefore belong not at all, as they teach, but to those who would be thought to live in a state of perfection. Besides which notorious hypocrites, all in the Church of Rome are by this testimony to be compared to women; who not onely say they cannot, but also thinke they need not to observe them

them as to sell all that a man hath and give it to the poore (which indeed is neither a commandement, nor counsell given by Christ unto all, but a precept of tryall to that one wealthy justitiary) ⁱ to him that striketh thee on the one cheeke turne to him the other also; blesse him that curseth thee, pray for him that persecuteth thee, and such like; which are indeed precepts given to all the faithfull, and not counsailes directed onely to such, as are, or would seeme to be perfect.

i Mat. 19. 21.

Cyrril. & saith hee, affirmeth that the precept it self, thou shalt not lust, which is noted to be most difficult, may through grace be fulfilled. *Answ.* That place of Cyrril, as it is translated into Latine, is in a maner without fence: neither can any thing be soundly inferred from it. Hee seemeth to say, that Christ restoring mans nature to his originall perfection (which is but begonne in this life) said; To them of old it was said, thou shalt not commit adultery, but I say unto you, thou shalt not lust; *quamvis res sit, ut opinor, ad quam pertingi nequeat*, though it be a thing, as I suppose, which cannot be attained unto (namely in this life) yet to this perfection Christ hath reformed or restored us, *viz.* inchoative in this life, and perfectly in the life to come.

k Cont. Julian, lib. 3.

6. XX. The rest of the testimonies are of two sorts: for either they deny the commandements of God to be impossible, as *Basil. orat. in illud, attende tibi, Deut. 15. 9. Hierome advers. Pelag. lib. 3. & in Matth. 5. Augustin. de Natura & gratia, Cap. 43. &c.* or else they affirme, that they are possible, if men would, as *Concil. Arausican. 2. Can. ult. Hilary in Psalm. 118. Chrysostom. in Matth. hom. 39. & in Hebr. homil. 16. &c.*

To the rest of Fathers.

Answ. To preserve these fathers from contradicting themselves, certaine distinctions are to be admitted. For the same men, who deny the law to be impossible, doe confesse ^l that God commandeth some things which wee cannot doe, and that never any since the fall of Adam did, or could fulfill the whole law of God; and that there is no man that liveth without sinne. Their meaning therefore is, that although no man can fulfill the law, yet it is not impossible. The first distinction is that, which I mentioned before, betwixt the perfect fulfilling, and the upright keeping of Gods commandments, for although they cannot in this life be fulfilled in that perfection, which the law requireth: yet they may, and usually are kept of the faithfull in sincerity and uprightnesse, which the Lord in the covenant of grace accepteth. The second is concerning impossibility. For when it is said, that the law is impossible to be fulfilled perfectly, it is either understood simply & *per se*, as the fathers understood it, as it is impossible, saith *Basil*, for the eye of a man to see his owne backe; or conditionally and *per accidens* in respect of mans condition or estate. For the law was possible to man in his integrity, when he was in the earth by Paradise before his fall, and shall be possible againe, when hee shall be fully renewed in the heavenly Paradise. But to man being fallen into the state of disobedience, the fulfilling of the law is impossible by accident.

l. Hier. adv. Pelag. l. 3. Aug. de Nat. & gr. cap. 43. De Grat. & lib. arb. cap. 6.

L I B. 7.

m Rom. 8.7.

n Hypognost. l. 3.

o De Nat. &
gra. cap. 48.p Lib. 2. dist. 25.
F. G.Answ. to those
testimonies
which affirme,
that men may
fulfill the law if
they will.

accident. For *m* ^{et} *spiritus* ^{et} *carne* the fleshly disposition of our corrupt nature, is not subject to the law of God, neither can it be. The third distinction is in respect of the persons, for men are either ^{regenerati} regenerate; or ^{non regenerati} regenerate. The regenerate man by the grace of God is both willing and able to keepe the law, according to the measure of grace received. The unregenerate man is not able to keepe the law, because hee will not; the very frame of his will being enmity against God. *Rom. 8. 7. Gen. 6. 5. & 8. 21.* And here it is to be observed, that those fathers, which had to doe with the Pelagians, who held that men by strength of nature were able to fulfill the Law of God, or else the Lord commanding them impossible things should be unjust, neither should the fault be in men who cannot obey, but in God who enjoyneth impossible things: did grant unto them, that God did not command impossibilities: yet they did hold (which the Papists also confesse) that no man without grace could performe them. For indeed to an unregenerate man, who is dead in sinne, it is as impossible to fulfill the whole law of God which is spirituall, as it is for a dead man to performe the actions of the naturall life. For as I said before out of *Augustine* a man by his sinne hath lost not onely *bonum possibilitatis*, so that hee can doe no good; but also *possibilitatem non peccandi*, so that hee cannot but sinne, though hee sinne most freely. For this is the freedome of a man not regenerate, *quâ potest peccare, & non potest non peccare, etiam dum uoluerit*, saith the Master P of the sentences, whereby hee is able to sinne, and can doe no other but sinne, and that damnably.

§. X X I. And further to those testimonies which affirme that men may fulfill the commandements if they will: I answere that nothing can be inferred from thence unlesse it be proved, that men at all times are willing to fulfill them. For if they be not willing they are not able, and much lesse doe they actually performe them. Thus therefore they must argue.

To them that are allwaies willing to keepe the commandements, the Law is not impossible.

But all men are allwaies willing to keepe the Commandements: Therefore to no man is the Law impossible.

The proposition is not generally true in respect of the regenerate themselves: unto whom to will is oftentimes present, when how to performe that which is good, they find not *Rom. 7. 18.* For the good that they would they doe not, and the evill which they would not, that they doe *v. 19.*

But the assumption is manifestly false, and the contrary is generally true. No man is allwaies willing &c. And therefore from those Testimonies wherein the condition of the will is interposed, nothing can be concluded for the absolute possibility of fulfilling the Law, but rather against it. For those who are not at all times so willing as they ought to be to fulfill the Law, they cannot allwaies fulfill it. But no man is at all times so willing as he ought to be to fulfill the Law.

Augustine

Augustine averreth *Neminem esse qui tantum velit quantum res exigit.* therefore no man is able allwaies to fulfill it. For although perhaps he could, if hee would, (which as even now I said is not generally true of the regenerate themselves:) yet whiles hee will not, hee cannot. For the will of obeying is the chiefe part of obedience. The meaning therefore of those Fathers is, that the impossibility of the Law is not to be ascribed to the Law, as if it were not possible, but to the will of man who will not obey it.

§ XXII. Now that the Fathers, who deny the Law to be impossible doe not meane, that it is absolutely possible to be perfectly fulfilled, appeareth by these reasons. First, because they yeilded so farre to the objection of the Pelagians, as not to deny it to be possible to the unregenerate, as I noted before. Secondly, because they held, that all men are sinners, and that no man in this mortall life can live without sinne, and consequently, without transgressing the Law. Now it is manifest, that hee who transgresseth the Law doth not fulfill it. But when we thus argue *Bellarmino* saith we confound two questions, which ought not to be confounded: whether the Commandements may be kept, and whether a man may live without sinne: which questions are so different, that to the former *Augustine* allwaies answered affirmatively, to which purpose hee citeth. *De peccat. merit. & remiss. lib. 2. cap. 3. & 6. De Natur. & gratia. c. 69. De gratia & lib. arbitr. c. 16. in Psal. 56.* And to the latter, negatively, to which purpose hee quoteth *Lib. de Natur. & gratia. cap. 34. De spiritu & litera cap. ult. contr. 2. Epistolae Pelag. c. 24. Epist. 29. & 95.* and the whole booke de perfectione justitia.

That the fathers did not meane that the Law is absolutely possible.

Ans. This say I, is a plaine evidence, that *Augustine*, when hee saith (which wee also say) that a man may keepe the Commandements, meaneth not the perfect fulfilling of the Law. For if the question be propounded concerning the perfect fulfilling of the Law, it is the same in effect with the other. For hee that perfectly fulfilleth the Law doth undoubtedly live without sinne: and hee that doth not live without sinne, doth not perfectly fulfill the Law. Wherefore the affirmation of the one question understood of perfect fulfilling, and the Negation of the other, doth imply a contradiction.

Thirdly, Because the fathers explaine their meaning, when they say that the Law is possible, and that a man may keepe the commandements, not in respect of the perfect fulfilling: but partly, in respect of the sincere study and upright endeavour to performe: and partly in respect of Gods mercie in Christ, pardoning what is wanting in their obedience. So saith *Augustine*, *hic studium praecepta servandi gratia Dei tribuit, quae si quidem in eis praeceptis minus servatur, ignoscit.* Here the grace of God bestoweth the study of keeping the precepts: which also, if any thing in those precepts be not kept, it pardoneth & which I cited before, all the commandements are reputed to be done when whatsoever is not done, is pardoned: And elsewhere hee saith,

Contr. 2. Epist. Pelag. lib. 3. c. 7

[Retrahit. l. c. 19.]

that

L I B. 7.
De Civit. Dei
l. 19. c. 27.

u Contr. 1. Epi-
stolas Petri. lib.
3. cap. 7.

Bellarmino spa-
rauo, that a
man may fulfill
the Law,
though he can-
not live with-
out sinne.

* 1 Iob. 3. 4.

x 1 Iob. 1. 7, 8.
Tit. 2. 14.

y De iustif. 4.
c. 14. ad 4.

z Deut. 5. 32.
c. 28. 14.

that our righteousness in this life doth consist rather in remission of sins, than in perfection of virtues. For as touching perfection, he saith, *u Virtutem quam nunc est in homine iusto, perfectam habemus nominare, ut ad eius perfectionem peruenias, etiam ipsius imperfectionis & in veritate agnitio, & in humilitate confessio* that the virtue, which now is in a just man, is so farre forth called perfect, that to the perfection thereof appertaineth, both the acknowledgment of the imperfection thereof in truth, and the confession of it in humilily.

§. XXIII. But here *Bellarmino* holdeth a strange paradoxe. That although a man cannot live without sin yet he may perfectly fulfill the Law of God. The absurdity whereof hee hopeth to save with the distinction of sinnes into veniall and mortall; because veniall sinnes, without which none are in this life, doe not hinder the fulfilling of the Law. But this distinction will not serve his turne, unlesse hee can prove that veniall sinnes are no sinnes. For if they be sinnes, they are transgressions of the Law. And if they be transgressions of the Law, as undoubtedly they are, or else they * be no sinnes; then hee that cannot live without them, cannot live without transgression of the Law; and hee that cannot live without transgression of the Law, cannot perfectly fulfill it. I will not enter into the full discussing of this question at this time, because it is another controversy; onely for the clearing of the point in hand, I doe avouch according to the Scriptures, that the wages of sinne or stipend, *Rom. 6. 23.* the *idonea iudicium* the just recompence of reward *Heb. 2. 2.* is death, and that the least sinne, according to the sentence of the Law, if it be a sinne, maketh a man sub. & to the curse of God *Gal. 3. 10.* And that as every sinne deserueth death and therefore in it self is mortall: so every sinne is punished with death, either with the death of the party who hath no part in Christ, to whom all sinnes are mortall: or with the death of Christ, as the sinnes of those who are his members; to whom their sinnes, which in their owne nature are mortall, become veniall, as being already punished in Christ, and the justice of God satisfied for them by the satisfaction given by Christ: whose blood doth cleanse us * from all our sinnes, both great and small, none being so small, but that it is of sufficient weight to presse down the sinner to hell, being of infinite guilt, committed against infinite justice, deserving infinite punishment, for which the justice of God cannot be satisfied, but by a propitiation of infinite value. Thus therefore I reason. That sinne which is punished with the death of Christ is in it selfe mortall; all and every, even the least, sinne of the faithfull is punished with the death of Christ: therefore all and every, even the least sinne of the faithfull is in it selfe mortall.

But *Bellarmino* hath a conceipt, y that veniall sinnes are not simply sinnes, nor against the Law, but besides it. I answer. First, that which is besides the Law is an aberration from it, and a declination from it either to the right hand, or to the left, and that is *superfluum* and is z absolutely forbidden. Secondly, to doe that which is besides the Law

Law, is not to doe that, which is commanded, but hee that doth not the thing commanded, that doth not all, that doth not continue in doing all is subject to the curse. Thirdly, Whatsoever is not agreeable or conformable to the Law is *iniquitas*, that is a sinne. But that which is besides the Law is not conformable unto it; therefore it is a sinne, and a transgression of the Law, which whosoever committeth, hee doth not fulfill the Law.

Fourthly, Things forbidden in the Law are against the Law. Those, which they call veniall sinnes, are forbidden in the Law. For either they are forbidden, or commanded, or neither forbidden, nor commanded. If they be commanded, then are they duties and not sinners: if neither commanded, nor forbidden, then are they *indifferentia* things indifferent; it remaineth therefore that they are forbidden.

§. XXIV. Now because the prooffe of this point, that the fulfilling of the Law is not possible unto us, is a matter of great consequence; for thereby the popish doctrine of justification by inherent righteousness in generall, and by workes in particular is evidently confuted; I will to those arguments heretofore ^a used, adde the testimonies of antiquity, in requitall of *Bellarmines* allegations out of the Fathers.

First, Therefore *Iustin Martyr*^b saith, that never any man did accurately performe all the things that are commanded. *homo autem perfectus non fuit*.

Secondly, *Eusebius Caesariensis* demonstrates ^c that things required in *scriptura* *non sunt* *adimplebitis* to all men impossible.

Thirdly, *Ambrose*. ^d *Tanta mandata sunt, ut impossibile sit servari ea*, so great things are commanded, that it is impossible they should be kept, whence *Peter* in the Acts of the Apostles saith, why doe you impose a yoke upon the brethren, which neither our fathers, nor we were able to beare.

Fourthly, *Chrysostome*: ^e what did the Law intend? to make a man just, but it was not able, *id est non potuit* ^f *adimplere* for no man did fulfill it.

2. No man could be justified by the Law, unlesse hee fulfilled all *quae in lege sunt* ^g *mandata*. But this was not possible to any man, therefore that righteousness it self is qualhit.

3. That the Apostle ^h by Testimony cited out of *Deut.* proveth *non potuit* ⁱ *adimplere* that no man hath fulfilled the Law.

Hierome and *Augustine* in this point deliver the same things against the Pelagians, which wee doe against the Papists.

Fifthly, *Quoniam a.* saith *Hierome*, ^b *nemo potest implere legem*, that no man can fulfill the Law, and doe all things that are commanded, the Apostle testifieth also elsewhere. For that which was impossible of the Law, in that it was weake through the flesh *Rom.* 8. 3. &c.

2. This is the onely perfection of men: if they know themselves to be imperfect. And you, saith hee, when you have done all, say, wee are unprofitable servants, wee have done what was our duty to doe.

^f Testimonies of the Fathers that the law is not possible to be fulfilled of us. *a Lib. 4 cap. 5. 5. &c.*

^b *Dialogum Tryphone,* pag. 98.

^c *Demonstr. Evang. l. 1.*

^d *In Gal. 3.*

^e *In Rom. 10. 4. bom. 17.*

^f *In vers. 5.*

^g *In Gal. 3.*

^h *Lib. 2 in Gal. 3. 10.*

ⁱ *Ad Cresspontan. advers. Pelag. 254.*

L I B. 7.

doe. If hee be unprofitable who hath done all, what is to be said of him who was not able to fulfill?

3. And againe, thou saist the Commandements of God are easie, & *tamen nullum proferre potes, qui universa compleverit*, and yet canst bring forth none that hath fulfilled them all.

k Ibid. 255.

4. God, ^k saith the Pelagian, hath given possible Commandements and who denyeth this? but how this sentence is to bee understood the vessell of election most plainly teacheth, that which was impossible of the Law, in that it was weak through the flesh, &c. that is, that the Law is not simply impossible, but by reason of the flesh, that which was possible before the fall, is since the fall impossible, by reason of mans corruption.

l Ibid. 256.

5. When ^l the Pelagians said, that although no man bee without sinne, yet he might be without sinne; what kinde of arguing saith he, is this, *posse esse quod nunquam fueris*, that that may be which never was: *posse fieri quod nullum fecisse iesteris*, that that may be done which your selfe testifie never any man did, and to attribute that I know not to whom, which you can never prove to have beene in the Patriarches, or Prophets, or Apostles.

m Contr. Pelag.
lib. 1. 264. in l.
lud Mat. 29. si
vis esse perfe-
ctus.
n Ibid. 265.

6. That ^m which our Saviour Christ saith, if thou wilt be perfect, is said to him, who could not, yea, would not, and therefore could not.

o Lib. 2. advers.
Pelag. 283.

7. Then ^a are we just, when we confesse our selves to be sinners; and our righteousness consisteth not of our owne merit, but of Gods mercie.

8. If ^o wee doe not that which we would, but worke that which wee would not, how say ye, that a man may be without sinne, if he will? Behold the Apostle and all beleevvers are not able to accomplish what they would.

p Ibid. 284. f.

9. Having cited many testimonies, to prove, that no man is justified by the workes of the Law, all these, saith he, ^p I runne through *ut ostendam a nullo legem esse impletam*, that I might shew that the Law is fulfilled of none; meaning by the Law all the Commandements which are contained in the Law.

q Lib. 3. 298.

10. If you ^q can shew the man, who hath fulfilled all, then may you shew a man, who needeth not Gods mercie.

r In Psal. 67.

11. The ^r Law is made weake, *quoniam nemo potest implere eam, nisi Dominus*, because none but our Lord can fulfill it.

s De spiritu, &
littera. c. 36.

V I. *Augustine* ^s saith, that to that immortall life appertaineth that precept; thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy might: but to this life let not sinne reigne in your mortall bodies to obey the lusts thereof, to that life, thou shalt not lust: to this, thou shalt not goe after thy lusts.

t Ibid.

2. God doth ^t so worke righteousness in his Saints labouring under the temptation of this life, that notwithstanding there remaineth, both what he may largely adde to them when they aske, and also what he may mercifully forgive, when they confesse.

3. In the same chapter, hee had said, that the two Commandements

of

Whether the fulfilling of the Law be possible unto us.

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CAP. 6.

of loving God with all our heart, and our neighbours as our selves, wee shall fulfill, when we shall see face to face. But, saith he, the same is now commanded us, *ut admoneremur quid fide exposcere, quod spem premittere; ut obliuiscendo quae retro sunt, in quae antea nos extendere debeamus*, that wee might be admonished, what by faith to desire, whether to tend before our hope, unto what things which are before we should preasse forward, forgetting what is behind.

4. That the virtue ^u which now is in a just man is so farre to be called perfect, that to the perfection thereof there belongeth the acknowledgment of its imperfection in verity and the confession thereof in humility, for then this petite justice is according to its small measure infirmely perfect, when it understandeth what is wanting to it selfe. And therefore the Apostle saith, both that he is imperfect, and that hee is perfect: imperfect, considering how much he wanted unto justice, the fulnesse whereof he did as yet hunger after and thirst, perfect, both because he is not ashamed to confesse his imperfections, and goeth forward well that he may attaine unto it.

5. Surely, hee that is renewed from day to day ^{*} (which is the cause of the most regenerate) is ^{*} not yet wholly renewed, and how much he is not yet renewed, so much he is in his old estate, &c.

6. It is ^y the fulnesse of virtue, which the Law saith, thou shalt not covet, *hoc, modo impleri non potest*, this now cannot bee fulfilled.

7. So long ^z as love may and ought to bee increased (as in this life alwayes it may and ought) certainly, that which is lesse than it ought to be is faulty, by reason of which faultinesse there is not a just man upon the earth, that doth good and sinneth not. By reason of which faultinesse no man living shall be justified in Gods sight, &c.

VII. *Sedulius* ^a upon those words, for Christ is the end of the Law &c, that is, saith he, *perfectionem legis habet qui credit in Christo*, hee hath the perfection of the Law who beleeveth in Christ. For seeing no man was justified by the Law, *quia nemo implebat legem*, because none did fulfill the Law, &c.

VIII. *Oecumenius*, ^b for this cause they, who adhere to the Law are accursed, *quia non possunt implere quod debent*, because they are not able to fulfill the Law.

IX. *Bernard*, ^c neither was the Law-giver ignorant, that the weight of the Commandement did exceed the strength of men, but hee judged it profitable, that by this meanes they might bee admonished of their insufficiencie, and that they might know unto what end or perfection of righteousnesse they ought, according to their ability, strive, wherefore *mandando impossibilia* by commanding things impossible, hee made not men transgressours, but humble, &c.

2. Therefore ^d he hath straightly comanded his Commandements to be kept, that seeing our imperfection to be defective, & *non posse implere quod debet*, that it cannot fulfill what it ought, we might flee to mercie.

X. *Thomas Aquinas* ^e on those words *Gal. 3. 10*. For it is written, Cursed,

^u *Contr. 2. epistolas Pelag. lib. 3. cap. 7.*

^{*} *1 Cor. 4. 16.*
^x *De peccat. meritis. & remiss. l. 2. c. 7.*
^y *De temp. serm. 45.*

^z *Epist. 29.*

^a *Jn Rom. 10.*

^b *Jn Gal. 3.*

^c *In Cantic. serm. 50.*

^d *In vigiliis Nativitat. Dei serm. 2.*

^e *Th. Aquinas Gal. 3.*

LIB. 7.

f Exercit. l. 10.
serm. in para-
scene pag. 664.

g Sess. 6. can. 18.

De iustif. l. 4.
cap. 13.Reason 1. be-
cause a man
may doe more
than is com-
manded.a Mat. 19. 21.
b De parit.
hom. 8.
c De verbis Apo-
stoli serm. 18.d Deut. 4. 2.
e 12. 32.
Prov. 30. 6.
c Apoc. 22. 18.

Curfed, &c. he proveth, saith hee, his purpose, viz. that no man can be justified by the workes of the Law, *quia nullus potest servare legem* because no man can keepe the Law in that manner that the Law prescribeth, Deut. 27. because every one is accursed, who doth not continue in all things which are written in the booke of the Law to doe them, that is, who doth not fulfill the whole Law. *Sed implere totam legem est impossibile*, but to fulfill the whole Law it is impossible.

XI. Cardinall *Cusanus* & *Nemo unquam adimplevit legem* never any man fulfilled the Law which consisteth in love, but Christ only, who came not to breake the Law but to fulfill it.

Against all these the sacred Councell of Trent & denounceth Anathema.

CAP. VII.

Bellarmines sixe reasons to prove that the Law of God is absolutely possible, answered and refuted.

§. I.

NOW I come to *Bellarmines* Reasons, which are in number sixe. The first, *A man may doe more than is commanded; therefore much more hee is able to fulfill the Commandement.* The antecedent hee proveth by three testimonies. The first of Christ, *Matth. 19.* Who after he had said, if thou wilt enter into life, keepe the Commandements, and the party had answered, all these I have kept from my youth; he saith unto him againe, *a* if thou wilt be perfect, goe and sell all that thou hast, &c. The second of *Chrysostome*, who saith, *b* that many exceed the Commandements. The third of *Augustine*, *c* who saith, no great burden is imposed upon Virgins: greater love hath imposed a greater weight. As if they should say, what dost thou command? that we should not be adulteresses? Is this that, which thou commandest? In love to thee we doe more than thou commandest.

I answer by distinction. For when he saith a man may doe more than is commanded; that more may be understood either *extensive*, to things not commanded at all; or *intensive*, in respect of things commanded, but done in greater perfection, than is commanded. And thus he meaneth either some speciall Commandement, or the whole Law. If he meane the whole Law, I deny the antecedent. For I have proved that no mortall man is able to fulfill the whole Law, and much lesse to doe more. The Law of God is a perfect rule of righteousness, unto which nothing can or ought^d to be added. And to him that goeth about to adde to Gods Law God will adde^e his judgements because hee

hee addeth nothing but will-worship and sinne. And to such it will be said, Who required these things at your hands? Neither is that obedience to God, which God hath not required. And this is the case of all the religious Orders among the Papists, who professe greater perfection, than God hath required: the severall Religions being so many by-ways misleading them from that way, which leadeth to heaven. And this overthroweth all their superarrogant workes of supererogation. For there can bee no workes of supererogation over and above the Law, unlesse first the whole Law be fulfilled, and then more bee added thereunto. Neither of which can bee done. If hee meane either things not commanded, or the duties of any one speciall Commandement, then I deny the consequence. For as touching things not commanded; it is manifest, that they who are addicted to will-worship, doe many things not commanded, who notwithstanding neglect the things commanded, making the Commandements of God of none effect through their traditions. And this is the condition of all popish Voraries, who though they should fully observe the rules of their severall Orders, yet would bee very farre from fulfilling the whole Law of God. If hee meane some speciall Commandement, as by his proofes it seemeth hee doth, then also I deny the consequence. For though a man should doe more than is required in some speciall Commandement; yet hee would bee defective in respect of others: and hee that faileth in any, is guilty of all.

Matth. 15. 6.

§. II. But I suppose it would be hard for any Papist to shew, that in respect of any necessary morall duty more can bee laudably performed, than is by duty required. For whatsoever can be done, it is either commanded of God, or forbidden, or neither commanded nor forbidden. If it be forbidden, it is evill, and not to be done. If it be commanded, it cannot bee done in greater perfection, than God in his Law doth require it to be done. If it be neither commanded nor forbidden, then it is in it owne nature indifferent; and therefore in respect of our Christian liberty free, either to bee done, or to be left undone. But because our liberty is not a loose licentiousnesse, but a true liberty, bounded with the Lawes of piety and charity; therefore we are so to use or forbear the use of these things, as that therein wee doe not offend against either piety or charity. If therefore wee shall use these things as meanes or helpes to performe the duties either of piety or charity, or refuse them as impediments to either, having either in the using or refusing respect to the glory of God, to the good of our selves or of our brethren: wee shall doe more than is commanded in respect of the particular thing it selfe, which is simply neither commanded nor forbidden; but not more in respect of the generall lawes of piety and charity; which as they command us to love God with all our soules, and our neighbour as our selves, and forbid the contrary vices: so they command all the meanes and helpes which may bee used for the performance of these

Whether in any morall duty more can be well performed than is commanded.

L 12. 7.

duties of piety and charity, and forbid both all impediments of the duties commanded, and also all provocations to the evils forbidden. Now in these things which are neither simply commanded nor forbidden, counsels have place, either for the using or refusing of them, as shall bee most for Gods glory, the benefit of our brethren, and our owne spirituall good: which counsels as it is a vertue to obey, so to disobey them is a sinne: and consequently the observer of them doth no more than hee ought to doe. And therefore the Papists whiles they enjoyne the observation of the counsels onely to them who would seeme to live in a state of perfection, they teach all others to sinne by disobeying them, as not being tyed to the observation of them. As for example, not to sweare in ordinary communication, not to revenge, nor to resist evill, to blesse them that curse us, to pray for them that persecute us, and many such like, among which they reckon the eighth beatitudes, *Matth. 5. 3. &c.* In which a good part of the power of Religion consisteth. So that to sweare ordinarily in common talke, to seeke private revenge and such like are no sinnes with the Papists.

His first proofe;
Matth. 16. 21.

§. III. But let us come to his proofes. The first whereof is, *Mat. 19. 21.* If thou wilt bee perfect, Goe and sell all that thou hast, &c. upon which place they ground their counsell of voluntary poverty. But it is evident by that which before I have said, that this was not a precept or counsell given to all, that would aspire towards perfection (which is the duty and property of all true Christians) but a precept of triall directed in speciall to that rich Iusticiary, to discover unto him his owne imperfections. Or if it had been but a counsell, according to the popish construction, given to one that had already fulfilled all the Commandements (which no man can bee said to have fulfilled untill he have fulfilled his course) then had it been no sinne for him not to obey this counsell, nor any hinderance to his salvation. For having fulfilled all the Commandements, as the Papists conceive of him, he might enter into life, though he did not this, which here hee is advised unto. But he sinned in disobeying this precept of triall; which if he had obeyed, hee had done no more than in duty he was bound to doe, having received a speciall Commandement to that purpose. Neither had hee fulfilled those Commandements, which hee saith hee had kept from his youth, otherwise than according to the interpretation of the Scribes and Pharisees; and consequently according to their righteousness, which whosoever doth not exceed shall not enter into the kingdome of heaven, and much lesse had he fulfilled all the Commandements of God. For by disobeying this Commandement of Christ, he plainly bewrayed himselfe to be a transgressor of the first and last Commandements: yea, that he did not truly affect and prize his owne salvation, but being a meere worldling preferred the love of his pelfe to the love of God, and desired rather to enjoy his worldly wealth for a short time, than to obtaine and for ever to enjoy the heavenly treasures, which Christ promised

g *Matth. 5. 20.*

promised him, if hee would follow Him. And for this his sinne in disobeying Christ his entrance into heaven was hindered. Inſomuch that of him, and all ſuch as he was, our Saviour giveth this^h cenſure, that it is eaſier for a Camell to goe through the eye of a needle, than for a rich man (that ſetteth his heart upon riches, as this man did) to enter into the kingdome of God.

§. IV. As for their counſell and vow of voluntary poverty: though I will not inſiſt thereupon, it being another controverſie: yet thus much briefly will I ſay. Firſt, that it hath no ground in the Scriptures; and therefore being obtruded as a matter of Religion, it is meere will-worſhip, which is neither acceptable to God, nor available to themſelves. Secondly, as it is practiſed among the Papiſts it is nothing worth, being done neither out of the love of God, nor of their neighbour: but out of a Phariſaicall conceit, by their works of ſupererogation to make God their debtour. For as the Apoſtle ſaith, If I ſhould beſtow all my goods to feed the poore, and have not charity, it would profit me nothing. 1 Cor. 13.3. Thirdly, it is repugnant to the Scriptures and namely to the eighth, the fifth and ſecond Commandement. In the eighth Commandement (as I could ſhew) there is required a moderate deſire of temporall bleſſings, avoiding the contrary extremes of coveting too much, or of affecting voluntary poverty. And accordingly wee are to frame our prayers and our practice. Our prayer, as our Saviourⁱ hath taught us to begge of God *δὲ πρὸς ἑαυτὸν δὲ ἑαυτὸν*, that is, that portion of temporall bleſſings, which God in his wiſedome doth know to bee expedient for us, that is, as *Agur* prayeth, *Prov.* 30.8. Give mee neither poverty (or beggary as the Latine rendreth it) nor riches; feed mee with food convenient for me. Where *Lechem chugqi* is the very ſame with *δὲ πρὸς ἑαυτὸν*. Our practice, not to live idly upon the ſweat of other mens browes, as Friars mendicants and other luſty beggars doe; but every mans duety is, to worke with his hands the thing that is good, that is, to earne his living by the lawfull workes of his lawfull calling, not onely that hee may eate his owne bread, which our Saviour teacheth us to begge of God, and the Apoſtle, to labour for, that we may eat our owne bread, 2 Theſ. 3.12. And the Pſalmiſt promiſeth as a bleſſing to him that feareth God, *Pſal.* 128.2. For thou ſhalt eat the labour of thine owne hands: but alſo that hee may have to give to others, *Ephes.* 4.28. Therefore the Apoſtle, *Act.* 20.34, 35. exhorteth the faithfull, by labouring in their lawfull callings, to ſupport the impotent, and to remember the words of our Lord Ieſus, for though the Papiſts eſteeme them to live in a ſtate of perfection who live in voluntary beggary; yet our Saviour was wont to ſay, it is a more bleſſed thing to give than to receive. And therefore a more bleſſed eſtate it is to be able to give, than to live upon the almes of others.

The fifth Commandement teacheth us to honour our private and our publike parents in the Church and common wealth, and the common mother of us all, that is, our Country: all which we are to

h Matth. 19. 24.

Counſell of voluntary poverty.

i Matth. 6. 11.
Luk. 11. 3.

k Ephes. 4. 28.

L I B. 7.

F. Matth. 15. 4,
5, 6.
Mark. 7. 10, 11,
12, 13.

m Non facias
tibi.
n Cor. 2. 22, 23.

Of the counsell
and vow of sin-
gle life.

o Rom. 7. 14.

p Matth. 5. 28.

honour with our service and with our goods as occasion is offered, and need requireth; and not to behave our selves, as if we were borne for our selves alone, neglecting others whom we ought to honour. And therefore by this their counsell the Papists teach men (especially when they take young men or women into their Cloisters against the liking of their parents) to breake the Commandement of God as the ¹ Pharisees did. Neither can they truly say, that they helpe others with their devotion, for their devotions are superstitious and Idolatrous: or if they were good, they needed not to goe into a Cloister to performe them, which might and ought to be afforded in a lawfull calling.

The second Commandement under that one kind, of making to our selves images, forbiddeth willworship and all devised meanes of Gods worship ⁿ according to the doctrine and inventions of men: as all the religions of those manifold orders among the Papists, are willworship and superstition. And under that one kind of worshipping of Images or of God by them he condemneth all false and counterfeit worship, and namely hypocrisie, but the seeming poverty of popish votaries is hypocriticall. For under the profession of voluntary poverty they live in all ease and abundance. For although the severall Monks and Fryers professe that they have nothing in their owne proper possession, yet they are rich in the common possessions of their Monasteries, which being many times very large are imployed for the maintenance of them. So that a carnal man who maketh no conscience of living incontinently in single life, and maketh account that he was borne for himself alone, hath reason to choose this monasticall life above all others, as most likely to give contentment to his idle and carnall disposition. Now then to obtrude this vowed poverty, which as it hath no ground in the scriptures, so it is repugnant therunto in so many respects, as a matter not only of religion, but also of satisfaction both for themselves and others, of merit, of perfection, of supererogation, is a thing to bee detested as most wicked and Antichristian.

§. V. As for his other testimonies: it is plaine, that *Chrysostome* and *Augustine* speake but of that one Commandement which forbiddeth adultery. But though a man were able to doe more than that one Commandement requireth: yet it would not follow, that hee were therefore able to doe more than the whole Law requireth. But indeed in respect of that one Commandement more cannot bee done lawfully, than that Commandement prescribeth: or if more should be done, it would not be done in obedience to that Commandement. Indeed if you respect onely the outward letter of that commandement, as the Fathers did, it being a prohibition of the externall act of adultery: it cannot be denied, but that all, who are not adulterers, have fulfilled that Commandement. But if these two things be considered: first, that the Law is ^o spirituall, and therefore forbiddeth not onely the outward act of adultery, but all uncleannesse whatsoever in thought, in word, and indeed, inso much that he who looketh p on a woman to lust after her, hath broken this Commandement: and

and secondly, that this Commandement, as all the rest, hath two parts, the negative forbidding all uncleanness, the affirmative, commanding all chastity both outward, and also inward, which is the purity or cleanness of the soule from all the lusts of the flesh: it must be granted, that nothing can bee added to the perfection of chastity, which this Commandement prescribeth: *Yea, but the chastity in single life is more than is commanded. For the Law forbiddeth women to be adulteresses: but they that follow this counsell, vow perpetuall virginity, which is more, as Saint Augustine saith.* It is more than the letter of the negative forbidding onely the outward act of adultery, doth require; but not more than the affirmative, being spiritually understood, doth prescribe. Which is to observe chastity in that condition wherein wee live, whether it be in single life or in marriage. Indeed no where is it simply either commanded or forbidden to live, either in single life, or in wedlocke, it being in its owne nature a thing indifferent. But chastity in both is absolutely required. For there is a chastity of wedlocke, as well as of single life: though the Papists most wickedly oppose wedlocke to chastity. Chastity, I say, is simply commanded to all, as an especiall ornament of the soule, from whence it hath its name, being the purity and cleanness of the soule from all unlawfull lusts. But single life or marriage, are not simply either commanded or forbidden, but to certaine persons. For to them who have not the gift of continencie, which all have not, neither are all capable of (for so much is signified in the Verbe, *gratia*, *Matth. 19. 11*) but onely they to whom it is given, to them marriage is commanded, as an holy ordinance of God, and as an holy remedy against lust: and to them being not able to containe, continuance in single life is forbidden. For the avoiding of fornication and all uncleanness, every man that hath not the gift of continencie, is commanded to have his wife: and every woman, that hath not the gift of continencie, is commanded to have her husband. Of them who have the gift of continencie, some are not fit for procreation, but are impotent from their mothers wombe, *Matth. 19. 12*: to these marriages is forbidden. Others are not unfit for procreation, and to those whiles they have the gift of continencie, which in very few who are fit for procreation is perpetuall, they are neither commanded to marry, nor to live single, but as they finde it to bee expedient for them. And that estate, which they finde most expedient for the glory of God, and their owne good, they are to choose. And if they make choice of single life in love to God (whom they cannot love sufficiently,) and to their owne soules unto which they ought not to bee wanting, making themselves Eunuchs for the Kingdome of God, *Matth. 19. 12*. they in their choice doe no more than they ought to doe: they being bound by the Law to that perfection of chastity, which no man in this life can attaine unto. For besides the externall, there are two degrees of inward chastity: the one is a purity and cleanness of the soule, not onely from all passions, but also motions of lust, which are called *concupiscences*; and this is pure

L I B. 7.

1 Pet. 2. 11.

The vowed single life among the Papists a sinfull state.

pure and perfect chastity, which we cannot attaine unto whiles wee are infected with originall or habituall concupiscence, the other is called continencie, which is a virtue restraining and repressing the concupiscences of the flesh, which warre against our soules maintaining a continuall warfarre against them. To this, those who have the gift of continencie, in some measure attaine; but notwithstanding come farre short of that purity, which the Law of God requireth.

§. V I. As for the vowed chastity among the Papists: it is so farre from being a state of perfection, or supererogation, as that it is, for the most part, a sinfull state, and that in three respects. First, in respect of making the vow. For it is sinne to vow that, which a man doth not know to bee both lawfull and also in his power: but if he know it not either to be lawfull, or not in his owne power, then doth hee sinne with an high hand, not onely resolving, but also vowing to sinne, and to continue therein. Secondly, in respect of the performing the vow, when the thing vowed, viz. continencie in single life, doth appeare not to be in their power, and yet to performe their vow of single life, live in incontinency and uncleanness. Many times it falleth out, that a man at the first doth not know the thing vowed to be either not lawfull, or not in his power: yet because he doth not know it to be lawfull, and in his power, he sinneth by rash vowing: but when afterwards it doth appeare to be, either unlawfull, or not in his power, he is not bound to keepe that vow, which rashly he made, but hee is bound to breake it: for by performing it he addeth sinne to sinne, and many times a greater sinne to a lesse, that is, to the rashnesse of his vow the incontinencie of his life. And this is perpetuall among the Popish votaries, who never dissolve their vow, though the performance of it be never so wicked. Thirdly, because the vowed single life among the Papists being for the most part so filthy and abominable, that all the world cryeth shame upon them for their filthinesse: yet by them is obtruded unto God, as a matter not onely of religion, and satisfaction, but also of merit, of perfection, and supererogation.

And the like might be said of their vow of blinde obedience. For simple and absolute obedience is onely to be vowed and performed to God. But to vow the like toward any sinfull man, who either doth, or at least may command that which is unlawfull, as sometimes they doe, to murther Princes, or to attempt other traiterous practises, &c. and to thinke that in so doing he doth merit and supererogate, it is to forsake God.

§. V I I. His second reason: *If the Commandements were impossible, they would binde no man. And so the precepts should bee no precepts: for it cannot bee imagined, how any man should sinne in that which hee cannot avoid, &c.*

His reason is thus to be framed,

To that which is impossible no man is tyed:

To the Commandements all men are tyed:

Therefore the Commandements are not impossible.

His second reason, if the precepts were not possible, they would binde no man.

The

The assumption, which no man denyeth, he proveth, because if they did not binde, they were no precepts, neither were the transgression of them a sinne.

The proposition he proveth, because it cannot bee imagined how a man should sinne in that which he cannot avoid.

I answer, as heretofore, by distinction. That the Commandements are said to be impossible, either simply, or by accident. If therefore the meaning of his conclusion be, that the Commandements bee not simply and absolutely impossible, then I grant all, for wee never held that the Commandements are simply impossible: for to man, both before his fall, and after his resurrection, they were and shall be absolutely possible. But since the fall they are impossible in respect of the perfect performance in and by our selves, not simply, but by reason of the flesh, that is to say, through our owne default. For if wee would not have sinned in *Adam*, the Law had beene possible unto us: but by our voluntary sinne we lost both *bonum possibilisatis*, and also *possibilitatem non peccandi*. Now it were absurd to imagine, that our fault should free us from obedience. Howbeit, even after the fall there is a distinction to be held betweene men unregenerate in the corrupt state of nature, and the regenerate in the state of grace. To the unregenerate the Law is impossible through their owne default, which doth not lessen their sinne: for they sinne voluntarily and many times of malice, as the devils also doe: who though they have brought upon themselves a necessity of sinning, so that they can doe no other but sinne: yet this doth not, as I said, extenuate their sinne (for they commit sinne with greedinesse) but rather aggravate their sinfulness. Those that are habituated in sinne, in whom custome is become as it were another nature, they can no more of themselves cease from sinning, than a Black-moore can wash away his blackenesse, *Ier. 13. 23.*

§. VIII. Yea, but saith *Bellarmino*, *It cannot bee imagined, how a man should sinne in that which he cannot avoid.* *Answ.* That seemeth to be true in respect of the liberty of contradiction, but not in respect of the liberty of contrariety. In respect of a sinfull action a man hath liberty to doe it or not to doe it: which wee call the liberty of contradiction. But he hath not liberty to doe that which is good, his naturall will enabling him onely to sinne. So that although a naturall man may abstaine from this or that sinfull act: yet he sinneth in whatsoever he doth, neither can he doe any other but sinne. If therefore they doe not sin, who are not able to fulfill the Law, then all Infidels, yea all naturall men, who can doe nothing but sinne, should be exempted from sinning, which is absurd. To the regenerate man, as I said before, the Law is possible, both in respect of his faith. For he that truly beleeveth in Christ hath fulfilled the Law in Christ. Secondly, in regard of his new obedience: and that in three respects. For first, his new obedience, though it be not compleat; yet it is *obedientia inchoata*: and though it be not a fulfilling of the Law, yet it is an acceptable keeping thereof. Secondly, though it be imperfect, and stayned with the flesh, yet being entyre, that is, sincere and

Bellarmino's objections that a man doth not sinne in that which he cannot avoid.

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His third reason, God should be more cruell and more foolish than any tyrant, &c.

u De iustif 14.
c. 4. §. Sextum
discrimen.

and upright, it is in Christ accepted as perfect. Thirdly, because the imperfection thereof being covered with Christs perfect obedience, and cured by his intercession, is remitted. Now all is esteemed done, when that which is not done, is remitted.

§. IX. His third reason: *If God should command things impossible, he should be more cruell (horresco referens) and more foolish than any tyrant: in exacting tribute from his owne friends, which none were able to pay, and making such Lawes, which he knew none were able to performe. But the Consequent is blasphemous, therefore the antecedent.* To the proposition I answer as before by distinction. That if God should command things simply impossible, there would be some colour for his blasphemous consequence. But the Lord commandeth nothing, but what to man in his first creation was absolutely possible: neither doth he exact any tribute which he did not make us able to pay, nor make any law which we were not able to observe. And although now wee cannot in our selves fulfill it; yet God was not tyed to accommodate his Law, like a *Lesbian* rule, to our weakenesse contracted by our owne default: but it became him, to propound such Lawes as were answerable to our first integrity, describing what we were, and not what we are: that seeing from what wee are fallen, we might seeke to bee repaired in Christ, who is the end of the Law for righteousness to every one that beleeveeth, *Rom. 10. 4.* The covenant of workes God made with man in his state of integrity, when he was able to keepe it. But after the fall, because it was not possible that man should performe that covenant in, and by himselfe, he in great mercie made with man the Covenant of grace in Christ. But lest any man should either through ignorance or pride neglect the benefit of the Messias: it pleased God to renew the Covenant of workes, not to that end that men should be justified or saved thereby, but that it might bee a meanes to drive them unto Christ. And so Bellarmine himselfe hath taught *Lex non data erat ut justificaret, sed ut morbum ostenderet, & ad querendum medicum excitaret.* The Law was not given to that end that it should justify, but that it might shew the disease, and stirre up men to seeke the Physitian.

Again a distinction is to be made, as in the answer to the second reason; of the parties to whom the law is given. For to the wicked and reprobate, who are Gods rebellious subjects, the law is indeed impossible through their owne default: and yet God exacteth most justly that righteousness in which hee did create them: hee requireth most justly an accompt of those talents which hee committed to them, though now they be not able to pay. The debt is duely exacted of the debtour, though through his own default hee bee not now able to make payment. As for the elect, whom the Lord hath, before they were, loved in Christ, hee hath given his law to them, not to this end, that either by the observation thereof in their own persons they should bee justified, or by the breach thereof they should bee condemned (for then who could be saved?). But the use of the law to them before their conversion is, that it might bee unto them

Whether the fulfilling of the Law be possible unto us.

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them a Schoolmaster unto Christ: and after their conversion and justification, it might bee a rule whereby to frame their lives and conversation: aspiring alwaies towards that perfection which the law prescribeth, though they cannot fully attaine unto it. Why then saith *Augustine*, * should not this perfection bee enjoined to man, though no man in this life have it? *Non enim recte curritur, si quod currendum est nesciatur. quomodo autem sciratur, si nullis praeceptis ostenderetur.* For men cannot runne well, if they know not whither they must runne, and how should they know that, if by precepts it be not made known to them? And worthy is that saying of *Bernard*: to be repeated againe and againe. Neither was the commander ignorant, that the weight of the commandement doth exceed the strength of men, but hee judged it profitable, that hereby they should be admonished of their owne insufficiencie, and that they might know to what end (or perfection) of righteousness they should aspire. Therefore by commanding impossible things hee did not make men transgressors, but humble, that every mouth may bee stopped: and the whole world made obnoxious to God. For by the works of the Law no flesh shall be justified in his sight. For receiving the commandement, and feeling our defectiveness, wee shall cry to heaven, and God will have mercie on us. And wee shall know in that day, that not by the workes of righteousness, * which wee have done, but according to his mercie hee hath saved us.

§. X. His fourth reason is collected out of three places of scripture. *Rom. 8.4. Mat. 6. 10. Heb. 5.9.* In the first it is said, that Christ suffered, that the justification of the Law might be fulfilled in us. In the second, we are taught to pray, that Gods will may bee done upon earth, as it is in heaven. In the third, that Christ is made to all that obey him the cause of eternall salvation. But saith hee, *if we cannot fulfill the Law, then Christ misseth of his end. For notwithstanding his sufferings, the justification of the Law is not fulfilled in us: neither is our prayer ever obtained, of fulfilling Gods will and commandments on earth as in heaven: neither is Christ the author of salvation to any, because none obey him.*

Ans. As touching the first place: because it is often alleaged by *Bellarmino*, I will somewhat insist upon it. The place is two wayes expounded, either of sanctification, or of justification. If it be to be understood of sanctification, as the Papists commonly expound it; we acknowledge, that our sanctification is the end and fruit of our redemption by Christ, and that this end is atchieved in all those, who live not after the flesh but after the Spirit, that is, in all true believers. I say it is atchieved *inchoative* in this life, and perfectly in the life to come. But as I suppose, it is rather to be understood of justification. For the Apostle having assured the faithfull *vers. 1.* that notwithstanding sinne, and the body of sinne and of death (whereof hee had complained *chap. 7.*) remaineth in them; yet forasmuch as we are delivered from the same by Iesus Christ our Lord *vers. 25.* there is no condemnation to them which are in Christ, as his members, whom

* De perfectione
justitia. 970.

x In Cantis serm.
50.

y Rom. 3. 19. 20.

z Tit. 3. 5.

His fourth reason collected
out of three testimonies,

The 1. place.
Rom. 8.4.

L 13. 7.

a Rom. 8.

The text Rom. 8.
expounded.b Occum. in
Rom. 8. in illo
non est
separatio
7^o 16.c Homil. 13. in
Rom. 8. 34.

whom hee describeth by this character, that they walke not after the flesh but after the Spirit: In the verses following he confirmeth the same conclusion, showing how Christ hath delivered us. For saith hee *vers. 2.* the law of the Spirit of life in Christ Iesus hath delivered me from the law of sinne and of death. Whereby the law of the Spirit of life we understand the virtue and power of holynes or sanctification not in us, but in Christ Iesus, (for so hee saith, though they doe not observe it, who understand this place of sanctification and righteousnesse inherent) who by his righteousnesse and merits hath delivered us from the power of sinne and of death. But the Apostle, as in the former chapter *vers. 24.* so here in the singular number speaketh of himself, teaching by his owne example every true Christian to apply the benefits of Christ to himself. For that which was impossible for the law to doe, that is, to justifie us, in that it was weake through the flesh, God sending his owne sonne in the likenes of sinfull flesh, that is, in the humane nature subject to passions and infirmities, and that for sinne, that hee might take away the sinne of the world (for so saith *Occum.* *et non per legem, sed per carnem* *et per sanguinem filii hominis*) condemned sinne in the flesh, that is, exacted the due punishment of sinne in his humane nature, that the guilt of our sinnes being taken away by his allsufficient satisfaction, *et per carnem* *et per sanguinem* that which the law requireth unto justification might by Christ be fulfilled in us who are his members, which walke not (as also hee had said in the first verse) not after the flesh, but after the Spirit.

§. XL. As if the Apostle had said: Although the body of sinne and death remaine in us, who are both justified, which made mee cry out *chap. 7. 24.* yet forasmuch as wee are delivered therefrom by Iesus Christ our Lord, to whom all thanks is therefore due *vers. 25.* I doe therefore now assure all the faithfull and true members of Christ (who may be knowne by this marke, that they live not after the flesh but after the Spirit) that they are delivered from damnation, and their salvation is sure. Now there are 2. things whereby Christ hath delivered us from the law of sin and death, that is, from the power or guilt of sin and of death: the former is the power and merit of Christs perfect obedience and holynes, which is called the law of the Spirit of life in Christ: the other his sufferings, wherein he yeilded an allsufficient satisfaction by bearing the punishment, whereby sinne was condemned in our nature which had sinned; which nature though *et per carnem* free from sinne as *Chrysostome* ^b speaketh, yet like to the sinfull flesh, that is to say, passible, hee therefore tooke upon him, that because by the observation of the law in our owne persons, it was impossible by reason of our flesh to be justified, all which the Law required to justification, might, hee doth not say by us, but in us, that is in our nature be performed by Christ, for it is Christ, as ^c *Chrysostome* saith, that fulfilled *et per carnem* *et per sanguinem* in us and for us who are his true members, and are to be knowne as I said by this marke, that live not after

after the flesh but after the Spirit. And therefore this place proveth, that because it is impossible by reason of the flesh to bee justified by that righteousness which is prescribed in the Law: therefore God in his mercy sent his Sonne to take our nature upon Him, that therein he might performe for us whatsoever the Law it selfe required to justification. Thus this place is expounded by *Chrysostome*, *et dicitur* *ut supra*, saith he, *is ut iudicet* *ut iudicet* *ut iudicet*, not to be subject to the curse, and that Christ fulfilled it for us. *Oecumenius* in like maner: If any man should say, what is this to us? He saith, these things Christ did, that the scope of the Law (for that is *ut supra*) might be fulfilled in us. And what is the scope of the Law? That wee should not bee obnoxious to the curse. Or as *Chrysostome* in another place: the end of the Law is that a man might be justified. For what did the Law intend? To make a man just; but it was not able, because no man fulfilled it. *Theodoret*, when the Law was not able to performe what it intended by reason of their weakenesse to whom it was given, — the only begotten Word of God made man, by the humane flesh overcame sinne; having fulfilled all righteousness. And being not infected with any blemish of sinne, and having undergone the death of sinners, as if hee had been a sinner, &c. And on those words, that the righteousness of the law might bee in us: hee paid our debt, saith hee, and performed the end and scope of the law, What was that? That he might declare them to be just (that is, that hee might justify them) to whom the law was given. *Ambrose*, *Quando impletur in nobis justificatio (Legis) nisi cum datur remissio omnium peccatorum?* when is the justification of the law fulfilled in us, but when the remission of all our sinnes is granted to us? for as I have before alleaged out of *Augustine*, All the Commandements are reputed done, when that which is not done is pardoned. If therefore this place were to bee understood of our fulfilling the righteousness of the law in or by our selves, Christ had not obtained his end: for so long as the flesh, that is, our inbred corruption, by reason whereof it is impossible for the law to justify, remaineth, as in this life it alwayes doth, even in the best; so long it is not possible, either to fulfill the law, or to be justified by the observation of it.

§. XII. To the second place, which is the third petition of the Lords Prayer, I answer, that wee pray not, that we upon earth may in equality of obedience match the Angels in heaven: but that we may imitate their obedience, and bee like to them in doing the will of God, willingly, readily, faithfully, constantly. For the particule, *et*, as, signifieth not parity but likeness. In the life to come wee shall indeed be *impar*, *Matth. 22. 30.* as the Angels, but here wee may not dreame of Angelicall perfection.

To the third I answer, that our Saviour is Authour of salvation to all that obey him: which is to bee understood both of the obedience of faith, which is the principall, for this is the worke of God, (by which in Christ wee fulfill the law) that wee beleve in Christ;

Tt

and

d In Rom. 8. 4.

e In locum.

f In Rom. 10. Hom. 17.

g In locum.

h In locum.

i Retra. Lib. 2. cap. 19.

Answer. To his second and third testimonies. *Mat. 6. 10.*

k Heb. 5. 9.

l Job. 6. 29.

L II. 7.

His fifth reason.

and also of our new obedience. But neither of both doth argue the perfect fulfilling of the law in our owne persons. This threefold cord therefore is easily dissolved.

§. XIII. His fifth reason, *Whoever have the holy Spirit, they fulfill the Law.*

All that are truly justified have the holy Spirit, Rom. 5. 5. & 8. 15. 1 Cor. 3. 16. Gal. 3. 2. Tit. 3. 6.

Therefore all that are truly justified fulfill the Law.

The proposition hee proveth thus, *Whoever have the fruits of the Spirit, Gal. 5. they fulfill the Law: All that have the Spirit have the fruits of the Spirit: Therefore all that have the Spirit fulfill the Law.*

This second proposition hee proveth, because *against those who produce the fruits of the Spirit, as charity, joy, peace, &c. There is no Law, that is, the Law hath not whereof to accuse them, as the breakers thereof. Therefore whoever is justified, by the helpe of the Spirit he fulfilleth the Law: and if he doe not fulfill the Law, then hath he not received the Spirit, neither is he truly justified.*

To the proposition of the first syllogisme, I answere, that those who have received the Spirit doe keepe the Law. But none fulfill the Law, who have not the fulnesse of the Spirit, and none have the fulnesse of the Spirit, in whom the flesh remaineth lusting against the Spirit. In whom this conflict is, as it is in the best, They cannot doe the things that they would, *Gal. 5. 17.* And much lesse can they fulfill the Law, from which they are so farre, as that the good things they would, they doe not; and the evill things which they would not, they doe, *Rom. 7. 19.*

And so to the proposition of the second syllogisme, that those who have the Spirit, have the fruits of the Spirit, but not without measure, nor in full measure, but according to the measure of the gift of Christ, *Ephes. 4. 7.* Having received but the first fruits of the Spirit, *Rom. 8. 23.*

m Gal. 5. 23.

n Law. 3. 1.

As for his third prosyllogisme, that against such there is no law, the meaning is not, that those which have the fruits of the Spirit doe never transgresse the law, for in many things we offend all: but the words are to be understood, either of the fruites of the Spirit, that against such there is no law, but against the contrary fruites of the flesh: or of the persons indued with the fruites of the Spirit, and then the meaning is, either as *1 Tim. 1. 9.* That the law is not given to such: or as *Gal. 5. 18.* That those who are led by the Spirit, are not under the law; that is, they are neither under the curse, nor yet under the terrour and dominion of the law, as if they needed thereby to bee forced to obedience, but they are, as it were, a law unto themselves, willingly performing obedience to that which the law prescribeth, according to the measure of grace received; not but that sometimes they faile, the flesh prevailing against the Spirit. Not under the curse, nor subject to the accusation and condemnation of the

the Law, because in Christ, who hath freed them from the curse, their sinnes are forgiven. ° Who then shall lay any thing to the charge of Gods children, seeing it is God that doth justifie, who shall condemne, seeing Christ who dyed for us, maketh also intercession for us. But this doth not prove, that therefore the faithfull sinne not. But this proveth, that when having sinned they confesse their sinnes, God is just to forgive them, because wee have an Advocate with the Father, Christ Iesus the righteous, and hee is the propitiation for our sinnes. In this forgiveness of our sinnes, and Gods acceptation of us in Christ, and not in our obedience doth our justification consist. But he that fulfilleth the Law needeth not remission of sinnes, which all doe need. And therefore desperate is *Bellarminus* conclusion, that whosoever is justified fulfilleth the Law; and whosoever doth not fulfill the Law (which no man doth) is not justified.

§. XIV. And such also is his last argument, which may thus be framed.

Whoever sinneth not fulfilleth the Law.

Of every justified man it may be verified, that he sinneth not.

Therefore every justified man fulfilleth the Law.

The proposition he proveth, because he that sinneth not, doth not transgresse the Law: and he that doth not transgresse the Law, doth fulfill it.

First, I answer to the proposition and the prooff thereof: that they are true, if understood of continued acts; as thus, hee that sinneth not, that is, that never sinneth: hee that transgresseth not the Law, that is, that never doth transgresse it, doth fulfill it. For none doe fulfill the Law but they who continue in all the things that are written in the Booke of the Law to doe them, which is duely to be marked. For the Papists seeme to be of this opinion, that by any one act of obedience, wherein a man sinneth not, hee doth fulfill the Law. And so they feare not to say, that every worke of charity doth absolutely merit eternall life; wherein they doe grievously erre; imagining, that as one act committed against charity doth absolutely deserve damnation: so any one act proceeding from charity doth absolutely merit salvation. But who knoweth not, that the whole law of God is copulative, and so to be understood. As therefore in a copulative proposition consisting of many, suppose twenty parts; if any one be false, though all the rest be true, the whole proposition is false, and to be denyed. So if a man should keepe all the Commandements, and transgresse any one though it were but once, hee is a transgressor of the law, and is, as P Saint *James* saith, guilty of all; and by the sentence of the law is subject to the curse, because he hath not continued in all the things which are written in the Booke of the law to doe them. Hee that would be thought to fulfill the law, must not onely abstaine from all the things forbidden, but hee must also doe the things commanded, hee must doe all, hee must continue in doing all. And thus if the proposition and the prooff thereof be understood,

His sixth reason, because the righteous sinne not.

p 1am. 2.10.

q Gal. 3.10.

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understood, he that sinneth not, he that transgresseth not the Law, that is, he that never sinneth, he that never transgresseth the Law doth fulfill it, are true, but otherwise they are false and to be denied.

§. XV. I come to the assumption, which *Bellarmino* proveth thus.

Whosoever is regenerate and borne of God sinneth not.

All that are justified are regenerate; and that, because no man denyeth it, he proveth by manifold testimonies, *Iob. 1. 12, 13. & 3. 5. 1 Pet. 2. 11 Iob. 4. 7. Rom. 8. 15. Therefore those that are justified sinne not.*

The proposition he proveth out of *Iob. 3. 9. Whosoever is borne of God sinneth not*, neither can he sinne, because he is borne of God. Yet I will not answer him as he answereth us, *viz.* that there be five explications of this place, and never a one of them to the purpose, and so dismiss it, being indeed unanswerable: but I answer, that the Apostle doth not mean that the regenerate are *impeccabiles*, or doe not sinne at all, for to that erroneous sense both *Iovin.* and *Pelag.* did abuse that place, as *Bellar.* here doth: but his meaning may be explained out of his own words in the same Epistle, for as in the fifth chapter. *v. 18.* When he saith, *whosoever is borne of God sinneth not*, he meaneth, as appeareth by the words going before, that he sinneth not unto death: that is committeth not that unpardonable sin, for which we are not to pray, *v. 16.* so here, when hee saith, *whosoever is borne of God doth not commit sin*, his meaning may be collected out of the next verse going before *vers. 8.* compared with *Iob. 8. 34.* he that is borne of God worketh not sinne, *Augustine* is wiser for hee that worketh sinne, he that is a worker of iniquity, is of the Devill, as hee saith *vers. 8.* He that worketh sinne, saith our Saviour, *Iob. 8. 34.* is the servant of sinne, and therefore in him sinne reigneth. As therefore in the fifth chapter when hee saith, he that is borne of God sinneth not, he meaneth, that he doth not so sinne as he had said *vers. 16. viz.* unto death: so here when it is said he cannot sinne, his meaning is in that manner, as a worker of iniquity, as the child of the Devill, as the servant of sinne, in whom sinne reigneth. And in this sense *Augustine* saith *in quo peccatum non regnat, non peccat*, in whom sinne reigneth not, he sinneth not, namely as those who in the scriptures are called: sinners, that is impenitent sinners, servants of sinne, in whom sinne reigneth, workers of iniquity, *Luk. 13. 27. Matth. 7. 23.* who shall bee condemned. But although they, who are borne of God are not such as the Scripture calleth sinners, neither doe so sinne as the servants of sinne, in whom sinne reigneth, yet they are penitent and beleeving sinners, in whom sinne remaineth, who often sinne through humane frailty. There is no man that sinneth not saith *Salomon*,¹ yea there is not a righteous man upon earth² that doeth good and sinneth not; in many things we, saith *James* the just, doe offend all. If we say that wee have not sinned, or that wee have no sinne, saith the most holy Apostle Saint *Iohn*³ wee deceive our selves, we make him a lyer, and there is no truth in us. And therefore desperate againe is *Bellarmino's* assertion, that whosoever is justified or regenerated, sinneth not, that is, never sinneth: and on the other side, *whosoever* sinneth is not a man regenerate nor justified, which is to

exclude

¹ *De iustif. l. 3. c. 15.*

² *Expof. in Gal. c. 5. Iob. 9. 31.*

³ *1 King. 8. 46.*

⁴ *Ecl. 7. 20.*

⁵ *1 Iob. 1. 8, 10.*

exclude all men from Iustification, and consequently from Salvation.

§. XVI. And thus have I answered *Bellarmines* arguments concerning the possibility of the Law. Now it may be expected that I should propound and mainetaine ours. But this taske I have already performed in handling the third question of this controversie concerning the matter of our iustification, where among many other arguments, proving that we are not justified by any righteousness inherent in us, or performed by us, but onely by the righteousness of Christ which is out of us in him, we used this * for one. By what righteousness we are justified, the Law is satisfied: By Christs righteousness alone the Law is satisfied, and not by that which is inherent in us, or performed by us. And this assumption wee prove, because wee are not able to satisfie the Law, neither in respect of the Commandement, it being by reason of the flesh impossible unto us; nor in respect of the penalty, which cannot be satisfied by us, but with endlesse torment. So that, as I said before, all this discourse of the possibilitie of the Law is nothing but a defence against a piece of one of our arguments.

Now I should follow him to the second point, which hee propounded to prove that the workes of the righteous are simply and absolutely just, and after their manner perfect: Which may also seeme to be an answer to another piece of our argument. For that righteousness by which wee are justified is perfect, such onely is the righteousness of Christ which is out of us in him, such is not that which is inherent in us as the habituall; or performed by us, as the actuall. *Bellarmino* therefore in opposition to that breach concerning perfect actuall righteousness, propounded the prooffe of this point. But that our best righteousness is imperfect and stained with the flesh, I have fully proved before, and have answered all the arguments which *Bellarmino* produceth here, in my fourth y Booke, whereunto I referre the reader. Here onely I signifie againe, that *Bellarmino* falleth very short in his prooffes: for where he should prove, that the workes of the faithfull are simply and absolutely just, and perfect: as hee propounded the question; hee now seemeth to prove this, that the good workes of the righteous are truly good, which we deny not.

§. XVII. Yes but you Protestants, will they say, doe teach, that the best workes of the faithfull are sinnes, &c. *Ans.* We doe not say that their good workes, as namely their prayer or their almes, &c. are sinnes: but that in them, they being otherwise good, there are some imperfections and stains which are sinnes: in respect whereof the faithfull man in doing that, which is good, sinneth, according to that, *Eccles.* 7.20. We doe confesse that the duties which the faithfull performe are good workes, and so called in the Scriptures, though not purely and perfectly good; but having their imperfections, and being stained with the flesh. Even as we call a man regenerated, a just or a good man, though he be not perfectly just, being partly flesh and partly spirit. Thus a vessel wherein there is wax mixed with hony before it be clarified, is truly called

Our prooffes that the Law is not possible, were propounded before,

x *Lib. 4. cap. 5.*

His discourse concerning the perfection of good workes, was before refuted, *Lib. 4.*

y *Lib. 4. c. 2. §. 8.*
9. *cap. 3. & 4.*

Whether the best workes of the faithfull be sinnes.

L i b . 7 .

called a vessell of hony, though not *sinceri mellis*, of pure or sincere hony. A cup of wine wherein is a mixture of some water with wine, is truly called a cup of wine though not *vini merasi*, of pure wine. In like manner a wedge of gold, wherein there is some drosse, is truly called a wedge of gold, though not of pure gold. An heape of corne in the floore wherein there is perhaps as much chaffe as wheat, is truly called an heape of wheat. A field, wherein are tares and other weeds, as well as corne, is notwithstanding called a corne field, the denomination being taken from the better part. Verily, whiles we live in this world, we are as gold wherein there is much drosse, and never are fully refined untill wee are to bee translated into the celestially house of God. Whiles we are in the Church militant, as it were in Gods floore, we are mingled with much chaffe, and are never perfectly cleansed from the chaffe of our corruptions, untill we are to be translated into the Lords Granaries. And such as wee are, such also are our actions: such as the tree is, such is the fruit. But if hee will prove that men are justified by their workes, hee must prove, not onely that they are truly good, but also purely and perfectly good: and not onely, that some of their workes are truly and purely good, but that all their workes are truly and perfectly, and not that onely, but also perpetually good. For if any of his workes bee sinnes, he cannot be justified by his workes. But this can never be proved. Neither doth hee goe about to prove that all the actions of justified men are good, but some onely, and these not purely, and perfectly, but truly good. To which purpose he spendeth three whole Chapters, which I have fully answered in my fourth * Booke.

2 De justif. l. 4.
c. 15. 16. 17.
* Lib 4 c. 2. 3. 4.

CHAP.

CHAP. VIII.

*Whether good Workes doe iustifie. Bellarmine prooves, but especially
that Testimony of Saint Iames, Chapter 2. fully
discussed, and clared.*

§. I.



FTER so many wandrings, *Bellarmino* at length commeth to make good his fifth Argument, which he propounded to prove, that faith alone doth not iustifie, because good workes doe also iustifie; though here, as I have noted, this Argument is brought in to prove the truth of a full righteousnesse. The Title of this Chapter is, that good workes are not onely just, but that also they doe iustifie. In stead whereof he presently propoundeth this assertion to be proved, that by good workes a just man is more justified, and made more just. But this is not the Question. For we doe confesse, that a man already justified before God, by the practise of good works increaseth in righteousnesse inherent, and is made more holy and just. The thing which we deny is this, that good workes doe not concur with faith unto the act of justification before God, as any cause thereof. Against this assertion he ought to have disputed, if he would seeme to contradict us. But he hath altered the question, because he is not able to maintaine the contradictory of our assertion; and maketh the question to be this, whether by good workes men are justified, that is to say, made more just, *viz.* in respect of righteousnesse inherent. But we deny, that there are any degrees of justification, or that a man may be more justified, or that justification doth ever signifie increase of righteousnesse: wee reject their new-found distinction of justification into the first and second, and acknowledge no other justification, but that, which in the Scriptures and Fathers is called the justification of a sinner: and thereby wee understand a continued act of God: who, as when we being sinners did first beleeve, did iustifie us; so remaining sinners in our selves he doth still iustifie us, by imputation of Christs righteousnesse, acquitting us from our sinnes, and accepting of us as righteous in Christ. And this justification, which is onely acknowledged by the Scriptures and Fathers, is every where ascribed to faith. Whereas the first justification of the Papists is ascribed to charity as the onely forme; the second to workes, as to the merit thereof. But all this ariseth from their erroneous and wilfull confounding of justification and sanctification. For their first justification is that, which the Scrip-
tures

*De iustif. lib. 4. c.
18.*

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tures call regeneration, and is the first act of Sanctification, by which we are habitually sanctified, for they make it to be nothing else, but the infusion of the habits of grace. Their second justification, is their actuall sanctification, or exercise of good workes, whereby their inherent righteousness or sanctification is increased. But the question is not of sanctification, but of justification; which the Papists by their wicked doctrine, confounding it with sanctification, have wholly abolished, it being the maine benefit of the Messias, by which we are both freed from hell, and entitled to heaven. Neither is the question understood of justification before men, but before God. For before men we doe confesse that by good workes men are justified, that is declared and knowne to be just, as by the fruits, effects, consequents, and signes of justification by faith: but before God we are not justified, that is, made or constituted just by workes, as any cause thereof, for good workes goe not before justification, but follow after, which is a plaine evidence that they are no cause of it.

The place of
Jam. 2. 14. &c.
fully discussed
and cleared.

§. II. But let us examine his proofes; the first and principall is out of *James 2.* which being the onely place of Scripture, whereupon with any shew of probability they ground their doctrine of justification by workes: I will not content my selfe to answer *Bellarmines* cavils alone: but I will endeavour to stop the mouthes of all the Papists, who use to vaunt of this place, especially of the 24. verse: where they bragge, that their assertion is expressed, and ours confuted in plaine termes: *see see then that a man is justified by workes, and not by faith onely.* Which words are a confectary or conclusion deduced from the example of *Abraham*: who, though he were justified by faith without workes as *Saint Paul* teacheth; yet was hee also justified by workes and not by faith onely, as *Saint James* affirmeth. A conclusion therefore in shew of words contradictory to that of the Apostle *Paul, Rom. 3. 28.* wee conclude, that a man is justified by faith without the workes of the Law, and *Gal. 2. 16.* we know, that a man is not justified by the workes of the Law, *et per hoc scilicet* that is, but onely by faith: which no doubt was the Apostles meaning. For as I have shewed heretofore, if this be a good disjunction, that we are justified either by faith, or by workes (that is, either by the righteousness of Christ which is out of us in him apprehended by faith or by the workes of the Law, that is, by righteousness inherent in our selves all which is prescribed in the Law,) as undoubtredly it is; for a third thing cannot be named, whereby we might be justified, and by both we cannot; (for if by faith, then of grace; and if of grace, then not of workes, and contrarywise *Rom. 4. 4, 5. 11. 6.*) then it followeth necessarily, that if we are not justified by workes, we are justified by faith alone. Hence ariseth this great controversie between the true Catholiks and the Papists: we affirming, that we are justified by faith without workes, or by faith alone; The Papists contending, that wee are justified by workes and not by faith only: we alleaging the authority of *Saint Paul* in his Epistles, to the *Romanes, Galatians, Ephesians*; the Papists this Testimony of *Saint James.*

A seeming difference be-
tweene *Saint Paul* and *Saint James.*

§. III. The way to determine this weighty Controversie is to reconcile

concile the seeming difference betweene the two Apostles. Some, when they were not able to untye this Gordian-knot, have sought, with *Alexander*, to cut it, by questioning without just cause the authority of that Epistle of Saint *Iames*. But the Papists and wee are thus farre agreed. First, as they doe not deny those Epistles of S. *Paul*; which were never questioned; so we acknowledge this of Saint *Iames*, though it hath beene questioned, to bee canonicall. Secondly, that the two Apostles, acted by the same Spirit of truth in penning their Epistles, could not possibly deliver contrary assertions: and consequently, that they onely are to bee esteemed to hold the truth, who fitly reconciling the seeming variance betweene the two Apostles, doe teach that doctrine, which is agreeable to both. Here then I am to demonstrate, both against the Papists, and for ourselves: against the Papists three things. First, that the doctrine which they ground upon this place of Saint *Iames*, is contrary to that of Saint *Paul*. Secondly, that their exposition of Saint *Iames* they make him contradict the Apostle *Paul*. Thirdly, that their doctrine cannot be grounded upon this Text. For our selves two things. First, that by our exposition the two Apostles are easily reconciled. Secondly, that the assertion of the two Apostles, according to our doctrine, not onely may well stand together, but also of necessity must goe together. For the first: wee have the same controversie with the Papists, as I have noted before, which the Apostle maintayned against the justiciaries of his time. And their opposite doctrine to Saint *Paul*, which they would gladly father upon Saint *Iames*, standeth in those six maine errors, which I have plainly and fully confuted in this treatise. And namely in this particular; they affirming, that men are justified by workes, which the Apostle every where constantly denyeth. To the second, whiles they understand the two Apostles to speake in the same sense, of faith, of workes, of justifying; as namely, that both speake of a true justifying faith; of workes, as causes of justification; of justifying, as making just by righteousness inherent: they make the one directly to contradict the other. For if *Paul* affirme, that men are justified by a true faith without workes, and *Iames* deny it: If *Paul* deny, that we are justified by workes, as the causes of justification, and *Iames* affirme it: If *Paul* deny, that wee are made just before God by workes, and *Iames* affirme it; how doe they not contradict one another?

§. I V. *Bellarmin*. hopeth to save the matter with his new-found distinction of the first and second justification: that *Paul* speaking of the justification, wherein a man of a sinner is made just, excludeth workes done by the strength of nature without faith and without grace: and that *Iames* speaking of the second justification, wherein a just man is made more just, saith, that by the workes of grace proceeding from faith a man is justified.

Ans. Such a distinction might be applyed to sanctification, which is partly habituall, the which they call their first justification, consisting chiefly in charity: and partly actuall, which is their second justification, consisting in good workes: but being applyed to justification, it hath no ground, either in the Scriptures or in the an-
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C A P. 7.
How it may be
reconciled.
a *Erasm. Cajetan*
Masculus, &c.

Bellarmines re-
conciliation of
Paul and *Iames*.

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b Lib. 1. c. 1. §. 8.
c Lib. 2. c. 6. §. 5.

c Heb. 11. 3. 9. 17.

Bellarmine's ab-
surdities noted.

cient fathers. Neither can any such distinction possibly bee applied to that justification, which the Scriptures teach, as I have shewed heretofore. Secondly, if there could be such a distinction, I would say, that Paul, when hee denyeth *Abraham* to have been justified by workes did speake of the second justification, wich *Bellarmino* himselfe confesseth. For *Abraham*, when he was said to be justified by faith without workes, did abound which workes, as *Bellarmino* confesseth, and yet was not justified by them. And that *Iames* when hee speaketh of *Rahab* the harlot, whom hee affirmeth to have been justified by workes, speaketh of the first justification, as *Bellarmino* also affirmeth. If therefore *Paul* say, that in the first justification none are justified by workes, and *Iames* affirme that some are, as namely *Rahab*: If the Apostle *Iames* say, that *Abraham* in his second justification was justified by workes, and *Paul* doe as plianly deny it, how are they reconciled? Againe saith *Bellarmino*, *Paul* from justification onely excludeth the workes done without grace; *Iames* includeth onely the workes of grace. I answere, that *Paul* excludeth from justification *Abrahams* workes, which as else where hee testifieth, he wrought by faith: And *Iames* includeth the workes of *Rahab* the harlot, which was done, as *Bellarmino* saith, without grace going before. Where I desire the reader to observe what *Bellarmino* answereth. As *Paul*, saith hee, when he did speake of the first justification, brought the example of *Abraham*, which was indeed of the second, that hee might prove, as it were à majori, from the greater, that a sinner cannot bee justified by workes done without faith, if righteous *Abraham* was not made more just by his workes done without faith: even so *Iames*, when hee did speake of the second justification, brought the example of *Rahab*, which is of the first justification, that hee might prove à majori, (hee should say à minori, if my logicke faile me not) from the lesse, that a just man is made more just by his workes and not onely by faith, if *Rahab* of an harlot was made just by workes and not onely by faith. Answ. Thus then hee maketh the Apostles to argue. If *Abrahams* workes would not have justified him without faith, much lesse would the good workes of the wicked. And if *Rahab* by her worke of mercie was of an harlot made just: how much more shall the good workes of the righteous make them more just?

§. V. Where by the way you may note diverse absurdities, which I have partly touched before. First, that the Apostle forsooth bringeth *Abraham* as an example of justification by workes: when it is most evident, that hee bringeth him as an example of justification by imputation of righteousness without workes, and maketh his example the exemplar or patterne of all others, who in like maner are justified by faith without workes, or by imputation of righteousness without workes.

Secondly, That *Paul* produceth *Abraham* as an example to prove, that a just man is more justified by his workes; for which there is no colour *prater impudentiam asseverandi*, the contrary is proved, that

Paul

Paul speaking of the justification of a sinner applyeth, what hee saith; to *Abraham*. For hee proveth that *Abraham* was not justified by workes, because the Scripture saith, *Abraham* beleeveth God and it was imputed to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but beleeveth on him that iustificieth the ungodly (which was *Abraham* case) his faith is counted for righteousness.

d Rom. 4. 5.

Thirdly, the Apostle when he excludeth *Abraham* workes from iustification, doth not exclude his good and gracious workes, but such as hee did, or might have done without grace, that is to say, gracelesse workes. But no doubt the Apostles intent in producing the example of *Abraham*, which *Chrysostome* also hath observed, was this: If *Abraham* who did abound with so many notable workes, which hee wrought by faith, was not iustified by them but onely by faith: then it is certaine, that none are iustified by workes, though their workes be never so gracious.

Fourthly, He supposeth, that gracious *Abraham* might have done good workes without grace, and that the Apostle denyeth him to have bene iustified by such workes, as hee might have done, but did not.

Fifthly, By an impudent devise, whereof there is no colour, hee maketh the Apostle from the example of *Abraham* to argue *a majori*. If *Abraham* workes would not have iustified him, unlesse they had proceeded from faith: then much lesse can the workes of sinners and unregenerate men done without faith iustifie them.

Sixthly, He shamefully inverteth the Apostles question, and perverteth his whole disputation; As if the Apostle disputed this question, whether workes doe iustifie without faith (which hee doth never so much as mention;) and not, whether faith doth iustifie without workes, which is indeed the question.

Seventhly, Where hee saith; that the Apostle excludeth workes onely from their imaginary first iustification, which is meerely habituell, hee conceiveth, that the Apostle tooke all these paines, to prove, that workes are no part of habituall righteousness.

Eighthly, Where hee saith, that the Apostle excludeth from iustification workes of nature and not of grace, it is as much as if hee should have said, that the Apostle doth so seriously labour to prove, that men are not justified by such workes as are not good, but evill.

To conclude, it is evident, that the Apostle *Paul* excludeth from the act of justification all workes in generally, whether done before grace or after; of all men, whether unregenerate, or regenerate, even of *Abraham* himself. Yea more specially the workes of the faithfull and regenerate. First, Because he speaketh of good workes, even the workes of righteousness which wee (the faithfull) have done *Tit. 3. 5*. Secondly, The question being, whether faith doth iustifie without workes, or whether faith and workes together; the Apostle

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Apostle must be understood to exclude those workes from the act of justification, which with faith concur in the party justified. Even as *Abraham*, though his faith was accompanied with store of good workes yet he was justified, and so are all the faithfull, by faith without workes.

If therefore *St. Iames* doe affirme, that men are justified in the same sence that *Paul* denyeth the same; and that *Abraham* was justified by his workes, which *Paul* denyeth; he is made to contradict the Apostle *Paul*.

§. VI. But as the Popish doctrine is repugnant to the doctrine of the Apostle *Paul*, so neither can it bee grounded upon this text, which may appeare by a briefe Analysis thereof. Where first, you are to consider the occasion of this discourse, and thereupon the scope of the Apostle therein. The occasion was the dissolute life of many Christians, who, as *Iude* speaketh *vers. 4.* did turne the grace of God into wantonnes, vaine men, as *St. Iames* calleth them *vers. 10.* who, when they had learned, that a man is justified by faith without workes, hereby tooke occasion to cast of all care of good workes. As if it were sufficient for them howsoever they lived, to profess themselves to believe.

The scope therefore and intendment of the Apostle is, not to confute the doctrine of *Paul* concerning justification by faith alone, but according to *Pauls* direction *Tit. 3. 8.* to perswade all those, who profess themselves to believe, to be studious of good workes. And that hee doth by this argument: because, howsoever faith doth justify alone, yet the profession of faith alone without good workes will not justify nor save a man; but is altogether vaine and unprofitable. The ~~argument~~ or state of the question, which hee propoundeth to argue, manifestly appeareth by the proposition, wherein the question is propounded, and by the conclusion wherein the question is concluded, the proposition, *vers. 14.* What profit my brethren, if a man say hee hath faith, and hath not workes, will that faith save him? Marke the wordes: if a man shall say, hee hath faith, that is, if a man shall profess himself to believe, and hath not workes, that is a conversation answerable in some measure to his profession; will that faith, which is in profession onely justify or save him? this interrogation implyeth a most Emphaticall negation: wherein hee doth not onely deny that faith, which is onely in profession, and doth not worke by love, doth justify or save a man; but also, for the truth of his deniall, hee doth appeale, as it were, to their conscience; for so much is meant by the interrogation. The question then is not, whether true faith doe justify alone, as *Bellarmine* would have it; but whether that faith, which is alone, and by it selfe; *vers. 17.* without workes, without a Christian conversation, be a true justifying or saving faith. This the Apostle denieth, and so doe wee. In the rest of the discourse hee proveth this negative assertion by an argument from the contrary, namely that this fruitlesse faith is not a true faith, because it is dead. Where the Apostle argueth to

this

The Popish
doctrine not
grounded on
Iam. 2.
The Analysis
of that passage
beginning at
the fourteenth
verse.

this effect : That faith, which is dead, doth not iustifie or save a man : The faith which is profession onely, and is alone without workes is dead. Therefore that faith which is in profession onely, and is alone without workes, doth not iustifie or save a man.

The assumption hee proveth in this whole discourse, where the conclusion is alwayes this, that the faith which is alone and without workes is dead, and therefore that is the question wick is disputed and concluded.

6. VII. Now that the faith which is alone and without workes is dead, hee proveth by five arguments.

1. The first *à pari* : That charity which is onely in word and not in deed is vaine and unprofitable *vers. 15. 16.* Even so *pari ratione*, that faith which is in profession only having no works to accompany it, is dead, *vers. 17.*

2. The second argument is taken from the effects. For a true lively faith may bee demonstrated by good workes : and that which cannot be demonstrated by good workes, is but a dead faith. And this hee proveth *vers. 18.* against the carnall Gospeller, as it were, by the parties owne testimony, or forced confession, provoking him to make experience, which kind of prooffe is called *peinon*. Thou professest the faith having no workes : I also professe the faith and have workes, come now to the tryall, hee that hath a true faith may approve it by the fruits : shewe then they faith, if thou canst, by thy workes (which thou knowest thou canst not doe) and I by my workes will approve my faith.

3. The third argument is from the subject. For a true justifying faith is not common to all men. 2. *Thef. 3. 2.* and much lesse to Devils, but is proper to the Elect, *Tit. 1. 1.* But that faith, which men professe without charity and without good workes is common to Devils. *vers. 19.* Thou professest, that thou believest that there is one God, thou doest well : but if this thy believe be not accompanied with charity and good workes, know this, that the devils themselves who hate God, doe, though with horreur, knowe and perforce believe the same.

4. The fourth argument to prove, that faith onely professed, or which is in profession onely, is not a true and a lively, but a counterfeit and a dead faith, is a twofold example, of Abraham, and of *Rahab*, who were justified, that is, declared and knowne to be just by their workes. For in this sence, as the word is often used in the Scriptures as *Mat. 11. 19. Luk 7. 29. Rom. 3. 4. 1. Tim. 3. 16* : so of necessity it must bee taken in this place. For by good workes, which alwaies followe, and never goe before justification, wee are not made just : but being already justified, wee are by them declared and knowne to be just. For hee is a righteous man that worketh righteousness. And this the Schoolmen themselves doe teach, that workes doe justifie *declarativè* Thomas Aquinas saith, *Opera non sunt causa quòd aliquis sit iustus apud Deum, &c.* workes are not the cause why

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any

That the faith which is without workes is dead, proved by five arguments.

e 1 Iohn 3. 7.

¶ In Gal 3. 12. 4.

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g Ibid.

Verse 20. expounded.

The example of Abraham, Verse 21.

any man is iust before God, but rather they are the executions and manifestations of iustice. *Nam nullus per opera iustificatur apud Deum sed per habitum fidei.* For no man is iustified before God by workes, but by the habit of faith. And whereas it might bee objected out of Iam. 2. that Abraham was iustified by workes: hee answereth, g the word to be iustified many be taken two wayes: whereof the one is, *quantum ad executionem iustitie, & manifestationem* in respect of execution and manifestation of iustice, *& hoc modo iustificatur homo, i. iustus ostenditur ex operib. operatis,* and thus a man is iustified, that is declared be iust by the workes which hee hath done. And thus the ordinary glosse expoundeth the word in this place. But let us come to the words. *vers. 20.*

§. VIII. But wilt thou know O vaine man, that faith, that is, that faith professed or in profession onely without workes is dead, or that the faith which is without workes is knowne to be dead. For the life of faith it self doth not depend upon workes as the cause, but is thereby knowne as by the effects. You see againe what the question is which hee will conclude: namely that the faith which is without workes, or which is in profession onely without workes, is not a lively but a dead faith, and consequently not a justifying faith. For a justifying faith is like the faith of Abraham and of Rahab: but that faith which is in profession onely and wanteth workes is not like the faith of Abraham and of Rahab. For though Abraham was iustified by faith without workes as the Apostle Paul proveth, yea by faith alone as the Papists themselves confesse; yet the faith by which hee was justified was not alone, but was fruitfull of good workes, by which both hee and his faith were justified, that is knowne to be iust and upright.

§. IX. *Vers. 21.* was not Abraham our Father, faith hee, justified by workes, when hee had offered his sonne Isaac upon the Altar? Of which wordes the meaning is not, that Abraham by that worke was justified before God, or made iust, for long before, the holy Ghost gave him this testimony *Gen. 15.* Abraham believed God and it was imputed unto him for righteousness: not, that then hee first believed, or was then first justified: for when hee first left his countrey, which hee left by faith *Heb. 11. 8.* hee had believed, and his faith no doubt was imputed to him for righteousness: but that by that speciall worke after hee was proved, hee was approved and knowne to be a righteous man. For upon Abrahams approbation of his faith and obedience, when he was tryed, the Lord gave him this testimony, *Gen. 22. 12.* Now I know, that thou fearest God &c. Did not God know it before? Yea no doubt, but hee speaketh after the maner of men. He had tempted Abraham, that is, by a commandment of tryall hee had proved his faith and obedience; not that hee did not know, but that he would make it knowne to Abraham and others. As on the contray, God is said 2. *Chron. 32. 31.* to have left Ezechias to try him, that hee might know, that is, that hee might make knowne all

all that was in his heart, when as therefore *Abraham* being tryed, had by that act of offering his sonne approved his faith and obedience, the Lord saith, Now I know, that is, now by this tryall it is made knowne, that thou art a just man and one that feareth God. And in this sence, as it is most manifest, hee is said by his workes to have been justified, that is, knowne; declared, approved to be a just man.

§. X. Hereupon St. *James* inferreth *vers. 22.* Doe you not see, how faith did co-operate to or with his workes? The *verbe* *operatur* may be understood two wayes, either that faith with other graces did co-operate to the bringing forth of this worke, as namely with the feare of God, and love of God, *Gen. 22. 12.* though faith was the principall, *Heb. 11. 17.* Or else, that faith did co-operate with his workes, not to justify him before God, but to manifest, declare and approve his righteousness. In which sence we must understand the word *Faith*, as in the proposition (*vers. 24.*) for faith professed: or the profession of faith which doth concur together with workes to make a man, truly justified, to bee knowne. And in this sence faith doth co-operate with workes, and may be said to justify by declaring a man to be just, though *Bellarmino* holdeth the contrary. For that a man may bee acknowledged to be a man truly justified before God by faith, two things must concur; the profession of the true faith, and a Christian conversation, neither of which alone is sufficient.

Verse 22.

It followeth in the same verse: and by workes was faith made perfect. Which words saith *Bellarmino* cannot signifie any other, but that his righteousness, which was begunne by faith, was perfected by good workes. *Answ.* But *James* doth not say, that his righteousness, but his faith was perfected, and whereas hee saith the words cannot signifie otherwise, I say they may be understood two other wayes. First, that faith by workes is perfected, because by workes it is manifested, and perfectly knowne, in which sence Gods strength is perfected in our weakenesse *2. Cor. 12. 9.* Secondly, because workes bring the fruits and effects of faith to be perfected, when it bringeth forth good fruits according to his kind. For when any thing hath attained to the end (as it hath when it doth effectually produce those uses or fruits, for which it was ordayned) it is said *manifestatur* to be perfect. Now the end of our justification by faith is our sanctification. For when faith was wrought in us (that is to say, in our regeneration) we were the workmanship of God created unto good workes, which God hath preordayned that wee should walke in them. *Eph. 2. 10.* Faith therefore may then bee said to be perfected, when it doth effectually bring forth the fruit of good workes: whereby a man is not made, but declared to be just.

§. XI. *Vers. 23.* And this appeareth yet more plainly by that which followeth. And the Scripture was fulfilled, which saith, *Abraham* believed God, and it was imputed to him for righteousness.

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This Scripture was fulfilled *Gen. 15. 6.* above 30. yeares before his offering of *Isaake*: and here againe it is said to have been fulfilled in this act, that is, the truth of that testimony, which was given him so long before was then manifested, when by this worke hee evidently declared, that hee was indued with a true lively iustifying faith. And to the like purpose the same sentence might; as *Bellarmino* confesseth, be applyed to *Abraham* in respect of any other notable fruit of his faith: that then also that sentence was verified, *Abraham* believed God &c. For then it was declared and manifested, that hee was indued with a true iustifying faith. As for that conceipt of *Bellarmino*, that if the *Hebrew* word be well scanned, it will appeare, that the meaning of the words is, that *Abrahams* believing God was a iust worke, it is but a poore shift. For *Paul* understandeth it of *Abrahams* person, and maketh that text his principall ground of the iustification of the faithfull by imputation of righteousness without workes. And *Iames* likewise understandeth it of *Abrahams* person: shewing that by this act of offering his sonne the truth of that testimony was manifested, that hee was indued with a true faith, by which hee was iustified.

It followeth in the same verse, and hee was called the friend of God. 2. *Chron. 20. 7. Esai. 41. 8.* that is, by this act hee approved himselfe to bee such a one.

Verse 24.

§. XII. Hereupon *Saint Iames, Verse 24.* inferreth this consequence or conclusion: you see then by this example of *Abraham*, that a man who is justified before God by faith alone, as *Abraham* was, and that by imputation of righteousness without workes; is also justified by workes, as *Abraham* was, that is, by them, as by fruites and effects hee is declared and approved to bee just, and not by faith professed onely. Hee doth not say, a man is justified by workes as causes, but as the effects. For that, and not the other is deduced from the example of *Abraham*.

Verse 25. The example of *Rahab*.

§. XIII. The other example is of *Rahab, Verse 25.* For though you may thinke, that you need not compare with *Abraham*, and yet have a true justifying faith; yet you will bee ashamed to bee behinde *Rahab* the harlot; who was no looner justified before God by faith, but she was also justified, that is, declared and knowne to bee just by her worke of charity towards the *Espyes*, which shee wrought by faith, *Heb. 11. 31.*

Concerning this example of *Rahab, Bellarmine* hath foure Assertions: of which never an one agreeth with another. First, *That Rahab was not declared to bee just, because shee was an harlot*: which is false. For though shee had beene an harlot, yet now shee beleaved, and by her faith was justified before God, and by her worke which shee wrought by faith, was justified, as *Saint Iames* saith, that is, declared to bee just. Secondly, *That Iames bringeth the example of Rahab to prove, that by good workes a righteous person is made more righteous*: which also is false, and contrary to his former Assertion. Thirdly, *That by*

this

this worke of mercy shee was truly justified, and of a sinner made just. But Rahab, as Bellarmine saith, was an example of the first justification; and therefore of a sinner not made just by her worke, but by the habit of grace infused. The trueth is, by faith shee was justified before God, and by her worke shee was declared to bee just before men. Fourthly, *That by that worke, as a disposition, shee was prepared unto justification.* Which agreeth neither with his third, where he said, that by this worke shee was truly justified, and of a sinner made just, nor with Saint James, whose meaning plainly is, not that shee was prepared unto justification by this worke, no more than Abraham was by his; but that shee was declared by this worke, as a fruite of her faith and a consequent of her justification, as Abraham was by his workes to be justified before God. And thus much of the two examples.

§. XIV. There remaineth his fifth Argument, which is a similitude, *Verse 26.* For as the body without the Spirit is dead, so faith without workes, or that faith which is without workes is dead, which words also may bee two wayes expounded. For either the Apostle James speaketh of the habit of faith, or of the profession of it. If of the habit, then the comparifon standeth thus: As the body of man without the Spirit, that is, without breath (which is the prime signification of the word *spiritus* derived from *spirare* to breathe, in which sense it is called the spirit of the mouth, and spirit of the nostrils) I say, as the body without breath is dead: so that faith, which is without workes, which are as it were the breathing of a lively faith, is judged to be dead. For as Bernard also saith, As we discern the life of this body by its motion, so the life of faith by workes. If therefore faith it selfe be here meant, wee must by Spirit understand breath and not the soule. For although the Papists absurdly make charity, which is a fruite of faith, 1 Tim. 1. 5. to be the forme of it; yet me thinkes they cannot bee so absurd, as to compare faith to the body, and workes to the soule: as though workes, which are the fruites and effects both of faith and of charity, were the forme, and as it were, the soule of faith.

If by faith we understand faith professed or the profession of faith, as in this discourse hitherto it hath beene used, and as it is used elsewhere, as Act. 14. 22. Rom. 1. 8. then you may understand the similitude thus: As the body of man without the Spirit, that is, the soule is dead: so the profession of faith without a godly life, which is as it were the life and soule of our profession, is also dead. For hypocrites whose life is not conformable to their profession, though they have a name, that they live, yet they are dead. Apoc. 3. 1.

Thus by five arguments Saint James hath proved, that the faith, which is alone, and without workes, is not a true and a lively, but a dead and counterfeite faith, and yet Bellarmine, both here and Lib. 1. de justif. cap. 15. will needs have Saint James to speake of a true faith, as if he supposed, that a true faith might be without workes.

Therefore the Popish Doctrine of justification by workes as

The fifth argument a similitude.
verse 26.

h De resurrect.
serm. 5.

LIB. 7.

Object. Concerning the contradiction, of faith onely, and not onely.

causes thereof cannot be grounded on this Text of Saint *Iames*.

§. XV. Yea, but will some say, the contradiction is not yet salved. For Saint *Paul* affirmeth, as you say, that faith alone doth justify, and Saint *Iames* in plaine termes denyeth, that a man is justified by faith onely. I answer, when we say, that faith onely doth justify, we doe not meane absolutely, that nothing doth justify but faith in no sense whatsoever. For many things may truely bee said to justify *alio anque alio sensu*, in divers senses, as I have shewed heretofore. God the Father as the prime efficient, Christ as the meritorious cause, God as the Iudge, Christ, as the Advocate. God, as the Creditour, Christ, as the Surety. The grace of God as the moving cause, the righteousnes of Christ as the matter, the imputation thereof as the forme, the holy Ghost as the applying cause, the Word and Sacraments as the instruments of the holy Ghost, Faith as the hand of the receiver, works as testimonies and signes, &c. but our meaning is, that we are justified by the righteousnesse of Christ onely, which is apprehended by faith alone, and that in us nothing doth concur to the act of justification, but faith alone, it being the onely instrument whereby wee receive Christ.

And thus have you heard what is to be alleaged against the Papists. First, that their doctrine concerning justification by workes which they would build upon this Text, is repugnant to the Scriptures. Secondly, that by their exposition they make Saint *Iames* to contradict Saint *Paul*. Thirdly, that their doctrine cannot bee grounded on this Text.

§. XVI. Now for our selves, I will shew, that by our exposition the seeming difference betweene the two Apostles is manifestly reconciled: and that by our Doctrine their Assertions, not onely may well stand together, but also must necessarily goe together. The reconciliation is easily made, if we consider two things, first, the diversity of the Parties, with whom the two Apostles had to deale. For the Apostle *Paul* having to deale with Pharisaicall Iustitaries, who sought to bee justified by a righteousnesse inherent in themselves, and by an obedience performed by themselves, proveth by invincible arguments, that a man is justified by faith without workes. Saint *Iames* having to deale with carnall Gospellers, vaine men, turning the grace of God into wantonnesse, who having heard, that faith doth justify without workes, did cast off all care of good workes, thinking it sufficient to professe themselves to beleeve, though their life were dissolute. Against these Saint *Iames* proveth, that vaine is the profession of faith without good works; that the faith, which is without works, is not a true, lively, justifying faith, but a dead and counterfeit faith: that whosoever is justified before God by faith, must also be justified, that is, declared and approved to bee just, not onely by profession of his faith, but also by the practise of good workes. Wherefore in this respect there is no more difference betweene the two Apostles *Paul* and *Iames*, than betweene *Luther*, and us, who are Preachers of the Gospell

Our reconciliation of the two Apostles, First, from the diversity of the Parties with whom they dealt.

The seeming difference between Paul and James.

541

C A P. 8.

Gospell at this day. For as *Luther* having to deale with Popish justitiaries, who taught justification by workes, urgeth most zelously justification by faith alone, and in the question of justification, after the example of Saint *Paul*, speaketh contemptuously of workes: so we, having to deale with Libertines and carnall gospellers, insisting in the steppes of Saint *James*, urge the necessity of good workes.

§. XVII. Secondly, wee are to consider the divers acceptions of the words, *faith*, *workes*, *justifie*, in the writings of the two Apostles. *Paul* speaking of a true lively faith, which worketh by love, faith (in effect) that faith alone doth justifie. *James*, speaking of the faith of hypocrites, which is in profession only, severed from the grace of sanctification, and destitute of good workes; faith, that such a faith doth neither justifie alone nor at all, as being not a true, but a dead and counterfeited faith.

Secondly, from the divers acceptions of the words, *faith*, *justifie*, we see.

Paul, speaking of the causes of justification before God, denyeth workes to concurre to the act of justification, as any cause thereof; *James* speaking of the effects and signes of justification, whereby it may be knowne, affirmeth, that workes must concurre in the parties justified, that by them our faith may be demonstrated, and our justification manifested. *Paul* therefore rejecteth workes obtruded, as causes of justification; *James* urgeth them, as effects and signes thereof.

Paul, speaking of Iustification in the proper sense, as it signifieth that gracious action of God, whereby wee are made or constituted just; affirmeth, that wee are justified by faith without workes. *James*, speaking of that justification, whereby we are (not made just before God, but) declared and approved, to God, our brethren, and our conscience to bee just, and indued with a true faith; affirmeth, that we are so justified, not onely by the profession of faith, but also by good workes.

Now these assertions may very well stand together. For although it be most true, which Saint *Paul* affirmeth, that true faith doth justifie alone: yet it is as true, which Saint *James* saith, that the faith, which is alone, doth not justifie neither alone nor at all, because it is not a true and a lively, but a counterfeited, and dead faith. For as the living eye, though it see alone, yet is not alone; so a lively faith, though it justifie alone, yet never is alone, though it justifie without workes, yet it is not without workes. Though good workes doe not concurre to the act of justification, as any cause thereof, according to Saint *Pauls* doctrine: yet they must concurre in the same subject, that is, the party justified, as necessary fruits and signes of a true justifying faith, as Saint *James* teacheth. Though we be justified before God, that is, both absolved from our sinnes, and accepted in Christ as righteous by faith alone without respect of workes as Saint *Paul* teacheth: yet, according to the doctrine of Saint *James*, wee are to bee justified, that is, declared and approved to be just, not onely by faith professed, but also by good workes. Finally, though good workes *non præcedunt justificationem*, yet, *sequuntur justificationem*, as *Augustine* useth to speake, or as he also saith, *non præcedunt iustificationem, sed iustificatio accedunt*, though they doe not goe before justification, as causes, as *Paul* teacheth; yet they must follow in the parties justified,

L I B. 7.

By our doctrine
the assertions
of the two A-
postles must
goe together.

i Rom. 10. 3.

k Rom. 6. 1, &c.
Eph. 2. 8, 9, 10.
Tit. 3. 8.
1 Iob. 1. 7, 9.
& 2. 1, 2, 3, 4.

1 Añ. 26. 18.
& 20. 32.

m Tit. 3. 8.

Six other te-
stimonies al-
leaged by Bel-
larmino.
n De iustif. 1. 4.
c. 19.

stified, as effects, according to Saint James his doctrine.

§. XVIII. But the assertions of the 2. Apostles not only may wel stand together; but also according to our doctrine they must necessarily goe together. For if we shall be altogether conversant in setting forth the commendation of good works, and in urging the necessity thereof, not informing the people in the doctrine of justification by faith alone: they will be ready to place the matter of their justification, and the merit of their salvation in themselves, as the Papists doe. And so being ignorant of Gods righteousness, and seeking to establish their owne righteousness, they doe not submit themselves to the righteousness of God. But wee must so urge the necessity of good workes in the doctrine of sanctification, that wee remember, that in the question of justification they are of no value. On the other side, if wee shall be wholly taken up in the doctrine of justification by faith alone, teaching, that in the question of justification they are of no worth, and doe not withall informe the people of the profit and necessity of good works in other respects; how ready will they bee to cast off all care of good workes, and content themselves with a bare profession of faith? But wee joyne these assertions together, after the doctrine and practise of the Apostles in their Epistles. Wee teach that justification and sanctification are unseparable companions. And therefore, as they who are sanctified, may bee assured of their justification; so without sanctification none can bee assured of their justification. It is true, that there is no condemnation to them that are in Christ Iesus, but who are they? that live not after the flesh, but after the Spirit, Rom. 8. 1. that are new creatures 2 Cor. 5. 17. that crucifie the flesh with the lusts thereof, Gal. 5. 24. It is true, that a true lively faith doth iustifie alone, but what manner of faith is that? that purifieth the heart, Añ. 15. 9. and worketh by love, Gal. 5. 6. and may be demonstrated by good workes. Iam. 2. 18. It is true, that wee are not justified by our workes, nor saved for them, yet those are neither justified, nor saved, that are without them, for as they are necessary consequents of justification, so they are necessary antecedents of salvation. For though they be not the cause of our salvation; yet they are the way by which we are to come to salvation: though they be not *causa regnandi*, as Bernard saith, yet they are *via regni*. Though they bee not the merit of salvation; yet they are the evidence, according to which God will judge us. By faith wee have our inheritance, and our title to Gods Kingdome, but it is to be inherited among those that are sanctified. A godly conversation, though it be not properly a cause of our glorification; yet it is *causa sine qua non*. For as the Apostle saith, without holinesse no man shall see God. Heb. 12. 14. And for this cause we seriously exhort all men, who profess themselves to beleve, and to be iustified by faith, to be careful, that they may be ^mprecedents of good workes, for these are good, and profitable, and necessary, as I shewed before, when I propounded those arguments which wee doe use to move men unto good workes. So much of his first testimony.

§. XIX. To that place of Saint James he addeth ⁿ sixe other testimonies

monies, to which a short answer will suffice. To the first out of *Eccles.* 18.21: I have fully answered in the first controversie.

2. His second testimony is *Rom.* 6.19. As you have exhibited your members to serve uncleanness and iniquity unto iniquity: so now exhibit your members to serve justice unto sanctification. *Where, unto sanctification, doth not signifie to get the first holinesse, for he speaketh to them who were holy and just, but to increase sanctification. But that by sanctification is meant justification: and by sanctity, justice, it is plaine by the antithesis for he opposeth sanctification to iniquity.* His argument is thus framed: Sanctification may and must bee increased by good workes, which is proved by this text, and not denied by us.

Iustification is sanctification. And that he proveth, because what is opposed to iniquity is justification: sanctification is here opposed to iniquity. Therefore here sanctification signifieth justification. *Ans.* That justification and sanctification are by no means to be confounded. I proved at large in the first question, for this is the source of all their errors in the doctrine of justification. The Apostle doth carefully distinguish them. For having in the former chapters treated of justification by faith without works; that men should not abuse that doctrine to licentiousness of life; in this, and the next chapter, he treateth of sanctification shewing in this chapter that sanctification is a necessary companion of justification. And therefore exhorteth those that are justified to the duties of sanctification. The abuse he preventeth *vers.* 1. and 15. for whereas he had taught in the doctrine of justification, that where sinne abounded grace did superabound, he maketh this objection, what then? shall we continue in sinne that grace may abound? God forbid! So againe, by Iustification we are freed from the curse of the Law, and from the rigour and terrour or dominion it? what then? shall we sin, because wee are not under the Law, but under Grace? God forbid!

The unseparable conjunction of these two benefits is shewed by the Sacrament of Baptisme for as it is a seale of that righteousness, which is by faith, unto us being baptized into the remission of sins: so it is the laver of regeneration, wherein, as the Apostle saith, we are baptized into Christs death and resurrection; that as he dyed, so we should dye unto sin: and as he rose againe never to dye any more: so wee should arise from the grave of sinne never to dye any more: for how should they that are dead to sinne live any more therein? And hereupon followeth his exhortation, that we should not let sinne reigne in us, nor give our members as instruments of unrighteousnes unto sin, &c. And as he doth dehorth us from suffering sinne to reigne in us: so he assureth the faithful, that sinne shall no more have dominion over them, because they are not under the Law but under grace, and having prevented the abuse of that doctrine, *vers.* 15. he reneweth both his dehoration from suffering sinne to reigne in them, because if it did reigne in them, they must needs be the servants of it: when as in their redemption they were freed from the bondage of sinne, that they might become the servants of righteousness; and also his exhortation *vers.* 19. that they would

C A P. 7.

o Lib. 2. cap. 4.
§. 2. & 3.
Testimon. 2.
Rom. 6. 19.

p Lib. 2.

q Rom. 6

r Rom. 6. 3, 4, & 6

s Vers. 18.

LIB. 7.

would yeeld their members, as seruants to holinesse, &c.

To his reason, *that by sanctification here is meant justification, because it is opposed to iniquity*: I answered, that both justification and sanctification are opposed to sinne and iniquity; but with this difference. In sin there are two things, the guilt, and the corruption or pollution. By justification, which is opposed to accusing and condemning *Rom. 8.33.* wee are freed from the guilt of sin and damnation: by our sanctification, which is opposed to pollution, wee are freed in some measure from the corruption, that it is to say, from the dominion of sinne.

His third testimony, *1 Cor. 7.1.*

§. XX. His third testimony is *2 Cor. 7.1.* where the Apostle exhorteth that having these promises (of our justification and adoption, *chap. 6.16, 28*) wee should cleanse our selves from all pollution of the flesh and spirit, perfecting or accomplishing our sanctification in the feare of God. The Apostle doth not exhort us unto justification, (for that is never done in all the Scriptures) but being justified and adopted, wee are exhorted with our justification and adoption to joine the duties of sanctification, and therein to grow and increase, untill wee come to a perfect man in Christ.

His fourth testimony, *2 Cor. 9.10.*

§. XXI. His fourth testimony, *2 Cor. 9.10.* he will multiply your seed and will augment the increases of the fruits of our justice. *Where we are taught* saith he, *that by almes-giving our wealth is diminished, but our justice is increased.* *Answ.* We answered, that by the Christian practice of vertues our justice, (but not our justification) is increased. Howbeit, the Apostle doth not speake of justice it selfe to be increased, but of the fruites of justice; by justice in this place meaning, as *vers. 9.* and *Matth. 6.1.* liberalitie in almes-giving: and by the fruites of righteousness, almes. Unto which, that they might bee more and more enabled, the Apostle prayeth, that their seed may be multiplyed, meaning thereby their store (which in the faithfull is as it were the seed of almes) that having alwayes all sufficiency in all things, they might abound to every good worke, being enriched in every thing to all bountifullnesse, *vers. 8, 11.* so farre is the Apostle from signifying that by their almes-giving their wealth should be diminished

His fifth testimony, *Iob. 14.23.*

§. XXII. His fifth testimony, *Iob. 14.23.* If any love me, hee will keepe my word, and my Father will love him. *This new living after the fulfilling of the Commandements, what is it,* saith he, *but the increase of love, and thereby of righteousness, which by observing the Law of God is required.* *Answ.* Wee confesse, that by the observance of the Law of God, our love of God is exercised and our righteousness increased, though it be not proved out of this place. For this love, after the keeping of Christs word here mentioned, is Gods love to us, not ours to him.

His sixth testimony, *Apoc. 22.11.*

§. XXIII. His sixth testimony is *Apoc. 22.11.* hee that is just, let him be justified yet. *Answ.* The word yet or still doth not signifie increase but continuance: or if increase were meant, it could not bee understood of the righteousness of justification but of sanctification. But to this allegation I have answered twice before.

Lib. 2. cap. 4. & 5. & cap. 5 §. 10.

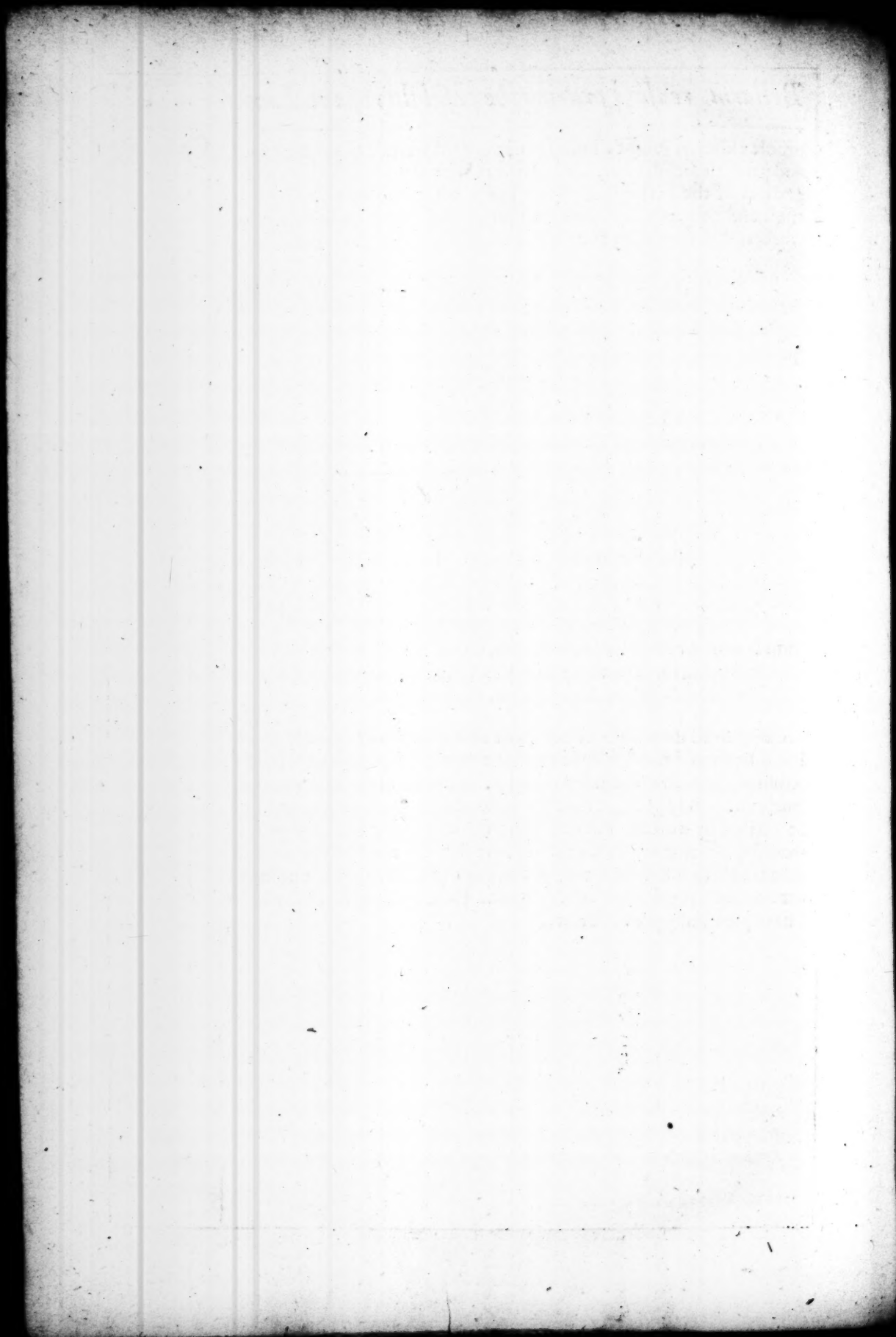
To conclude, in these six places wee have seene scarce any colour of prooffe

proove either of justification by workes, or of increase of justification; and yet these, besides *1am. 2.* are all the testimonies which he hath alleaged out of the Scriptures: which being compared with those plentifull and pregnant Testimonies that plainly deny justification by workes, doe manifestly shew the cause of the Papists to bee most desperate.

But it may bee you will say, that although the Scriptures faile him, yet hee hath store of testimonies of the Fathers, and plenty of reasons. Out of the Fathers, he produceth not one testimony: Neither doth he give any reason, but such as have beene already confuted.

§. XXIV. *To these testimonies, saith he, two reasons may be added out of those things, which have been proved in the former Chapters concerning the possibility of the Law, and the truth of actuall righteousness: for, saith he, if a just man can fulfill the Law, as before it hath beene demonstrated, then may he also without doubt be justified by workes. Again, If a just man can performe workes truly good, which are polluted with no vice, as we have shewed before, then he may worke righteousness, and consequently may by multiplying of just workes increase his justice. Answ. He should say his justification. But in both hee disputeth a posse ad esse: it is possible for a man to fulfill the Law and consequently to be justified by workes it is possible, that a righteous man may performe some workes truly and purely good by multiplying whereof he may increase his justice. But the question is not, whether some choise man one of a million, can fulfill the Law, and bring forth workes purely good; but whether every one that is justified doth fulfill the Law, that is, doth continue in all the things which are written in the Booke of the Law to doe them. Whether the workes, yea all the workes of every one, that is justified, be purely good. For if he should transgresse in any one particular, though it were but by omission, he hath not fulfilled the Law. If any of his workes were not truly and purely good, or if all his workes be not pure, then hee cannot be justified by workes. But he is so farre from proving these things as it were the esse, that he is not able to prove the posse, that any one mortall man is able to fulfill the Law; or that any one action of any one regenerate man is purely and perfectly good. The contraries of both which I have plentifully proved before.*

Bellarmines two
Reasons.





A TREATISE OF JUSTIFICATION.

THE EIGHTH BOOKE: *Concerning the Merit of good Workes.*

CHAP. I.

Setting downe the state of the Controversie, and propounding our arguments against the merits of good Workes.

§. I.

Here remaineth the last, though not the least error of the Papists in this controversie, which is concerning the efficacie of good workes. For the Papists not contented to affirme, that good workes doe justify; doe also teach that at the hands of God they doe merit or deserve the reward of eternall life. And this, in effect, is the same with that, which Bellarmine laboured to prove, when he disputed of the necessity of good workes unto salvation, not onely *necessitate presentia*, as the way to Gods kingdome, which we confesse; but also *necessitate efficientia*, as causes thereof. For by the Efficiency which they ascribe to workes, they meane no other but morall, which is, as they say, by way of meriting. Howbeit the former assertion of the necessity of efficiency seemeth to containe a further degree of damnable error; viz. that not onely good workes doe merit or deserve salvation; but also, that none can be saved without their owne merits: for so much is implied in the terme of the necessity of efficiency.

§. II. But first we are to set downe the state of the controversie, in setting downe whereof the Papists are very sparing, because in this

This controversie in a manner the same with that of the necessity of efficiency.

The state of the controversie.

LIB. 8.

a Concil. Trident
sess. 6. cap. 16. &
can. 32.

b De justifi. l. 5.
c. 10.

Qualibet actu
charitate infor-
mato homo bea-
titudinem mere-
tur. Tb. 2. q. 62.
art. 5. c.

c Secundum pro-
priam cuiusque
dispositionem.
sess. 6. cap. 8.

d Mal. the Irish
Iesuit. pag 699.

point they differ much among themselves. But yet in this they do agree, that all the good works of the regenerate are truly meritorious of eternall life. Now for the explication of the termes: by good works, which they say are meritorious, they meane all such works, as are qualified according to those seven conditions, which b Bellarmine requireth. First, that they be materially good, or good in their kind. Secondly, that they be done in obedience to God. Thirdly, by such as are *viatores* way-faring men in this life. Fourthly, that they be free, that is, as they expound it, voluntary, proceeding from their freewill. Fifthly, performed by men who are in the state of grace. Sixthly, having the promise of eternall reward. Seventhly, proceeding from the virtue of Charity.

Secondly, by all such workes they doe not onely meane all joyntly, but every one in particular: affirming, *omne opus bonum* that every good worke proceeding from Charity is meritorious of eternall life. Thirdly, by *truely* meritorious, the word used by the Council of Trent, wee understand, that which properly and absolutely and for it selfe deserveth the reward: thereby excluding first, *merita ex congruo*, merits of congruity, which indeed doe not deserve, and therefore are not *veri nominis merita*, truely and properly merits. Notwithstanding Bellarmine and others retaine the name, giving it chiefly to those dispositions and preparations going before justification, according to which grace is given: wherein they have rewarded the old assertion of Pelagius, *gratiam secundum merita dari*. For if those dispositions be merits, and if according to them grace is given, as the Council of Trent in plaine termes defineth, doe they not hold that grace is given to men according to their merits? Secondly, by this phrase *truly and properly meritorious*, are excluded these workes which are said to merit onely, *ex pacto*, which ever happeneth when there is a great disproportion between the worke and the promised reward. As if a man should for a daies labour, which in commutative justice deserveth but *denarium diurnum* the day-penny, promise an hundred pound; this reward were due *ex pacto*, but yet not deserved by the labourer. The halfe of Herods Kingdome was due to the daughter of Herodias, *ex pacto* if shee had asked so much, but no way deserved by her. By *truely and properly meritorious* therefore is meant that, which is condigne merit, or merit of condignity, that which is absolutely meritorious and not onely *ex pacto* by reason of the promise (which happeneth when there is an equall proportion betweene the worke and the promised reward) *sed ratione operis ipsius*, for the workes sake and for the worthinesse thereof.

§. III. This point is duely to bee observed. For there are some tergiversators, d that dare not professedly take upon them the defence of condigne merit, who notwithstanding would seem as stiffe defenders of merits as the best of them. As for that question whether workes deserve heaven *ex condigno* or not, and such like, they say they are but schoole points, which not being yet determined by the Church may freely bee disputed of *pro & con*. Yea, but thus much your Church hath determined, that the faithfull; who are the members of Christ, doe by their workes

workes truly : meritor deserve eternall life, and denounceth a curle against those, who shall deny that a justified man doth by his good workes truly ^fmerit eternall life. But there is nothing which can truly and properly be called merit, but that which is of condignity, and doth for it selfe, and for its owne worth absolutely deserve the reward. That which is said to merit by way of congruity is not truly and properly meritorious, nor that which is said meereley to merit *ex pacto*, as where is no proportion betweene the merit and the wages. For neither of these doth truly deserve that which it is said to merit. Wherefore the most, and the most learned of the Papists hold, that there is a due proportion betweene the workes of the faithfull proceeding from charity: and the heavenly reward, and that they condignely merit eternall life, not only in respect of Gods promise, but also for the worthinesse of the workes, which are so dignified, they say, by the merit of Christ, that they become truly meritorious, and doe in Iustice, according to their worth, deserve the heavenly reward, even as justly, as the sinnes of the wicked deserve the punishment of hell. In so much that our Rhemists say, good workes be meritorious, and the very cause of salvation, so farre, that God should be unjust, if he rendred not heaven for the same, unjust (they meane) for not rendring a just and equall reward. Wherefore howsoever some like snailes, when they are touched, doe pull in their hornes: yet this undoubtedly is the Tenet of the learned Papists at this day: *Opera bona iustorum meritoria esse ex condigno, non solum ratione pacti sed etiam ratione operum*, that the good workes of the righteous are condignely meritorious, not onely in regard of the covenant, but also in respect of the workes themselves. As for those, who heretofore have denyed the absolute merit of condignity, and have held either merits of congruity onely, or onely *ex pacto*, they are censured by some of the learned: among them to have differed from us in words, but in deed to have agreed with us.

But as for us we acknowledge no merits of eternall life, but the merits of Christ onely: and wee doe constantly hold, and confidently professe, that no meere man can merit, that is, deserve at the hands of God the reward of eternall life, by any thing, or by all the things which hee can doe or suffer in this world.

§. IV. For the handling of this controversie I will observe this order: first I will propound our arguments and maintaine them, and then I will answer the objections of the Papists.

And first, I will speake of the name, and then of the thing: neither of which hath any ground in the Scriptures: and therefore both the name and the thing, of all true Christians, who desire not in matters of such moment as concerne our eternall inheritance, to bee wise above that which is written are to be rejected. The word *mereri* properly signifieth to deserve, and *meritum* desert, or that which deserveth a reward: and that which doth not deserve, is not properly and truly called merit. Now there is neither in the canonickall Scriptures, nor in the Greeke Fathers, any word or phrase truly and properly translated, which be-

CAP. I.
c. Conc. Trid. sess.
6. cap. 16. *vitam
aeternam vere
promeruisse.*
f. Can. 22. *vere
mereri vitam
aeternam.*

g In Heb. 10.

h Bellarm. de ju-
diciis. l. 5. c. 17.

i Vasquez in
prima secunda.
q. 114. disp. 214.
cap. 1.
Of this see
more in the an-
swere to the
challenge
made by a Jesu-
it in Ireland,
pag. 520.
Of the name
merit.

L I B. 8.

k 2 Tim 1.9.

The use of the word in the Latine Fathers in a generall sense, of obtaining, or finding favour.

1 Stapleton in promptuar. feria 5. post passionem Domini. Si aliquis veterum vocabulo promerendi usus est (scilicet in illa historia Luk. 7.) non aliter intellexit, quam consecutionem de facto.

m Schol. in hynum, nocte surgentes. 179.

n Epist. ad Inbalianum.

o Consecutus sum.

p Adeptus sum.

q De Baptismo contra Donatist.

l. 4. c. 5.

r Serm. 63.

s De fide resurrex.

t De Cain & Abel.

u De dignit. sacerdot. 5.

* Prefat. in Abidinam.

x De fide & operibus. c. 12.

y De tempore serm. 49.

z In Rom. 4.

a Luk. 10. l. 32.

ing ascribed to good workes, doth signifie or import the deserving of eternall life at the hands of God. There are words and phrases importing the reward of workes both good and bad; but with this difference, that the eternall reward of good workes, as it was according to the purpose of grace given unto us in Christ before all secular times, and freely intended and preordained: and according to the Covenant of grace to them for whom Christ hath merited the same, freely promised; so it is freely bestowed as *donum* the free gift of God. But the eternall reward of sinne, as it is justly deserved, so it is in justice rendred, as the iust stipend or wages of sinne. *Rom. 6. 23.* The wages of sinne is death; but eternall life is the free gift of God.

§. V. The Latine Fathers indeed doe often use the words *mereri* and *meritum* both in the better sense, and in the worse, but with this difference, that in the worse sense they use it properly for deserving and desert. For sinnes duely and in justice deserve punishment. But in the better sense, they doe not use the word properly for deserving and desert (which every man knoweth to be the proper signification,) but in other significations, and therefore improperly, if not *conuenienter*.

The verbe is used by them sometimes, and indeed very often in the generall sense, either of obtayning, joyned commonly with the accusative case, or of finding favour to have or to get any thing, joyned with the infinitive, without respect of merit and worth, or relation to wages. *Vocabulum merendi* saith *Cassander*, the word meriting among the ancient Ecclesiastical writers for the most part signifieth to obtaine or to be made fit to obtaine. The which among others appeareth by that one place of *Cyprian*.ⁿ For where *Paul* saith, *1 Tim. 1. 13.* *dm' dedit* but I obtained mercie, as the vulgar^o Latine and *Erasmus*, *Cyprian* readeth *miser ricordiam merui*. And so doth *Augustine*^q also. Thus you see, how joyned with an accusative it signifieth to obtaine.

First, So *Ambrose*,^r *Minus autem mirari debemus, quod tantam Ioannes gratiam in nascendo meruerit.*

Secondly, *Ipsa etiam post usum. vota fastidio, sunt & qua mereri optauimus, postquam meruimus abdicamus.*

Thirdly, *Iniquus Cain, longam duxit aetatem, duxit uxorem, & hoc meruit promissione divina.*

Fourthly, *Gratiam u cum ordinareris (Episcopus) non suscepisti, quia gratuito eam non meruisti.*

Hierome,^{*} *Quanto magis ego — mereri debeo veniam.*

1. *Aug.*^x *confugerunt ad fidem, quia misericordiam indulgentia mererentur.*

2. *Talem y se (Apost.) confitetur fuisse peccatorem, ut omnis peccator propterea de se non desperet, quia Paulus (peccatorum scil. primus) meruit indulgentiam.*

Primasius,^z *Magna beatitudo est sine labore legis vel penitentia fidem per solam gratiam promerari.*

But joyned with an infinitive, it signifieth for the most part to finde favour.

Ambrose,^a *O aqua qua Sacramentum esse Christi meruisti, qua leuissimum: nec lauaris.*

1. *Augustine*

1. Augustine, ^b *Dura Cervix in illo populo—qui de servitute decem miraculis meruit liberari.*

2. And in the same booke speaking of Saint Paul, *pro persecutionibus & blasphemis was electionis meruit appellari.*

3. Of David ^c he saith, *Qui & Rex & Propheta divino munere fieri meruit:*

4. And of the woman ^d which washed our Saviours feet with her teares, &c. *ideo audire meruit quod ei omnia fuerunt peccata dimissa.*

5. *Hac & alia hujus vite arumosa vel munera vel solatia, quidam etiam cultores Demonum accipere meruerunt.*

6. And in another place he saith, *Apostoli à suis civibus occidi meruerunt.*

1. Gregory, ^g *Quid? quod Paulus cum Redemptoris nomen in terra conaretur extinguere, ejus verba de celo meruit audire.*

2. But most pregnant to this purpose is that speech, which is cited out of him concerning Adams fall, which at this day is chanted ^h in the Church of Rome.

O felix culpa quæ talem & tantum meruit habere redemptorem! O happy fault, which diddest find the favour to have such and so great a redeemer.

§. VI. Sometimes they use the word in a more speciall sence, and and that two wayes.

First, for impetration and obtayning by request. And thus the Fathers say, that men have merited remission of sinne, justification and reconciliation with God, which the Papists themselves doe confesse cannot be merited. *Sed nec ipsa remissio peccatorum* saith Augustine, *is sine aliquo merito est, si fides hanc impetrat.* Where, to merit is to impetrate, and to impetrate is to merit: but not in the proper sence of deserving. For betweene impetrating and meriting in the proper sence there is great difference, as you heard before out of Thomas Aquinas and Bellarmine himselfe. Thus Origen ^k *pronunciare peccatum, remissionem peccati meretur Hierome, qui peccata simpliciter confitentur, merentur humilitate clementiam saluatoris.* Of Manasses that notorious sinner, Augustine saith, ^m that when he humbled himselfe before God, *ita gratiam Dei obtinuit, ut mereretur inter Dei amicos postmodum numerari.*

Sometimes it signifieth to doe good workes, either with relation to the reward, or without. The former, is, as I suppose, the most that can bee truly gathered out of the Fathers as seeming to favour the popish sence. And yet even so it signifieth but to doe rewardeable workes, or to doe such workes by Gods grace as he hath promised graciously to reward.

But in the proper sence of deserving Bellarmine was not able, as after wee shall see, when wee come to his testimonies out of the Fathers, to produce any one testimony out of any one of them, testifying, that the good workes of the faithfull in and for themselves deserve eternall life, or that they are truly that is, condignely, and absolutely meritorious of salvation.

C A P. I.
^b De predestin.
& gratia c. 16.

^c De tempore
serm. 58.
albid.

^e De civit. D. 15
c. 24.
^f In Psal.

^g Moral. l. 9.
c. 27.

^h In benedicti-
one Ceres.
Salmsron in
1 Tim. 1. disp. 3.
pag. 421.

The use of the
word in a more
speciall sence.

ⁱ Epist. 105, Ad
Sixtum.

^k In Levit.
hom. 3.
^l Advers. Pelag.
l. 2. 285.
^m De tempore
serm. 58.

LIB. 8.

n De justif. l. 8.
cap. 8.
o Ubi est nulla
ratio meriti.
p De gratia &
lib. arb. l. 1. c. 14.
§. hanc esse.

Of the thing it
selfe, what me-
rit is.

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against merits

§. VII. So much of the Verbe *mereri*, to merit. The Noun *meritum*, or name merit taken in the better part, if referred to God, it signifieth his *beneficia*; if to men, our *officia*. For those actions which the Grecians call *αγαθὰ ἔργα*, and the Authours of the Latine tongue *officia*, the Latine Fathers commonly call *merita*, meaning also *officia* or good workes: and that either simply and without relation to reward (which sense is most usuall) or implying relation to reward. I am not ignorant saith *Vega* n that the name merit is used of the Fathers where is ° no respect of merit, either of congruity, or of condignity. And as for *Augustine*, he is wont saith *Bellarmino* p *meritum appellare quemlibet bonum actum &c.* to call merit any good act in regard whereof wee receive some other thing. Where it is used as the relative of reward, it signifieth no more but a rewardeable work, or a worke which God is pleased to reward. But wee must remember withall, that Gods reward of eternall life is his free gift, and not deserved by us; freely intended unto us in our election, freely promised unto us, as the inheritance purchased by Christ; freely given unto us as the gracious reward of our obedience, by which hee doth most graciously crowne his gifts, and not our merits in us, as I have shewed before at large.

§. VIII. Now as touching the thing it selfe: *Merit* is best defined to be a good worke deserving the reward of eternall life. Some define it to be a worke, to which that reward is due. But that definition is too large, unlesse it bee added, that to it the reward is due absolutely for the workes sake. For the reward may be due either by desert, or by promise or covenant onely, as namely where there is a great disproportion between the worke and the promised reward. But that properly is not merited, which is due onely by promise, and is not deserved: when an hundred pounds is promised for a dayes labour in the Vineyard where in commutative justice, the day-peny onely were sufficient; the reward indeed is due, when the labour is ended, in regard of the promise, but yet it is not deserved by the labourer. Whatsoever the daughter of *Herodias* had lawfully asked of *Herod*, though it had beene to the halfe of his kingdome, it had beene due to her by promise, but not deserved by her, for there was no proportion between her worke, or play rather, and his promised reward. No more is there, or rather not so much, betweene the best workes of the faithfull, and the eternall reward.

§. IX. Now I proceed to our arguments proving that the good workes of the faithfull are not truly meritorious of eternall life. My proofes shall bee either demonstrative reasons drawne from the very nature and conditions of merit, or authorities of holy Scripture, or testimonies of the Fathers.

Unto merit, so properly called, divers conditions are required, in respect of those relations which are considerable in merits; And those are either

between

betweene the } Partics, viz. } who would merit,
things } of whom he would merit.
Meriting, which is the merit it selfe,
Merited, which is the reward.

The Parties are God and man. But man cannot merit of God, for these reasons.

First, because betweene God and man there is no proportion q *Deus & homo distans in infinitum*, for God is infinite, man compared to God is as nothing, *Esaï. 40. 17.* One man indeed by doing good offices may merit of another. But no man, that is but a man can deserve any good thing at the hands of God. Our goodnesse doth not reach unto him, *Psal. 116. 2.*

Secondly, because God is the absolute Lord, of all his creatures, to whom they owe themselves, and whatsoever they can doe, though no reward were to be expected. In so much that not *Adam* in Paradise, nor the Angells in Heaven, nor Christ himselfe, if hee had beene but a man, could have merited any good thing at the hands of God. God deserveth of all men more than they are able to render, and the better they are, the more they are beholding to him. He is thy Creator saith *Bernard*, thou his creature: thou the servant, Hee the Lord: He the Potter, thou that which the Potter frameth. *Totum ergo quod es illi debes, à quo totum habes.* Thou doest therefore owe to him, all that thou art, from whom thou hast all. Although, saith he, sa man may perhaps seeme to render more to his neighbour than hee oweth: yet never any man rendreth to God all that hee oweth. *Aristotle* said well, 'that to God and our Parents wee cannot render, as they deserve of us, especially to God. For as *Pererius* a learned Iesuite saith, "Besides the debts or duties of thankfulnessse, which none can sufficiently render unto God: those debts also, which by Gods Commandements we are bound to discharge, no man perfectly discharge. Wee therefore being no way able to render what is due to God, but on the contrary by our sinnes making our selves debtours to him, owing unto him deserved punishment; is it any lesse, than antichristian insolencie, or rather blasphemy, for sinfull men to professe themselves able to merit any good thing at the hands of God, and to make him their debtour? Neither can I sufficiently wonder, how men, whose conscience, (if it be not cauterized) doth tell them that they sinne daily against God, and by sinne provoke his judgements; can speake or thinke of meriting any thing in justice at the hand of God, but punishment. For as *Augustine* saith, *Si Deus vellet pro meritis agere, non invenires nisi quos damnares.* If God would deale according to merits, he should finde none but whom he should condemne.

§. X. If it be said, that the Lord by promising any thing maketh himselfe a debtour for the performance of it. I answer first, with *Augustine*

q *Viguerius.*

r *De quadruplici debito.*

f *Serm. de verbis Origenis.*

r *Et hic. l. 8. c. 24.*

u *In Gen. 6. 5. disput. 5.*

* *In Psal. 94.*

Whether God by his promise maketh himselfe a debtour.

LIB. 8.
x De verbis
Apost. serm. 16.

Rom. 4. 4.

y 1d. 2c. q. 114.
ad 3^{um}.

z Lib. 1. dist. 43.
dub. 3.

a Epist. 119.
pag. 1110.

b Durand.

The party me-
riting.

The thing me-
riting first, must
be our owne.

gustine, x he is become a debtour, not by receiving any thing of us, but by promising what hee pleased, and therefore no debtour to us. For God is not debtour to any, not so much as by covenant; for hee covenanteth *Non de debito sed de gratuito*, not for rendring a due debt, but for freely bestowing his owne free gift, not according to debt, but according to grace. To whom then should he be a debtour by his promise?

I answer, in the second place with y Thomas: that the Lord, who is faithfull and just in performing his promises, maketh himselfe a debtour, not to us, but to himselfe for the gracious performance of his free and undeserved reward, which hee had freely and graciously promised. Thirdly, with Bonaventure, he hath made himselfe a debtour, not to men, to whom he could owe nothing, but to himselfe, that he might bee faithfull in his promises. For if God be a debtour to man, then *Debet dare ei vitam eternam*, then hee ought to give him eternall life. But *Hoc verbum debet venenum habet*, saith the z Master of the sentences, therefore saith hee, *Ratio debiti, secundum quod obligationem dicit, proprie in Deo non cadit*.

Some famous Writers (saith Cassander) among whom is a Durandus, deny that God by his promise is bound to us.

Fourthly, Gods fidelity and justice in giving the reward according to his promise, that is to say, freely, doth not argue our merit, but Gods trueth, who cannot lie nor deny himselfe.

Fifthly, that reward which is due onely *ratione pacti*, is not deserved *ex ratione operis*; and that which is rendred, b *Non redditur ex debito operis, sed ex promissione*. And therefore as it was freely promised, so it is freely and undeservedly given.

§. XI. Secondly, in the party that is to merit, it is requisite, that he should be his owne man, and not the other parties man of whom he would merit. For if he be his bond-servant, all that hee can doe is duety, not merit. Nay, as hee is not his owne man, but his Lords: so his workes are not his owne and for his owne advantage, but for his Master. *Et quicquid suo labore acquirit*, saith Bellarmine, *Domino suo acquirit, non sibi*, and whatsoever he getteth by his labour, he getteth it for his Lord, not for himselfe. But wee are all the servants of the Lord, not onely by right of creation, but also of redemption, in regard whereof wee are not our owne men, but his that bought us. 1 Cor. 6. 19, 20.

And therefore a servant when hee hath done his duety, deserveth not so much as thanks of his Lord, Luke 17. 9, 10. Even so, when we have done all that is commanded (which wee are never able to doe, but our Saviour speaketh by way of supposition) wee must confesse that wee are unprofitable servants, we have done but what our duety was to doe, and indeed not so much.

§. XII. Thirdly, the thing by which a man should merit, ought to bee thus qualified. First, that which meriteth, *quatenus meretur* it must be our owne, and from our selves, and not his, nor from him of whom

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whom wee would merit. But all our good workes as they are good, and meritorious, as the Papists hold them, and all those virtues and graces which we have with their uses, are not our owne, as from our selves; but they are the free gifts and graces of God.

Merito debetur merces, to merit, wages is due, saith *d Bellarmine*, *Debitum autem non oritur, nisi ex eo quod unus dat alteri, quod suum erat. Nam si rem non suam, sed alienam daret, nihil ei deberetur.* Now debt ariseth not, but from this, that one man giveth to another that which is his owne, for if he should give any thing which is not his owne, but the other mans, nothing should be due unto him.

Origen, *Vix mihi suadeo ullum opus esse posse, quod ex debito remunerationem Dei deprecetur: cum etiam hoc ipsum, quod agere aliquid possumus, vel cogitare, vel proloqui, ipsius dono & largitione faciamus.* I can hardly persuade my selfe that there can bee any workes which can require as debt a reward from God, seeing also even this that wee can doe or thinke or speake any thing, we doe it by his gift and bounty.

Dona Dei non merentur apud Deum, Gods gifts doe not merit of God. By them perhaps we may merit of others; but not of him who gave them, for it is against sense that the doer, should by the gift received from the doner, merit of him. All the good that a man hath is from God, and by consequent God cannot owe any thing to man. Gods gifts are his merits of us, not ours of him. It is strange that by his gifts hee should bee obliged to give more. As if by the receipt or use of an hundred pounds we should merit a thousand.

Non talia sunt hominum merita, saith *g Bernard*, *ut propter ea vita aterna debeatur ex jure*—*Nam merita omnia Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quam Deum homini.* *h Anastasius Scinaita*: for when we shall offer all the good things whatsoever we have, he doth not owe to us a reward, for all are his. But no man receiving his owne things, is a debtor to give a reward to them, who offer unto him the same.

Whereunto I will adde that of *i Durandus*, both that which wee are and that also which we have, whether they be good acts, or good habits or uses: all is in us from the liberality of God, freely giving and conserving. And because by a free gift none is bound to give more; but the receiver rather is more bound to the giver: wherefore by the good habits, good acts and uses given unto us of God, God is not obliged to us out of any debt of justice to give more; as if he did not give, he should be unjust; but we rather are obliged to God. And it is a rash or blasphemous thing to thinke or speake the contrary.

If it be said, that by the good use of Gods gifts wee may deserve greater: I answer, that as the good gift it selfe, so the good use of it is also the free gift of God; which if God reward, hee doth not reward our merits, but crowne his owne gifts, as *Augustine* often speaketh.

§. XIII. Secondly, that which meriteth is free not onely from the

C. A. P. I.

c. 1. Cor. 15. 10.

Esay 26. 12.

d. De justis. lib. 9.

cap. 10. §. 1. et id.

c. 12. Rom. 4.

F. Vigner. cap. 9.

§. 3. v. 1.

g. De annunciat.

firm. 1.

h. Quæst. 135.

"Oro 24. 1. m. m. b. t.

m. l. m. i. x. m. u.

q. p. o. v. i. x. m. u.

a. m. p. l. (d. m.) i. x. m.

u. s. i. i. m. p. u. d. i. r.

a. m. i. p. l. i. c. t. m.

o. r. i. g. e. n. u. s. i. d. i. c.

i. m. i. l. d. m. d. a. m. p. l.

m. i. x. m. u. s. i. p. u. d. i. r.

d. i. c. m. i. c. o. p. o. s.

q. p. o. v. i. x. m. u.

i. E. t. i. l. l. u. d. q. u. o. d.

s. u. m. u. s. & q. u. o. d.

h. a. b. e. m. u. s. s. i. v. e.

s. u. n. t. b. o. n. i. a. l. l. i. u. s.

s. i. v. e. b. o. n. i. b. a. b. i.

t. u. s. s. e. u. n. i. s. t. u. s.

t. o. t. u. m. e. s. t. i. n. n. o.

b. i. s. e. x. l. i. b. e. r. a. l. i.

t. a. t. e. d. i. v. i. n. a. g. r. a.

t. i. s. d. a. n. t. e. & c. o. n.

s. e. r. v. a. n. t. e. E. t.

q. u. i. a. e. x. d. o. n. o.

g. r. a. t. u. i. t. u. s. n. u. l. l. u. s.

o. b. l. i. g. a. t. u. r. a. d.

d. a. n. d. u. m. a. m. p. l. i.

n. s. s. e. d. p. o. t. i. u. s. r. e.

c. i. p. i. e. n. s. m. a. g. i. s.

o. b. l. i. g. a. t. u. r. d. a. n. t. i.

I. d. e. o. e. x. b. o. n. i. s.

h. a. b. i. t. u. s. & e. x.

b. o. n. i. s. a. c. t. i. b. u. s.

s. e. u. u. s. u. s. n. o. b. i. s.

a. D. e. o. d. a. t. i. s. D. e.

u. s. n. o. n. o. b. l. i. g. a. t. u. r.

n. o. b. i. s. e. x. a. l. i. q. u. o.

d. e. b. i. t. o. j. u. s. t. i. t. i. e.

a. d. a. l. i. q. u. i. d. a. m.

p. l. u. s. d. a. n. d. u. m.

u. t. q. u. o. d. s. i. n. o. n.

d. e. d. e. r. i. s. s. i. t. i. n. j. u.

s. t. i. m. s. e. d. p. o. t. i. u. s.

n. o. s. s. u. m. u. s. D. e. o.

o. b. l. i. g. a. t. i. E. t. s. e. n.

t. u. r. v. e. l. d. i. c. e. r. e.

o. p. p. e. t. i. t. u. m. e. s. t.

r. e. m. e. r. a. r. i. u. m. s. e. u.

b. l. a. s. p. h. e. m. u. m.

I. n. a. d. i. s. t. 27.

q. u. a. s. §. 13.

& 14.

Secondly, that

which doth

merit must be

free and not

due.

L. II. 8.

k Chilo. in
Canonem missæ.I De justis. lib. 5.
cap. 10.m De quadruplici debito.
n De justis. lib. 5.
cap. 14. S. tertio.
o Ibid.That worke
which meriteth
should be pure
and perfect.p Moral. lib. 9.
cap. 20.

the necessity of coaction (which condition the Papists acknowledge) but also of duty: for *Quod est debitum non est meritum*, that which is duty is not merit. In rendering that which is due, wee may satisfie perhaps our debt, but not merit reward. This is a certaine trueth, if the worke bee due, the reward is not due *ratione operis* for the workes sake. *Quid meriti apud Deum poterimus obtrudere, qui debemus omnia?* How can wee plead merit before God who owe him all things? Of that which we doe owe we are not owners, the money which is owed is *Es alienum nihil propriè nostrum est, nisi quod pro arbitrio possumus facere vel omittere*, saith ¹ Bellarmine: Nothing is properly our owne, but that which we can upon free choise doe or omit.

All the good things which wee can doe are due from us to God, Luk. 17. 10. So that if we should doe all that is commanded, we were but unprofitable servants, because we have but done that which was our duty to doe. But indeed wee doe not, nor cannot performe all that is due, so farre are we from merit.

Againe, there is no good thing which wee can doe, but it is commanded of God, and therefore due. Not to doe it is a sinne; to doe it, is not merit but duty.

Saint ^m Bernard doth demonstrate for many causes, that all our good workes are due unto God, saith ⁿ Bellarmine, so that he may exact them all; though he would give no reward.

O if thou didst know, saith ^o Bernard, how many things and to how many thou doest owe, thou shouldst see how they are nothing which thou doest, and how not to bee reckoned among the least in comparison of thy debts.

All that thou art, thou owest to him, from whom thou hast all.

And after, who then will grumble any more, saying, Wee labour too much, wee fast too much, wee watch too much, when hee is not able to answer the thousand, yea not the least part of his debts.

Object. But it will be said, Doth not he well that payeth his debt?

Answer. In not paying it hee should sinne, but in paying hee satisfieth onely his debt, he doth not merit a new reward.

§. XIV. Thirdly, that worke which meriteth must bee pure and perfect, and not stained with any corruptions and imperfections: for otherwise it will not so much as satisfie our debt, but rather make us obnoxious unto punishment, every defect and imperfection being a sinne: and much lesse will it merit at the hands of God eternall life. But all our best obedience is imperfect and stained with the flesh, as I have heretofore proved at large, all our righteousnesses being as polluted cloutes. ^p Gregory saith, *Omne virtutis nostra meritum esse vitium*.

Object. 1. Yea, but the imperfection is taken away by the blood of Christ.

Answer. Where is remission of sinne, there can bee no merit of condignity.

Object.

Arguments against Merits.

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CHAP. II

Objeſt. 2. Venial finnes may ſtand with perfect righteouſneſſe.

Anſw. True, in reſpect of imputed righteouſneſſe, by which finnes are made venial; but in regard of inherent righteouſneſſe, it is abſurd. Fourthly, that which meriteth is more than is due, for *Debitum non eſt meritum*, for debt is not merit; but all that we can performe is leſſe than that which is due.

6. XV. The thing that we are to merit, that is to ſay, the reward: firſt, it muſt bee proportionable to the merit. For juſtice ſtanderth in equality.

But betweene the beſt works or ſufferings of this life, yea, martyrdom it ſelfe, and eternall life, there is no proportion. For the one is finite, the other infinite, as being the everlaſting fruition of God the infinite and chiefe good. Wherefore *q Bernard*, *Quid ſunt*, ſaith he, *omnia merita ad tantam gloriam?* What are all merits to ſo great glory? And *Auguſtin*, How great labor is that reſt worthy of, which hath no end. If you will make a true compariſon, and judge truly, Eternall reſt is rightly bought with eternall labour: for eternall reſt eternall labor ſhould have been undertaken. Thou who art to receive eternall happineſſe, thou oughteſt to beare eternall ſufferings. ——— Though our labour and tribulations were for a thouſand yeares, weigh a thouſand yeares with eternity. Why doeſt thou weigh that which is infinite, with a thing that is finite, be it never ſo great.

Non valent viſa preſentis obſequia aterna viſa gaudiis comparari.

u Tantum tibi gratia divina retributionis exuberat, ut incomparabiliter & ineffabiliter amove meritum quamvis bona & ex Deo data humana voluntatis & operationis excedat.

Secondly, it ſhould bee due upon juſt deſert, and not bee given of grace, *Rom. 4. 4.*

The day-peny given to the worke of one houre is from bounty.

Matth. 20. 15.

But eternall life is given freely by Gods grace, *Rom. 6. 23.*

Of the wicked, ** Chryſoſtome* ſaith, *q dicitur*, *apoc. 13. 12*, theſe are juſtly puniſhed: but of the godly, *q dicitur*, *apoc. 13. 12*, and they are crowned according to grace.

For although they ſhould performe ten thouſand workes, it is the ** munificence* of grace that for ſuch ſmall and vile workes ſuch an heaven and kingdom, and ſo great an honour ſhould be given them.

Thirdly, the rule by which reward is rendred to condigne merits, is not meere grace but juſtice, and that either *commutativè*, which ſtanderth in equality, or *distributivè*, which reſpecteth dignity: the former obſerving an arithmetical; the other, a geometrical proportion. But neither is their equality betweene the merit and the reward: neither are the things which wee doe or ſuffer condigne, or any way comparable to the glory that ſhall bee revealed. But the reward of eternall life is given of meere grace in reſpect of us, *Rom. 6. 23.* According to the good pleaſure of God, *Luke 12. 32.* Who crowneth

*q Serm. 1. in
annunciat.
1 In Pſal. 93.*

*1 In Pſal. 36.
Cong. 2.*

*1 Euſeb. Emiſſ.
ad Monach.
ſerm. 3.
1 Fulgent. ad
Mon. Lib. 1.
* In Mat. 25. 46.
Homil. 791
* So the word
q dicitur is
ſometimes uſed
by approved
Authours, as
Demetrius,
Plutarch, Gre-
gory, Hieron-
ymus, in which
ſence q dicitur
muſt ſometime
ſignifieth la-
mentum. By id mu-
nificencia &
liberalitate ri-
clare. cete.
See Hener. Ste-
phani Theſau-
rum. Tom. 3. Col.
1559. A & H ex
Dudeo.
The rule, ac-
cording to
which the re-
ward is rendred*

LIB. 8.

x Augst. contr.
Pelag. & Calest.
l. 2. c. 24.

y De Trin. l. 11.

z De iustif. l. 5.
c. 12. §. secunda.
ex epist. decret.
Clem. 6. que in-
cipit, unigenitus

crowneth us with mercies, *Psal. 103. 4.* For by grace we are saved and not by workes, *Ephes. 2. 8, 9.* Now we must remember, that that grace is not grace any way, which is not gracious every way. *Non enim gratia Dei gratia erit ullo modo, nisi fuerit gratuita omni modo.*

§. XVI. These conditions of merit, whereof none agreeth to our workes, as I have shewed, all of them are found in Christs meritorious obedience both active and passive. The three first, because our Saviour was and is both God and man. The fourth with all the foure branches thereof: for first, it was his owne and from himselfe. *Mereri ejus est, saith Hilarie y qui sibi ipse meriti acquirendi author existat.* For although what he had, he had from God, yet he had his power of meriting not from an externall principle, but from himselfe as being God, not by grace, but by nature and by generation. Secondly, it was libera & non debita, free and not of duety because he is God. *Esa. 53. 7. Oblatus est quia ipse voluit, Ioh. 10. 17, 18.* Thirdly, it was most perfect: absolute. The seventh, because it was more than hee did owe. The eighth because his merits are of infinite valew, and therefore condigne to the glorie which shall be revealed. Infomuch that Pope Clement, whom Bellarmine^z doth follow, did not sticke to say, *guttam unam sanguinis Christi propter infinitam personam dignitatem, ad totius mundi redemptionem sufficere potuisse.* The ninth, because by his sufferings the justice of God is fully satisfied, and by his obedience heaven is al-sufficiently merited for us, even according to the rule of justice.

But not one of the nine conditions agreeth to the obedience and sufferings of any mortall man. Therefore not the obedience of any meeke man is truly and properly meritorious, but onely the obedience of Christ: to whom alone merit is properly to be ascribed.

To these reasons we may adde all those arguments which I produced, either to prove, that we are not justified by any righteousness inherent; or that we are not justified nor saved by workes: which arguments for number were many, and for strength impregnable; but especially those which did prove, either that all our obedience is defective and stayned with the flesh, or that wee are not able perfectly to fulfill the Law of God. For if our obedience be imperfect and defective, then is it farre from meriting any thing, but punishment. And if wee bee not able to fulfill the Law, then are wee in our selves subject to the Curse of the Law, so farre are wee from meriting heaven by our owne obedience.

CHAP.

CHAP. VIII.

Testimonies of Scripture disproving merits, vindicated from
Bellarmine's cavills.

§. I.



OW I come to testimonies of Scriptures; and first those which *Bellarmino* by his sophistry seeketh to wring from us. And first wee allcage those testimonies, which ascribe the reward of good workes to Gods mercie, and not to our merits. As *Exod.* 20.6. *Psal.* 62.12. & 103. 4. 17. *Gal.* 6.16. *Mat.* 5.7. But more specially *Tii.* 3.5. *Eph.* 2.8,9. From whence we argue thus.

That which is freely given of Gods meere mercie and grace, is not rendred to our merits, as deserved thereby: and whatsoever is rendred as due to our merits, that is not given of grace.

Eternall life is freely given of Gods meere mercie and grace; which is proved by the testimonies alleaged.

Therefore it is not rendred to our merits, as deserved thereby.

To the proposition *Bellarmino* seemeth to answer, or rather to the conclusion: that eternall life, though it be rendred to our merits, yet is given of Gods free mercie. But the proposition is generally true. For to him that worketh, and by his work meriteth, the reward is given, not according to grace, but according to debt, *Rom.* 4.4. And such is the opposition between merit and grace, that what is of grace, is not of works: and what is of works is not of grace, *Rom.* 11.6. *Omne meritum*, saith *Aquinas*, *repugnat gratia*. And *Bellarmino* himselfe *Gratia inde nomen accipit, quod gratis datur, opponitur autem debito*. Likewise *Bernard*: *Non est quo gratia intret; ubi iam meritum occupavit*. And againe, *Deest gratia quicquid meritis deputas*. So that grace and workes, mercie and merit cannot stand together. If therefore eternall life be of workes, it is not of grace and if of merit, then not of mercie.

§. II. Yea, but *Bellarmino* will prove, that eternall life is to be ascribed both to Gods mercie and our merit, by two expositions which he saith *Augustine* a giveth of the places alleaged: the one, (wherein he joyneth *Gregory* with him.) *That eternall life, though it be the due reward of merits, yet it is called gratia, because the merits themselves, to which it is rendred, are the free gifts of grace*. Whereunto I reply, that the assertions both of *Augustine* and also of *Gregory*, make strongly against the merit of condignity. For if eternall life be called grace, as he saith, because it is freely given; and the good workes which he improperly cal-

Y y

leth

De justis. l. 5. c. 5.

a 12. 24. q. 114. art. 5.
b De gratia & lib arbit. lib. 1. cap. 1. initia.
c In Cantie. serm. 67.

Bellarmino's objections, that eternall life is to be ascribed both to mercie and merit.
d Epist. 105. ad Sixtum.
e De corrupt. & gratia c. 13.
f In Psal. 7. p. 2. vers. 8.

L. 13. 8.

f Epist. 105. ad
Sixtum. p. 198.

g In Psal. 62.

h In Psal. p. anit.
7. ver. 38.

i 2 Cor. 5. 10.

leth merits, be also the free gifts of God : how is it possible, that eternall life should bee rendred to them as a deserved reward ? If it be freely given, how is it rendred as a debt ? If good works be Gods free gifts, they make us debtours to God, not him to us. *Augustine* in that Epistle cited by *Bellarmino*, saith, *Debita redditur pœna damnato, indebita gratia liberato : ut nec ille se indignum queratur, nec dignum se iste gloriatur, — si autem gratia, nullis utique meritis reddita, sed gratuita bonitate donata.* And againe *Ipsa vita æterna — gratia nuncupatur, nec ob aliud, nisi quia gratis datur.* And yet againe. *Querimus meritum misericordie, nec invenimus, quia nullum est ; ne gratia evacuetur, si non gratis donatur, sed meritis redditur.* *Augustine* therefore speaketh of good workes as the free gifts of Gods grace : and therefore not merits properly, but onely such workes, as God will freely reward, *Bellarmino* himselfe being the Interpreter : and of eternall life hee speaketh, as the free and undeserved reward of good workes, *quæ gratia nuncupatur, non ob aliud, nisi quia gratis datur.* Eternall life is called grace, for no other respect, but because it is freely given. The same *Augustine* writing on those words of *Psal. 63. 3. Melior est misericordia super vitas,* saith ; *Multa sunt vitæ humana, sed Deus unam vitam promittit, & non illam dat nobis, quasi propter merita nostra, sed propter misericordiam suam.* *Gregory* writing on those words, *Psal. 143. 8. Cause me to heare thy mercie in the morning :* where, by morning he understandeth the future resurrection, wherein Gods mercy shall be shewed towards the faithfull, hee frameth this objection. If that felicity of the Saints bee mercie, and is not acquired by merits, what shall become of that which is written, And thou shalt render to every one according to his workes ? If it be rendred according to workes, how shall it be accounted mercie ? Whereunto he giveth two answeres, both of them making against merit. The first, *Sed aliud est secundum opera reddere, & aliud propter ipsa opera reddere.* It is one thing to render according to workes ; another to render for the workes themselves : for in that which is said according to workes, the quality of the workes is meant, that whose workes shall appeare to be good, his retribution may be glorious : according to workes therefore, is according to the quality of them whether good or evill. For if good, then he will reward them with blisse, if evill, then will he condemne them. For to that blessed life, saith he, wherein we live with God and of God, no labour can bee matched, no workes can be compared, especially seeing the *Apostle* saith, the sufferings of this life are not condigne to the future glory which shall be revealed in us. His other answer: howbeit in this respect also it may be called mercie, because it is given for such workes, as no man can attaine unto without mercie. It is evident therefore (saith hee) that to whom God in mercie giveth grace to worke well in this life, to them in greater mercie he granteth that in eternall blisse they shall be rewarded with an hundred fold, this is that grace, which for grace the *Apostle* saith shall bee given to the Saints of God : that unto whom in this life the grace of sanctification is given of God, to them the grace of eternall happinesse is given in the life to come : which also maketh strongly against

against merits: both because eternall life is a free gift, and also because that righteouſneſſe to which it is given is a free gift: and because greater mercie is ſhewed in giving glory, than in giving grace.

§. III. The ſecond expoſition which he aſſigneth to *Auguſtine* is a fiction of his owne braine, viz. that in the crowning of the Saints mercy is neceſſary for the remiſſion of veniall finnes. Not that this mercy, ſaith he, is the Crowne of life, but because it doth accompany it: the Crowne of life being given to their merits, & the remiſſion granted to their venial offences: which fiction, as it is falſly fathered upon *Aug.* ſo it is not agreeable to the doctrine of the Church of Rome, nor conſonant to the truth it ſelfe. For ſeeing in the faithfull, ſinne according to the truth, both in reſpect of the guilt, and alſo of the corruption is wholly taken away in the end of this life, or according to the Church of Romes doctrine, is purged and taken away by the fire of purgatory: it is a great abſurdity to imagine, that the faithfull, whole ſoules before the reſurrection enjoy (as they alſo teach) the beatiſicall viſion, ſhould after the reſurrection need remiſſion of veniall finnes.

§. IV. For our ſecond argument *Beſatmine* propoſeth in our behalfe two objections out of *Eſai.* 55. 1. and *Dan.* 9. 18. which he ſaith might be made. The former whereof is avaiſeable againſt the merit of grace, not onely the firſt, which he confeſſeth, but the ſecond alſo: and not onely againſt merit of grace but of glory, for that alſo is promiſed without price, the latter againſt aſſurance repoſed in our own merits. For if we are not to truſt in them for the obtaining of temporal benefits, whereof *Beſalar* underſtands the Prophet to ſpeak, then much leſſe eternall, between which and our ſuppoſed merits, there is a farre greater diſproportion.

§. V. Our third argument is taken out of *Luk.* 17. 7, 8, 9, 10. Which of you having a ſervant plowing, or ſeeding cattell, will ſay unto him by and by when hee is come from the field. Goe and ſit downe to meat? and will not rather ſay unto him, make ready wherewith I may ſuppe, and gird thy ſelfe and ſerve me till I have eaten and drunken; and afterwards thou ſhalt eate and drinke. Doth hee thanke that ſervant, because he did the things that were commanded him? I trow not. So likewiſe you when you ſhall have done all theſe things, which are commanded you (which is ſpoken by ſuppoſition, and is all one with this connexive, If you ſhall doe all things which are commanded you) ſay, we are unprofitable ſervants, we have done that which was our duty to doe. Which place affordeth three unanſwerable arguments againſt the merit of condignity, taken from three of thoſe conditions required in merits, which before were mentioned: the firſt in reſpect of God, who is our abſolute Lord; the ſecond in reſpect of us, who are his bondſervants: the third in reſpect of our works, because all that we can doe, though we ſhould doe all that is commanded, is but our duty.

§. VI. For the firſt, if earthly maſters (who with their ſervants are ſellow ſervants to one heavenly Maſter) doe not owe ſo much as thanks to their ſervants for doing that which they command; then much leſſe our heavenly Maſter, who is our abſolute Lord, doth owe the heavenly reward

Auguſtines ſecond expoſition.

Eſai. 55. 1.
Come, buy
without ſilver.
Not in our
righteouſneſſes,
but in thy
great mercies,
Dan. 9. 18.

Our third arg.
Luk. 17. 7, 8,
9, 10.

Three arguments from
hence collected.
The firſt and
ſecond.

LIB. 8.

Luk. 17. 7, 8.

*k Theophyl. in
Luk. 17. Necessi-
ty is laid upon
a servant, to
fulfill the Com-
mandements of
his Lord. — If
therefore he
doe not per-
forme, he is to
be accounted
worthy of
stripes, but if he
doe performe,
αμαρτωλον οντιναι
εξουσιαν, let this suffice
him that he
hath escaped
the whippe.
1 Phil. 2. 13.*

The third.

ward to his servants, when they do that which he commandeth; though they should do all that is commanded, which they are never able to do.

For the second: If bond-servants who are not their owne but their masters men (for a servant as the Philosopher saith,) is *not domus servus*, and altogether his man, another mans man) doe owe themselves and all that they can doe to their master, and cannot deserve so much as thanks at his handes, for doing what hee commandeth: (though they doe all that is commanded, and although, their service be profitable to their master; and finally though they receive not from him either the will or power of yeelding obedience to him,) but all that they can desire or expect by their uttermost endeavour is to bee *in domino*, well pleasing to their master; when if their service be any way defective, are well apayed if they escape the whip, as *k Theophylact* speaketh: how much lesse wee, who are the Lords *mancipia* and bond-servants, both by the right of creation and by the right of redemption (being in regard thereof *servi quia servati*) and consequently not our owne men, but his who hath made and redeemed us, and therefore doe owe our selves and all, yea more than all wee can doe: doe wee or can wee deserve at the hands of God the reward of eternall life, by doing what he commandeth, though we should doe all that is commanded, which we never doe? Especially, seeing our service bringeth him no profit *Job* 22. 2, 3. and 35. 7. and also seeing that wee doe not all that is commanded: and lastly, seeing for that which wee doe, wee receive both the will and power from him. Wherefore all that in reason wee can desire or expect in regard of our obedience is that wee may bee well pleasing unto him. Yea, forasmuch as our service is alwayes defective and unperfect, we ought to thinke our selves mercifully dealt with, if we escape the punishment, which by the Law of God is due unto us. But here it will be said, if the master shall bee pleased to promise rewards unto the servant for his service well performed: may not the servant expect the promised reward? I answer, that what reward soever shall in this kinde be either promised or given, it is wholly to be ascribed to the Masters bounty and not to the servants merit.

§. VII. For the third: That which is done of meere duty by a servant to his Lord, there belongeth no reward in justice, as deserved by him. But all that we, who are the servants of God, can doe, though we should doe all that is commanded, is done of meere bounden duty to our Lord. Therefore to all that wee can doe, though wee should doe all that is commanded, there belongeth no reward, as justly deserved by us. But when we have done all that is commanded (I speake by supposition, as our Saviour doeth) we must no lesse truly than humbly confesse, that we are unprofitable servants: that is, as is manifestly gathered out of the parable, such as cannot deserve so much as thanks of our Lord. If therefore our gracious Lord shall be pleased out of his bounty freely to promise, and according to his promise graciously to reward our imperfect obedience, which he might justly punish

punish: it is not our merit, but his great mercie that he doth not punish it: more that he doth accept of it as well pleasing unto him in his welbeloved; but most of all, that he doth most graciously and undeservedly reward it. From whence I reason thus:

Whosoever are unprofitable servants they doe not merit nor deserve the reward of eternall life of their Lord.

All the faithfull, though they should doe all that is commanded, are unprofitable servants: Therefore none of the faithfull, though they should doe all that is commanded, doe merit or deserve at the hands of God, the reward of eternall life. And if they, who doe all that is commanded, cannot merit; then much lesse they whose obedience is defective; as the obedience even of the best is. So saith Hierome ^m *si inutilis est qui fecit omnia: quid de illo dicendum, qui explorare non potuit?*

m Ad Ctesiphont. contr. Pelag.
All the faithfull are unprofitable servants.

§. VIII. The assumption is proved, first, because our Saviour commandeth his Apostles to confesse, as the truth is, that when they have done all that is commanded, they are unprofitable servants, and therefore they, who neither doe, nor can doe all, are impudent lyars, when they professe themselves to be profitable servants. Secondly, by a comparison of earthly Lords and servants. For if earthly Lords and masters owe not so much as thanks to their servants (who are indeed their fellow servants) for all the service which they can doe; though they doe not give them the will and the power to doe them acceptable service: how much lesse doth God, who being our absolute Lord doth also give us will and power to serve him, owe unto his servants the reward of the kingdome of heaven? And if servants by doing all possible service to their earthly masters, who are but their fellow servants, cannot deserve so much as thanks at their hands: how much lesse can wee, who serve the Lord of Lords, deserve the kingdome of heaven at his hands by our imperfect and defective service of him. Thirdly, from the antithesis or opposition that is betweene *debitum* and *meritum*, duty and merit. For hee that doth but his duty, though he performe his whole duty, cannot merit a reward of his Master, but must confesse himselfe to be an unprofitable servant: how much lesse can they merit an heavenly reward at the hands of God, who performe not their whole duty, but faile in many particulars, both by omission and commission, as the very best of us doe.

§. IX. To avoid the force of this unavoidable argument, Bellarmine seeketh many evasions, which he would gladly father upon the Fathers of the Church. For he saith there be foure egregious expositions given by the Fathers; none whereof make against the merit of good workes. The first, of Saint Ambrose ⁿ *that of our selves and by nature we are unprofitable servants unapt and unable to fulfill Gods Commandements, which our Saviour would have us humbly to acknowledge; though by grace we become profitable, and therefore as he saith, agnoscenda est gratia, sed non ignoranda natura.* Reply, Ambrose doth not speake

Bellarmines evasions, by foure expositions.

n In Luc. 18. cap. 17.
The first of Ambrose.

Luk. 8.

of our corrupt nature; neither is it his meaning that by nature we are unprofitable servants, by grace profitable, but that by nature we are servants, and by grace sonnes. For by nature corrupted we are not the servants of God, but of sinne and Satan. But he understandeth the meaning of our Saviour to be, that the children of God, who are in the state of grace, should not glory in their workes, as if by them they did merit any thing of God, *quia iure Domino debemus obsequium*. because by right we owe obedience to God. Neither should we thinke our selves exempted from continued obedience, because we are sonnes: for as we are sons by the grace of adoption (which we are to acknowledge) so by nature and creation (whereof we are not to be ignorant) we are servants. As therefore thou, who art a master, dost not content thy selfe with one worke of thy servant, and then biddest him sit downe and eate, but having done one worke thou exactest of him another, *vers. 8*. So God doth not require the use of one worke in thee: but whiles we live we must alwaies work. Secondly, our Saviour doth not speake of naturall men, as being unprofitable, because unapt to fulfill Gods Commandements: but directeth his speech to the faithfull, and namely, to his owne Apostles and Disciples, who study and endeavour to keepe all Gods Commandements, (which without grace cannot be done) requiring them to make this humble and true confession, that even when they have done all that is commanded, they are but unprofitable servants, such as are described in the parable, who deserve nothing at the hands of their master: because in doing all that is commanded, they doe but their bounden duty, and that excludeth merit. For *debitum non est meritum*.

2 Tim. 2.21.

Yea, but *Bellarmino* proveth out of 2 Tim. 2.21. that by grace men become profitable to God. For he that purgeth himselfe shall become a vessell profitable unto the Lord. *Answ.* The Greek is *σκευος ος δοξης*, fit for the master of the house to use for the benefit of the household, and fitted for every good worke. But that our piety or obedience bringeth no profit to God, I have shewed before. And this is the very second exposition of this place, which though repugnant to this present assertion, *Bellarmino* himselfe doth commend in the second place. For so hee saith,

The second
evasion, the ex-
position of Bede.

§. X. *We are commanded*, as Bede expoundeth this Text, *to acknowledge that we bring no profit to God: but that what good thing soever wee doe, is profitable to our selves but not to God*. Reply, Bede giveth two reasons (though *Bellarmino* conceale the better) why we doing that, which is commanded, are notwithstanding called unprofitable servants. The former, *quia Dominus bonorum nostrorum non indiget*, because the Lord hath no need of our good things. Which, though true yet doth neither so well fit the comparifon, wherein the servant, though usefull to his master both abroad and at home, could not by all his endeavour deserve to himselfe so much as thanks, neither agreeable to the reason which our Saviour rendreth, *because we have done what is our duty to doe*.

The latter: we are unprofitable servants, because saith he, *Non sumus*

CON-

condigna &c. The sufferings of this life are not worthy of the glory that shall be revealed, (that is, because we cannot deserve the reward of eternall life by our service.) But as it is elsewhere said (saith he) who crowneth thee in mercie and loving kindnesse: hee doth not say in thy merits and workes: because by whose mercie wee are prevented that we may in humility serve God, by his gift we are crowned, that in sublimity we may reigne with him. So Bede.

§. XI. The third exposition he saith is *Augustines*: viz. *That we may be called unprofitable servants, when we have kept all Gods Commandements, because we doe no more than our duty* (which indeed is the reason which Christ himselfe doth render) *neither can wee from thence demand any just reward, unlesse God had made a liberall Covenant with us. For by our condition we are the bond-servants of God; and if he will, he may bind us to performe all manner of workes, as it pleaseth him, without reward. This our condition Christ, for the preservation of humility, would have us to acknowledge. Howbeit by his gracious covenant we may expect reward.* 2 Tim. 4. 7, 8. Matth. 20. 13. *Which God in his great bounty hath promised to this end, that thereby he might draw us to performance of our duty, as Augustine teacheth.*

Reply. This answer of *Bellaamine* is worthy to be observed, or rather admired: first, for the impudencie of it, in that he fathereth this exposition upon *Augustine*, who in the place by him quoted, doth not once mention this Text of Luk. 17. 10. nor hath one word to that purpose for which this exposition is alleaged; excepting the clause of Gods bounty, which, as it proveth this to bee that very testimony of *Augustine*, which he quoteth, so doth it evidently exclude merit. Secondly, for the force of truth, which forceth him to contradict his owne assertions, both here, and in other places. For first, hee confesseth, that hee which doth no more but his duty, doth not merit: and that wee doe no more but our duty. Whereupon it followeth, that we doe not merit. Secondly, where hee confesseth, that wee can doe no more than our duty, he renounceth all workes of supererrogation. And thirdly, in that he confesseth, that for the same cause wee are unprofitable servants, he taketh away all merit of condignity. Fourthly, he confesseth, that without Gods gracious promise we could expect no reward. Which proveth, that the reward is due onely *ratione pacti*, and not *ratione ipsius operis*, which afterward he denyeth. Fifthly, he confesseth, that such is the bounty and goodnesse of God, that to allure us to the performance of our duty, hee doth freely promise a reward. Now what God doth freely promise to give, he giveth freely and without desert. For eternall life, which in his word hee hath promised as a reward, in his eternall counsell hee purposed freely without any respect of our worthynesse to bestow upon us: and what in mercy hee either purposed or promised, Christ by his merit hath purchased for us. So that we attaine to heaven by a threefold right. By Gods free donation electing us in Christ, as his free gift. Secondly, by Christs merit, as our inheritance: Thirdly, by Gods free promise,

His third evaluation, the exposition of *Augustine*.
De verbis Domini serm. 3.

LIB. 8.

His fourth eva-
sion, the expo-
sition of Chry-
sost. in illud ela-
sum est cor Ozia.
2 Chron. 26. 16.

o De triplici cu-
stodia.

p In Coloss. 1. 12.
bom. 2.

q xi xli d'wa'ru
d'wa'ru xli xli
d'wa'ru xli xli
d'wa'ru xli xli
humil. 7. in Rom.
id. 16.

r Mat. 25. 21, 23.

Our fourth te-
stimony.
Rom. 6. 23.

promise, as his gracious reward, whereby he crowneth not our merits, but his owne gifts and graces in us. God indeed hath promised freely to reward our workes: but that our workes should merit the reward, he hath no where promised, or taught.

§. XII. His fourth exposition is of *Chrysostome*: that the Lord doth not say, ye are unprofitable servants, but biddeth them say so: which is true. But what will *Bellarmino* inferre therefrom, that therefore they were not so? God forbid! For then our Saviour should have taught his Disciples to lye. Neither doth God allow of counterfeit humility. But the meaning of our Saviour was, to teach his Disciples in humility to confesse the truth: that because they had but done their duty, if they had done all that is commanded, they should not bee lifted up with a proud conceite, that thereby they had merited: but should no lesse truly, than humbly confesse, that they were unprofitable servants, who by doing no more than their duty, could not merit of God. And this objection is also answered by *Bernard*. Sed hoc inquit propter humilitatem monuit omne dicendum. Plane propter humilitatem: numquid contra veritatem? But you will say, that for humility sake hee admonisheth them thus to say. No doubt for humilitie. But did hee bid them speake against verity? And the same is taught by *Chrysostome* elsewhere. No man, saith hee, doth shew forth such a conversation, as to be worthy of the kingdome, but it is wholly of his gift, therefore hee saith, when you shall doe all that is commanded, say we are unprofitable servants, we have done what is our duty to doe. And againe in another place, where he sheweth, that what the Sonne of God did for us hee did not of duty: q but what good we doe, wee doe it of duty. Wherefore himselfe said, when you shall have done all, say ye are unprofitable servants, for wee have done what was our duty to doe. If therefore wee shew forth love, if we give our goods to the poore we performe our duty, &c.

Object. Yea, but the servants, which imployed their Talents well, were commended, as profitable servants. *Ans.* They were commended as good servants and faithfull to their master. And of him, because they profitably imployed their Talents, were graciouſlie rewarded. But of their merit nothing is said. If they had not imployed their Talents well, they should have beene punished. And in that they did imploy them well, they did but their duty, and that also by assistance of Gods grace, who both gave them the Talents, and grace to imploy them well, and therefore though they had reward, yet they did not merit it.

§. XIII. Our fourth Testimonie is *Rom. 6. 23*. For the stipend of sinne is death, but the free gift of God is eternall life through IESVS CHRIST our LORD: where is an antithesis or opposition betweene death, meaning eternall death, the reward of sinne, and eternall life the reward of righteousness: that death is the stipend of sinne justly merited by it: but eternall life is not a stipend or wages merited by us, but *ex dono* v. 25. the free gift of God, which is a most

most pregnant place: for if the Apostle had supposed eternall life to be a stipend or wages, or merited reward, he would have said, that as death is the stipend of sinne, so eternall life is the stipend of righteousness. But the Apostle making an opposition between the reward of sinne and the reward of righteousness, saith, that the one is *id est*, a military stipend due to those who serve under Satans colours; the other is not a stipend or wages deserved, but *id est* the free gift of God. *id est* significeth a military stipend or wages due to souldiers. As when *Iohn Baptist* biddeth the souldiers to bee content with their stipend, *Luke 3. 14.* So *1 Cor. 9. 7.* For as *Augustine* saith, *Quod est merces operanti hoc militanti stipendium*, and worthily, saith hee, is death called a *Stipendium*, *Quia militia diabolica mors aeterna tanquam debitum redditur.*

Ep. 105. p. 302.
De gratia &
lib. arb. cap. 9.

The word *gratia*, which the vulgar Latine translateth *Gratia*, significeth a free gift, not rendred as due to the merit of the receiver, but vouchsafed freely out of the free bounty and undeserved favour of the giver. For as *Primasius* saith, *Non est gratia, si non gratis datur, si debita merentibus redditur, quod absit.* And *Augustine*, *Non eris Dei gratia ullo modo, nisi gratuita fueris omni modo*: wherefore it is called *Gratia*, that we may understand it is of grace, and not of merits. The Verbe *gratia* whence it is derived, significeth, freely to bestow, to gratifie, or graciously to give. And therefore is eternall life called *gratia*, because God doth freely bestow it. The Argument standeth thus. A free gift, which is opposed to stipend or wages, is not merited by us. Eternall life is the free gift of God and is opposed to stipend or wages; therefore it is not merited by us.

In Rom. 11.
Contra Pelag.
& Caesari de
orig. pec. lib. 2.
cap. 24.

§. XIV. *Beilarmine* answereth, that *Augustine* hath diligently answered this argument, *Epist. 105. Enchirid. cap. 107.* But chiefly *In libro de gratia & lib. arb. cap. 8. & 9.* From whence hee gathereth two Assertions. First, *That the Apostle might well have said, eternall life is the stipend of righteousness, even as he said, The stipend of sinne is death; which confession of Augustine cutteth the throat (hee saith) of our Assertion.* Secondly, *That the Apostle did not say, Eternall life is the stipend of righteousness, as he said, Death is the stipend of sinne, least any man should thinke, that we so have righteousness of our selves, as we have sinne of our selves: therefore eternall life is called grace, not because it is not the reward of merits, but that we have the merits themselves from grace.*

Beilarmine
answereth out of
Augustine.

To the former, I reply, that when *Augustine* saith, that eternall life might well be called a stipend, which hee maketh to bee all one with *merces*, hee meaneth a stipend or reward freely given: as if there were *stipendium gratuitum*, as well as *merces gratuita*. And that this was his meaning, I demonstrate out of the same places, which *Beilarmine* doth quote, and first out of *Epist. 105. Debita redditur pennis dominato, indebita gratia liberato, ut nec ille se indignum queratur, nec dignum se ipse gloriatur. Si autem gratia, atque nullis meritis reddita, sed gratuita hominis donata; ipsa (aeterna vita) gratia nuncupatur, non ob aliud nisi quia gratis datur.*

Secondly,

LIB. 8.

Secondly, *Enchirid. cap. 107.* Ipsam vitam eternam qua certa merces est operum bonorum, gratiam Dei appellat Apostolus: stipendium enim inquit, peccati mors, gratia autem Dei vita eterna in Christo Iesu Domino nostro. stipendium pro opere militia debitum redditur, non donatur. Ideo dixit stipendium peccati mors, ut mortem peccato non immerito illatam, sed debitam demonstraret. Gratia vero nisi gratis sit, gratia non est.

Thirdly, *Præfat. in Psal. 31.* Merces nostra gratia vocatur: si gratia est, gratis datur, quid est gratis datur? Gratis constat — Si reddatur tibi quod debetur, puniendus es, quid ergo sit? Non tibi Deus reddit debitam penam, sed donat indebitam gratiam.

Fourthly, *De gratia & lib. arbitr. cap. 9.* Cum Apostolus prius dixisset, stipendium peccati mors: merito (inquit) stipendium quia militia diabolica mors eterna tanquam debitum redditur. Vbi cum posset dicere, & recte dicere, stipendium autem iustitie vita eterna: maluit dicere, Gratia autem Dei vita eterna: ut hinc intelligamus non meritis nostris Deum nos ad eternam vitam, sed pro sua miseratione perducere. Whereby it appeareth, that although hee saith, that eternall life may bee called a stipend: yet hee meaneth not a stipend or wages deserved, or merited by us, but a reward freely given us of God.

The second
Assertion.

§. XV. And as the former Assertion maketh not against us, so the later maketh wholly for us against both the Pelagians and the Papists. The Pelagians held, that their good workes were done not by the helpe of grace, but by the strength of their owne free will, and so in that respect a reward was due unto them; whereas they who bring forth good workes *ex dono gratia*, had neither commendation nor merit. Against them *Augustine* in many places disputeth, proving that eternall life, which is the reward of our good workes, is called by the Apostle *Gratia*, not onely because it selfe is freely given, but also because the good workes, whereof it is the reward, are to be ascribed to Gods grace. And that therefore the Lord when he rewardeth the godly life of the faithfull with eternall life, hee giveth them *gratiam pro gratia*, and that when he rewardeth our merits, thereby meaning our good workes, hee doth crowne not our merits, but his owne graces. Thus hee writeth, *Epist. 105.* *Omne meritum nostrum non in nobis facit, nisi gratia: & cum Deus coronat merita nostra, nihil aliud coronat quam munera sua. Sicut enim ab initio fidei misericordiam consequi sumus, non quia fideles eramus, sed ut essemus: sic in fine quod erit in vita eterna, coronabit nos sicut scriptum est, & in miseratione & misericordia. — Unde & ipsa vita eterna, qua utique in fine sine fine habebitur, & ideo meritis in præcedentibus redditur: tamen quia eadem merita quibus redditur, non à nobis parata sunt per nostram sufficientiam, sed in nobis facta per gratiam, etiam ipsa gratia nuncupatur, Non ob aliud nisi quia gratis datur; nec ideo quia meritis non datur, sed quia data sunt & ipsa merita quibus datur.*

x pag. 301.

y Psal. 103. 4.

z pag. 302.

Stipendium peccati mors, recte stipendium quia debetur, quia dignè retribuitur, quia merito redditur. Deinde, ne iustitia de humano se extolleret homo; sicut humanum meritum malum non dubitatur esse peccatum; non à contrario
retalis

veritas sit, sed spem in iustitia vult esse, & hac ne prater Mediatorem aliquamvis deus crearetur, sed est in Christo Iesu Domino nostro tanquam dicitur, Audite, quod spem in peccatis non habet, quia se disponit extollere? O humana non iustitia, sed domine iustitia plane superbia, quia se disponit extollere, ut contrarius non sit, utamur acribus, tanquam deonum spem in iustitia sit, sed iustitia sit, utamur acribus, tanquam deonum spem in iustitia sit.

Quapropter O homo si deus sit, utamur acribus, iustitia quidem spem in iustitia sit, sed tibi gratia est, cui gratia & ipsa iustitia, Tibi enim tanquam debita reddetur, si ex te sit effectus iustitia, ad debetur, & tunc igitur de plenitudine eius deest, non solum gratia, quia hunc iustitia laboribus usque in finem usque, sed etiam gratia pro hac gratia, ut te regere posses sine fine usque.

Intelligendum est igitur etiam ipsa Domini bona merita esse Deum, quibus cum illa eterna reddatur, Quamvis gratia pro gratia reddatur? & ista bona nostra nihil aliud est, quam Dei gratia sine dubio & bona eterna, qua bona & illa reddatur, Dei gratia est. Et ipsa enim gratia datur, quia gratis data est illa cui datur. Sed illa cui datur tantummodo gratis est: hac autem qua illi datur quoniam premium eius est, gratia est pro gratia, tanquam merces pro iustitia.

That which Augustine speaketh of the grace of justification, is true of all grace. *Quomodo est gratia, si ex debito reddatur?* How is it grace if it be rendered of duty?

§. XI. The Papists, when they are pressed with the authority of Saint Augustinus, would seeme to differ much from the Pelagians; but it is more in show, than in truth. For they doe hold the merit of congruity, and that grace is given to men according to their owne preparations and dispositions, and that the efficacy of grace; when it is offered, is for to bee ascribed to our owne free will, as that it is in our owne power, either to accept or reject it. For thise *Alphonso de Castro* fetcht downe as a Catholike Assertion, that when God hath stirred up our will to that which is good, it is in the power of man's will either to assent to Gods monition, or to dissent. *Ex hoc autem quod nos non dissentimus illius consensimus, qui tamen dissensu potestatis, debetur nobis merces & premium, & inde meritum nostrum.* And so our Rhemists, that those whom God pardoneth worke by their owne free will, and thereby deserve their owne salvation. If therefore the grace of righteousness, or the grace of glory, be deserved by us, both which the Papists teach; the former, by merit of congruity, the latter by merit of condignity; then, contrary to *Augustinus* Assertion, neither the one nor the other is to be called grace. For that he doth not to be truly called grace, which is not *gratia*, & so much concerning *Augustinus* exposition; now let us search the judgements of some others of the Fathers.

§. XVII. *Tertullian* interpreteth this Text thus: *Spem in iustitia sit, sed iustitia sit, utamur acribus, tanquam deonum spem in iustitia sit.*

Origen, *Bona autem Metaphoram, in Paganis meritis ex introitu peccatorum.*

a Encirid. cap. 107.

b De gratia lib. arb. cap. 8.

c De gratia Christi, cap. 23.

d Comp. vid. Sess. 6. cap. 7. & Can. 9. c De baref. lib. 7. sit. Gratia.

The exposition of other Fathers.

LIB. 8.

h In locum.

i In Rom. 6.

k In Rom. 6.
homil. 12.

l In Rom. 6.

m Apud Oecum.
in Rom. 6.

n In locum.

o In locum.

p In locum.

q In locum.
The fifth tes-
timony.
Rom. 8. 18.
r De Iacob. lib. 1.
cap. 6.
De interpr. II. li.
cap. 1. in Psal.
118. sermo 2.
s Epist. 22. De
bono mortis
lib. 2. quæst. 67.
De Cris. Des.
lib. 5. cap. 18.

positam servat, ut militantibus sub peccati regi — Stipendia debita mortem dicat exolveri. Deum vero non erat dignum militibus suis stipendia tanquam aliquod debitum dare, sed donum & gratiam, quæ est vita æterna in Christo Iesu Domino nostro. The same hath ^h Sedulius.

ⁱ Hierome, Stipendia peccati mors (qui peccata militas, remunerationem accipit mortem — Gratia autem Dei vita æterna) non dicit similiter stipendia iustitia — Non enim nostro labore quasita est, sed Dei munere con- donata.

^k Chrysostome, the Apostle having spoken of the wages of sinne, concerning the good he doth not observe the same order, for hee did not say: *iudicis vobis non est datus* the wages of your good deeds, but the free gift of God: shewing that they were not delivered of them- selves, nor received *quod a* due debt, nor retribution or remuneration of their labours, but that all things came to them by grace.

^l Theodoret, worthily he called death *quod a* a military stipend, but here (saith hee, upon those words, *Gratia autem Dei*) he doth not say, wages, but grace: for eternall life is the gift of God. For although a man should performe very great and absolute righteousness: yet temporall labours are not equivalent to eternall blessings.

^m Photius, *ex nro, iudicis vobis non est datus* He said not, the wages of your good workes, but the free gift of God.

ⁿ Theophylact, Sinne to its servants, for a reward of their service, rendreth death: but that which is to come from God, hee calleth grace, and not reward: as if hee should say, for you receive not the wages of your labours, but by grace all these things happen to you in Christ, who worketh these things.

^o Hayne, What is it, that speaking of the reward of sinne, he calleth it stipend, but of the remuneration of the Elect, he calleth it the grace of God. For they that goe to warfare receive their owne wages; but whatsoever the Elect have, they receive it wholly from the grace of God, whether they have faith or charity, or any good worke: and moreover for this grace of faith and good workes, *gratis accipiunt*, they freely receive eternall life, &c. And the same hath Rhemigijs.

And to these you may adde two famous Cardinals, the one ^p Cajetan, hee doth not say, that the stipend of righteousness is eternall life, but the gift of God is eternall life, that we may understand, that not by our merits, but by the free gift of God we attaine to eternall life for the end. The other ^q Contarinius, it is here to be noted, saith hee, that the Apostle signifieth that death is due to sinne in justice, (for so much the name *Stipend* doth import) but that eternall life is of the free gift of God.

§. XIII. Our fifth Testimony is Rom. 8. 18. which our Rhemists according to the vulgar Latine read thus. For I thinke, that the pas- sions of this time are not condigne to the glory to come that shall be revealed in us: which words so translated, *non condigna*, or as ^r Ambrose and ^s Augustine in many places read *indigna*, are a direct contra- diction

dition to the merit of condignity. Neither ought they to cavill at our former translations, which reade they are not worthy. For what is their *non condigna*, or *Ambrose* and *Augustines indigna*, but not worthy, or unworthy. And what is it not to be worthy, or to be unworthy, but not to deserve? Yea, *Bellarmino* himselfe both in his second and third chapters endeavoureth to prove merit from all those places, where the word *worthy* is used; for *dignum esse premio*, saith he, & *mereri premium idem sunt*, bee worthy of reward and to deserve it are all one. Therefore according to this translation, which with the Papists is the onely authentickall text of Scripture, the Apostle teacheth, that the sufferings of this life deserve not the life of glory. Neither is it materiall, whether we read *worthy* of it, or *worthy to it*, that is equall in worth to it or *worthy to be compared to it*. For if they be not *worthy to it*, they are not *worthy of it*, neither can they merit or deserve it. The words in the originall are *οὐκ ἀξία τῆς δόξης*, not worthy to the glory, or not worthy to be compared to it. Thus *Prov. 3. 15.* where the Greeke readeth *καὶ τί πῶς ἀξιολογῆσαι* no precious thing is worthy of wisdom, the Latine hath *non valent comparari*, they may not be compared with it; according to the hebrew. So *Ecc. 2. 6. 20. alias 14.* *οὐ τίς ἐστὶν μὲν πᾶς ἀξιοῦν ἐξαρτῆσαι τοῦ βάρους αὐτῆς* lat, *omnis autem ponderatio non est digna continentis animæ*. No weight is worthy of her chaste mind, that is, nothing of worth is equall, or to bee compared in worth to it. The meaning then of the words is this. I resolve saith the Apostle (the Greeke is *λογίζομαι*, which signifieth, that when a man hath cast his accounts, and well weighed the matter, he concludeth, resolveth, determineth, as *Rom. 3. 28. & 6. 11.*) *τὰ τῆς νῦν καὶ τῆς μελλούσης* of this present time (that is, the sufferings, which the godly sustaine *ἀξία τῆς δόξης* are not worthy of, (so the word *ἀξία* throughout the New Testament doth signifie) or not worthy to bee compared, or comparable; or equall in worth to the glory which shall bee revealed in us or upon us.

6. XIX. In the former sense these words are a direct and absolute deniall of the merit of condignity. For if the passions of this life are not worthy of eternall life, then much lesse the actions of this life. For by the sufferings of this time Martyrdome is chiefly meant. Now the Papists teach, that the merit of a Martyr is greater than of a Confessor: that by it as Infants by Baptisme, those which suffer though not before baptized are purged from their sinne, and are immediately translated into heaven. And yet of them Saint *Augustine* saith *«nullo modo superbiunt sancti Martyres tanquam dignum aliquod pro illius patriæ participatione fecerint, ubi aeterna est & vera felicitas»*. Let not the holy Martyrs by any meanes bee lifted up with pride, as though they have done something for the participation of that countrey where is eternall and true felicity.

Bellarmino * who telleth us, that wheresoever in the new Testament there is mention of worthinesse, there merit is meant, is faine to flee from the signification of unworthinesse, to the second sense importing disproportion and inequality; signifying, (though hee doth not very well expresse himselfe, when hee saith, that the Apostle speaketh of the

Z z

substance

1. De justif. l. 5. c.
2. S. alia loca.
cap. 3. arg. 6.

The former
sense contradi-
cteth merit of
condignity.

u De Civit. D. J. 5
cap. 18.

* De justif. lib. 5.
cap. 2. & 3.

LIB. 8.

x Oecumenin
Rom. 8.

y Epist. 22.

z Homilad
Monach. 3.a De justif. l. 5.
c. 14.

b In Psal. 93.

c In Psal. 7. pe-
nit. vers. 8.Popish excep-
tions.

substance of the workes not of the absolute proportion) that howsoever they bee unequall, yet they are not unworthy of eternall life. So that this inequality he understandeth not in respect of worth, but in respect of length and greatnesse. Whereto I reply, first, if *every* where in the New Testament signifieth worthy, and worthinesse implyeth merit as Bellarmine teacheth, then *in a* signifieth *non condigna*, as their own authenticke translation readeth, that is they are not worthy, which is all one, as, as if it were said, they deserve not nor merit the future glory. Oecumenius *x* upon the place saith, *ἡ δὲ ἐν τῷ ἁγίῳ πνεύματι ἐκτελέσθη, ἡ δὲ ἐν τῷ κόσμῳ οὐκ ἐκτελέσθη*, the Apostle sheweth that we are not able, either to suffer or to conferre any thing worthy the remuneration that is there.

Ambrose, *y* The Apostle, that hee might exhort us unto suffering, addeth this reason, because all things which we suffer are lesse and unworthy, for the paines whereof there should be rendred so great a reward of future good things.

Eusebius Emisenus: *z* *Ergo totis licet & anima & corporis laboribus, desudemus, totis licet obedientia viribus exerceamur, nihil tamen condignum merito pro celestibus compensare & asferre valebimus. Non valent vite presentis obsequia aeterna vite gaudiis comparari. Lassecant licet membra vigiliis, pallecant licet ora jejuniis non erunt tamen condigna passionis hujus temporis ad futuram gloriam, &c.*

Athanasius, In *vita Sancti Antonii* cited by Bellarmine, *a* *neq; universo orbi renunciantes dignum aliquod habitaculis possumus compensare celestibus.*

Augustine, *b* *Quanto labore digna est requies, qua non habet finem? Si verum vis comparare & verum judicare, aeterna requies aeterno labore recte emitur.* See the testimony of Gregory *c* cited §. 2. of this chapter. Secondly, if they bee unequall, if there be a great, or rather infinite disproportion betweene our short and light afflictions, and the eternall super-excellent weight of glory, then cannot our sufferings merit eternall life. For betweene the merit and the reward there must bee some proportion of equality. Wherefore this text, as in the former sense it directly contradicted the merit of condignity; so in the latter it doth disprove it by necessary consequence. For condigne merits are equal to the reward: the sufferings of this life are not equal to the future glory, therefore they doe not merit eternall life.

§. XX. Neither will it helpe our Rhemists, nor Bellarmine himselfe, to salve their error with blasphemy. The note of the Rhemists upon the word *condigne* is this. *Our adversaries ground hercon, that the workes or sufferings of this life be not meritorious or worthy of life everlasting: where the Apostle saith no such thing: no more than he saith, that Christs pactions be not meritorious of his glory — hee expresseth onely, that the very afflictions of their owne nature which we suffer with or for him, be but short, momentany, and of no account in comparison of the recompence which we shall have in heaven. No more indeed were Christs paines of their owne nature compared to his glory any whit comparable: yet they were meritorious, or worthy of heaven and so be ours. Where they seeme to put no difference betweene the Head and his*

his members. If Christ did merit his glory by short sufferings, then doe we: if we doe not, then not he. But their wisdomes should have considered that the obedience of Christ was the obedience of God, that is, of him who was and is God; that the sufferings which he did sustaine were the sufferings of God, the blood which he shed for us was the blood of God, *Act. 20. 28.* and therefore of infinite and all-sufficient value and merit, both to satisfie for our sins, and to merit for us eternall life. Whereas our obedience and our sufferings, are the sufferings and obedience of sinfull men. And therefore if they will not still be Antichristians, they must acknowledge, that to satisfie for the punishment of hell, and to merit heaven are priviledges and prerogatives peculiar to Christ our head, whose sufferings and obedience, by reason of the dignity of his person, are of infinit value and worth, not to satisfie or merit for himselfe (for that needed not, seeing the man Christ by reason of the hypostaticall union was in the dayes of his flesh, as the Papists themselves teach, both *Viator* and *Comprehensor*), injoying from the first instant of his conception the beatificall vision) but for the whole world, and for more worlds, if there were more. But here *Bellarmino* doth instance first, *that as the passion of Christ was much shorter than the paines of hell, yet because of the dignity of the person which suffered, was most worthy to be esteemed a full satisfaction: so though the passions of this time be short, and that glory be eternall; notwithstanding betwene these sufferings, and that glory, there is a proportion, by reason of the dignity of charity whence they proceed.* And this seemeth to have been the meaning of *Bellarmines* distinction, that the Apostle denyeth the sufferings of this life to be equall to the future glory not in regard of the absolute proportion; for in respect of the substance of the worke, and considered in themselves as they are humane, as they are short and light, they are no way equall to the future glory: yet as they are, as it were, divine, proceeding from the divine grace of charity, they have an equall, and as he calleth it, an absolute proportion. Thus they make an idoll of charity: as if it being not only finite, but also imperfect, and but begun, were of sufficient worth and dignity to merit an infinite reward. And yet the Apostle speaking of the sufferings of the faithfull, who, as it was said in the verses going before, are the sonnes and heires of God, endued with the Spirit, yea, of Martyrs who are endued with a great measure of charity, denieth them to be condigne to the glory which shall be revealed.

His second instance is by comparison taken from the delights of sin, which are incomparably lesse, than the torments of hell: yet because of the contempt of God, they are worthy to be punished with those torments. *Reply.* Whatsoever the delights of sinne be, the guilt of sinne is infinite, and cannot be taken away but by an infinite satisfaction.

The third instance is of an unlike similitude, of seed compared to the tree (as though the tree were merited by the seed) between which though very unequal there is a proportion. *Reply.* Betwene all things that are finite there may be a proportion, though not an equall proportion, which must be betwene the merit and the reward: but betwene that which is finite, and that which is infinite, there is no proportion at all.

L I B. 8.

Bellarmine's
objection out
of 2 Cor. 4. 17.

d Lib. 7. c. 5. S. 7.

c Rom. 5. 4.
Iam. 1. 3.

f Job 1. 11. 2. 5.

g 2 Cor. 4. 17.
Rom. 5. 3.
Iam. 1. 1.
Rom. 4. 15.

§. XXI. But letting passe all other proofes, *Bellarmino* will needes make the Apostle contradict himselfe; as if elsewhere he did teach, that the sufferings of this present time are worthy or meritorious of eternall glory. Because he saith, 2 Cor. 4. 17. "For that our tribulation, which presently is momentary and light, worketh above measure exceedingly an eternall weight of glory in us. *Worketh* saith he, *non physice sed moraliter, id est, non efficienter sed meritorie*, not naturally, but morally, that is, not efficiently, but meritoriously, & *per hoc dignas esse passiones huius temporis, quibus gloria illa iusto iudicio tribuatur*, and consequently, that the sufferings of this time are worthy, that in iust judgement that glory should be given unto them: which is the direct contradiction of this place. But this allegation I fully answered before, it being his fifth testimony, whereby he would prove good workes to be necessary to salvation by the necessity of efficiencie. Here it shall be sufficient to shew, that merit cannot hence be proved. Yea but, saith he, afflictions are said to worke this weight of glory: which must not bee understood physically, that is efficiently; but morally, that is meritoriously: whereunto I reply, that a meritorious cause is an efficient cause: and that which worketh meritoriously worketh efficiently, though not contrariwise. And therefore although from hence efficiency were proved, yet merit is not. For I pray, what is here said to worke? Tribulation? But though tribulation worke, as it and all things else doe worke together for the good of Gods children, Rom. 8. 28. yet doth tribulation merit? Then is it a meritorious thing to be afflicted, and punished. For affliction is *malum pœna* the evill of punishment merited by sinne. Doth affliction then worke salvation? Surely no more than the afflicter, who is the instrument of our affliction, and seeketh our destruction. Doth not the afflicter merit? no more doth the affliction: there may be some efficiency, both in the afflicter and in the affliction, but merit there can be none in either. The efficiency may bee shewed thus. Affliction *corroborat* worketh patience, not meritoriously, but by another kinde of efficiencie, and that not of it selfe, and in its owne nature, which being evill moveth rather to impatience: but by accident, and occasionally, the holy Ghost using it as a meane to exercise our faith and to worke patience in us, and therefore in this, and such like places, the word *corroborat* signifieth no more than *occasioneth*. Patience worketh *duplex* probation, viz. *declarative*: for by bearing afflictions patiently a man is knowne to be *duplex* Iam. 1. 12. that is a sound and approved Christian: *duplex* or probation worketh efficiently or produceth hope; and *in spe* in hope, though not *in re*, we are saved. This working therefore is not by way of merit.

But what manner of thing is that, which is here said to worke? and what manner of thing is that, which is here said to bee wrought? that which worketh is *propter modum* the momentary lightnesse of our affliction; the thing wrought is *propter modum* the eternall weight of glory, which is more emphaticall and hyperbollicall to signifie the infinitenesse of that glory, than I am able to expresse. There being then no proportion betwixt the momentary lightnes of affliction, and the more than hyperbollicall

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epb. 2. 8. 9.
Tit. 3. 5.

faith. The other two places exclude workes from being any causes, as well of Salvation as of justification. And it is plaine, that the Apostle speaketh of salvation, and of all the degrees thereof, that it is wholly to bee ascribed to the grace of God, and not our worthinesse. His words in the former, By grace you are saved through faith, not of workes. The latter: not by workes of righteousness which we have done, but according to his mercie he saved us. Whence ariseth this argument. If by our merits we are saved, then by workes: but not by our workes, therefore not by merits. Or thus, If not by workes we are saved, because we are saved by grace, then much lesse are we saved by our owne merits.

CAP. III.

A new supply of reasons produced against merits, and maintained against Bellarmines cavills.

§. I.

Reason 1. the true doctrine taketh away all cause of boasting.
as 1 Cor. 1. 31.



OVr first reason. The true Doctrine of justification and Salvation taketh from us all cause of boasting in our selves, that he which glorieth may glory in the Lord: and contrariwise, that which doth not take away all cause of boasting in our selves, is not the true Doctrine:

The Doctrine of justification by faith without workes, and of salvation by Gods free grace without our merit taketh from us all cause of our boasting in our selves: but the Doctrine of justification by workes, and of salvation by our owne merits, doth not take away all cause of boasting in our selves. Both proved *Rom. 3. 27. & 4. 2. Ephes. 2. 8, 9.*

The effect of Bellarmines answer is; that they, who plead their owne merits, as proceeding from grace, doe not glory in themselves, but in the Lord.

b. Luk. 18. 11.

Reply, First, so long as they bee ours, though given of God, as all other good things are, we are apt to glory in them: as appeareth by the Pharisee, who boasteth of his merits, though he acknowledgeth, that hee received them from God, and therefore rendereth thanks for them. Secondly, the pleading of merit, is it selfe a proud boasting, *Matth. 23. 12.* Thirdly, the Papists plead merit as proceeding from their owne free will, which they require as a necessary condition of merit. Fourthly, If the good worke proceed moerly from Gods grace, then can we not by it merit any thing of God. But the

the Papists teach, that by it they merit of God: and consequently deny it, so farre forth as it meriteth, to proceed from the grace of God, and therefore when they plead merit, they glory in themselves, rather than in the Lord.

¶ 11. Our second reason: That doctrine, which derogateth from the infinite and all-sufficient merit of Christ, is to bee renounced as false and Antichristian.

The Popish doctrine of merits, viz. that we are to be saved by our owne merits, and that the faithfull by their owne workes doe truly and condignely merit eternall life, derogateth from the infinite and all-sufficient merit of Christ. Therefore it is false and Antichristian. The assumption they deny; yea, though indeed they doe derogate from the merit of Christ, yet they denounce *anathema* against them that shall say so. But we not only say it, but prove it. For first, If Christ hath already most sufficiently and fully merited heaven for us, then our merits are needlesse: or if our merits bee needfull, as they teach, then are not Christs sufficient for us; which is no better than blasphemie.

Secondly, they who teach, that Christ hath not merited for all that beleeve, and as soone as they truly beleeve, the right of eternall life, doe greatly derogate from the merit of Christ. For the Scriptures doe teach, that Christ hath so merited the right of eternall life to all the faithfull, that by him they have already eternall life, being already translated from death to life.

But they who teach, that the faithfull are to merit the right of eternall life by their owne good Workes, doe in effect teach, that CHRIST hath not merited it to the faithfull.

Therefore they who teach that the faithfull are to merit the right of eternall life by their owne good workes, doe greatly derogate from the merit of Christ.

This assumption may thus bee demonstrated: That which a man hath already, he needeth not to merit. For to merit is to obtaine by desert that right which a man hath not yet. *Nullus meretur*, saith *Thomas*, *quod jam habet*, and againe *meritum non est nisi ejus quod nondum habetur*. Therefore the faithfull, if they have already right to Gods kingdome, they need not merit it; or if they must merit, then have they not as yet that right by Christ, but must purchase it by their owne deserts, which is greatly to derogate from the merits of Christ. But the faithfull before they produce any good workes have right to Gods kingdome. *Non hoc est*, saith *Bellarmino*, *quod incipimus esse filii Dei, incipimus jam habere ad hereditatem felicitatis eternae*, *Rom. 8. 17. Gal. 4. 7. Incipimus autem esse filii Dei, antequam incipimus bene operari*—igitur jam habemus ad eternam hereditatem per gratiam regenerationis, antequam incipimus bene operari. For in that very respect that wee beginne to bee the sonnes of God, wee beginne to have right to the inheritance of the eternall felicity, *Rom. 8. Gal. 4.* Now wee beginne to bee the sonnes of God before wee beginne to bring forth good workes.

Our second reason, that their doctrine derogateth from the merit of Christ.

c. *Cont. Trident. sess. 6. can. 33.*

1 *Job. 5. 24.*
2 *6. 47.*
3 *1 Job. 5. 12, 13.*

c. *Tb. 1. q. 62.*
1 *art. 4. c.*
2 *Tb. part. 3. q. 19.*
3 *art. 3. c.*

g. *De justif. l. 5.*
1 *col. 4. S. quinta ratio.*

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h De iustif lib. 5.
cap. 17.i Lib. 5. cap. 17.
S. Responsio.

workes. *Meruit igitur Christus* (saith hee) Christ therefore merited the inheritance it selfe, whiles he merited the grace of adoption: and againe, ^h unto him who is the Sonne of God by grace, the inheritance is due by the right of adoption, before all workes. In which place *Bellarmin* teacheth another point of doctrine, whereby is excluded the merit of good workes. *Ex eo quod aliquis, saith hee, est filius Dei per gratiam, meretur ex condigno. hereditatem vite eterna, sine alio pacto, sed merito persone, non merito operis.* By this that any man is the sonne of God by grace, hee doth merit condignely the inheritance of everlasting life, without any other covenant (for if sonnes, then heires) but hee doth merit it by the merit of his person, not by the merit of his worke, what needeth then the childe of God bring forth good workes with purpose to merit heaven by them, seeing before hee produceth any good workes, hee hath right unto the kingdom of heaven by the merit of his person; in that hee is the Sonne of God? Why forsooth, as it is an inheritance, hee meriteth it by the merit of his person; but as it is a mercenary reward or stipend or wages hee must earne it by the merit of his workes, which is absurd, for if it bee a free gift intended in our election without any relation to our desert, a free inheritance purchased for us by Christ, and freely promised to all that beleewe, and free reward of our obedience, which is therefore by *Augustine* and others called *Gratia*, because it is freely given, it cannot without absurdity be made the mercenary reward or wages of hired servants.

Thirdly, to attribute that honour to every member of the body, which is peculiar to Christ alone the Head, is to detogate from the honour of Christ our Head.

But to merit eternall life is an honour peculiar to Christ alone our Head. For eternall life in heaven being of infinite worth, as being the eternall fruition of God who is infinite, cannot be condignely merited, but by that which is of infinite value and price. Such are the merits of Christ and of him alone: such neither ours, nor any meere creatures are, or can be. For the infinite merit of eternall life dependeth on the infinitenesse of the person who meriteth it: such an one is Christ, such are none of his members. Therefore to Christ alone it belongeth to merit heaven for his members: and not to his members; who are not to merit, but by faith to apprehend the merit of their Head.

Fourthly, that which taketh from Christ the glory of being the onely meritorious cause of salvation, doth greatly detract from the al-sufficiency of Christs merits.

The Popish doctrine concerning the merit of workes taketh from Christ the glory of being the onely meritorious cause of our salvation: Therefore it doth greatly derogate from the al-sufficient merit of Christ.

Fifthly,

Fifthly, they who ascribe the condigne merit of heaven to their owne good workes, and to save the matter doe faine, that Christ hath merited for their good workes, that they may condignely merit heaven: doe indeed robbe Christ of the honour of meriting for us eternall life, and doe arrogate it unto themselves. Thus doe the Papists, who ascribe the condigne merit of heaven to their owne workes, and to blear the eyes of the simple, they faine, that Christ merited for our workes, that they might be meritorious of eternall life: for neither by the Scriptures, nor Fathers, nor any sound reason, doe they so much as goe about to prove this fiction, this novelty. Christ did not save us to make us our owne Saviours; but in his owne person, and as the Apostle speaketh *1 Tim. 2. 6* by himselfe he performed the worke of our redemption and the merit of our salvation.

1 Heb. 1. 3.

Object. 1. But you will say, did Christ merit for us, that we should be idle? I answer, wee are the Workmanship of God created unto good workes, which God hath preordained that we should walke in them; not to merit by them, but to glorifie God by them, to testifie our thankfulness, and to make our calling and election sure, and for many other reasons, which I delivered, when I proved the necessity of good workes.

Object. 2. It is not fit that Christs merits should bee applied to men without workes.

Answer. The merits of Christ are applied to us, that is, wee are justified by them without workes, as the Apostle teacheth; howbeit in them that are justified good workes doe follow, but not as causes of justification, or as merits of salvation.

Object. 3. But it is necessary we should be like unto Christ.

Answer. Wee must bee like to him in the graces of sanctification, which we receive from his fulnesse, even grace for grace, *Rom. 8. 29.* *1 John 3. 3.* *1 Pet. 1. 16.* But wee cannot bee like unto him in office of Mediation, or in the power of meriting, which is proper to the Head.

¶ *II.* This argument, that the doctrine of merits is derogatory to the al-sufficient merits of our onely Saviour, is worthy to bee insisted upon, and defended against all exceptions and cavils of the Papists; which indeed are many, but may be reduced to these three heads: for either they serve to shew, that their doctrine doth not derogate from Christs merits: or that their doctrine setteth forth the glory of Christs merit, no lesse than ours: or that wee by denying their doctrine doe extenuate (such is their impudency) the merit of Christ.

The exceptions of the Papists against this argument.

To the first purpose, ¹ Bellarmine hath foure evasions. The first, that The merits of just men are not opposite to the merits of Christ, but spring from them. And what commendation soever our merits have, that wholly redoundeth to the praise of Christs merits. For hee is the Vine, wee are the branches. And as a branch cannot bring forth fruit, unlesse it abide in the vine; even so we without Christ can doe nothing. And as never any man was so unwise as

1 De justis lib. 5. cap. 5. respondeo ad oct. unum argumentum. Bellarmine's first evasion.

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to say, that the fruitfulness of the branches detracteth from the glory of the Vine: so no man, that is not a very foole would say, that it is a derogation from the glory of Christ, if his servants by his Grace, by his Spirit, by faith and charity inspired from him, bring forth good workes, which are so truly just, that unto them is due from the just Iudge a crowne of Iustice.

Repl. To which answer I assent in some particulars. First, that it is indeed a great honour to Christ, if his members doe bring forth much fruit, *Iohn 15.8.* As contrarywise, it is a great dishonour to him, when any of his members defile themselves with any crime, *1 Cor. 6.15.* Secondly, that having union with Christ, as his members, wee have also communion with him, both in his merits to our justification and salvation; and also in the vertue of his death to mortifie sinne in us, and of his resurrection to raise us unto newnesse of life. By influence of which vertue from Christ our Head the holy Spirit enableth us to bring forth the fruites of good workes. But that these good workes, though wrought by the Spirit, though proceeding from faith and charity, though acceptable to God in Christ, though graciously rewarded by him, are so perfect and of such value, that they should bee either satisfactory to Gods justice, or meritorious of eternall life, that we utterly deny; these being prerogatives peculiar to our Head, who onely hath both satisfied the justice of God, and also merited heaven for us: and that to this end, that neither satisfaction should be required of us for our sinnes (for which wee cannot satisfie, but by eternall punishment) nor merit of eternall life expected from us, which cannot bee merited but by a price of infinite value. For if there be need of either, then either Christ hath not fully satisfied, or not sufficiently merited for us. And as it is a certaine trueth, that Christ did not to this end satisfie for us, that wee should satisfie, which to us is impossible, but that we should be freed from the necessity of satisfying Gods justice, as being already satisfied: so it is no lesse true, that Christ did not to that end merit heaven for us, that we should merit it, which to us is impossible; but that wee should be freed from the necessity of meriting it, which Christ hath al-sufficiently merited, and should rely wholly and onely on the satisfaction and merit of Christ.

If they say, that Christ hath merited for us those graces and works by which wee are to merit heaven: I demand, whether Christ himselfe did merit heaven for us or not? If so, then need not our merits. If not, then doe they not onely part stakes with Christ, but assume the greater merit, which is of glory, to themselves and leave the lesse, which is of grace, to Christ; and that not entire neither. For the obtaining of righteousness, as they doe not wholly ascribe to their owne free will, so neither to Gods grace; but partly to God offering grace, and partly to their owne free will, which willingly accepteth of grace, when it might refuse it. And this willingness (whatsoever they pretend to the contrary) is in mine opinion the very root from whence their conceived merit doth spring.

§. IV. His

The Popish merits derogates from Christs merits.

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Bellarmine
second evasion.

§. IV. His second evasion, *That merits of men are required, not because of the insufficiency, but because of the great efficacy of Christs merits; which merited with God, not onely that wee should obtaine salvation, but that wee should obtaine it by our owne proper merits: or which is all one, that they merited not onely eternall salvation for us, but also the virtue or power of meriting.*

Repl. This answer is nothing but a meere begging of the question; taking for granted, that which wee utterly deny, and none of them shall ever bee able to prove, that Christ merited for us, that wee our selves should merit eternall life.

For first, the power of meriting heaven at the hands of God is Christs peculiar: neither can any meere man, no not in the state of innocency, nor any Angell, nor any meere creature merit any reward at the hands of God: because when they have done all, they have done but their duety. Much lesse can wee, who never doe all, and that which wee doe is stained with the flesh, and is mingled with manifold transgressions, if not of commission, from which none are free, yet at least of omission.

Secondly, that Christ died for our sinnes to free us from hell; and that hee in his owne person performed all obedience both ^m passive and active, that thereby we might be justified and saved, wee read in the Scriptures. But that he dyed for our good workes to make them meritorious, or that he merited for us the power of meriting heaven, which power is proper to himselfe alone, and presupposeth infiniteness of merit and worth, we reade not. The similitude which *Bellarmino* useth of the Sunne, whereby God doth illuminate the world, and of other secondary causes, which God doth use as meanes whereby to worke (which argue not Gods inability but his omnipotencie in giving such power to his creatures) to prove, that God his saving us by our owne merits, doth not argue the insufficiency of Christs merit, but the sufficiency in giving such power to our merits, is as meere a begging of the question as the former: taking for granted, that as God doth enlighten the world by the Sunne, &c. (which all men know by experience) so hee doth save us by our owne merits: when as the Scriptures in plaine termes deny us to bee saved by our workes, but wholly and onely by the merits of Christ. Besides, the similitude is altogether unlike. For God doth not illuminate the inferiour world by himselfe, but by the Sunne, nor performe those other actions by himselfe immediately, for which he hath ordained secondary causes, as his instruments, working ordinarily by meanes. But Christ by himselfe ⁿ hath merited for us, giving the virtue and power of meriting to nothing out of himselfe.

§. V. His third Evasion, *That they doe not part the glory betweene Christ and themselves, because they acknowledge their merits to be the gifts of God: and that there is no good thing in themselves, which is theirs, and not Gods, from whose grace the force of merit dependeth.* Which answer altogether taketh from our workes the power of meriting with God.

For

n *act.* 10. 28.
Gal. 1. 4. 2. 20.
Ephes. 1. 2.
1 Tim. 2. 6.
Tit. 2. 14.
Heb. 1. 3. 7. 27.
9. 14. 10. 14.
1 Pet. 3. 24.
Apos. 1. 5. 6.
The third evasion that they doe not part stakes with Christ.

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For how can we merit of God by that which is his? But indeed this evasion, which here is used to serve the present turne, is not suitable with the Popish doctrine, which teacheth men to part stakes with God, as I have said. First, in respect of grace, the efficacy whereof they divide betweene God and their owne free will. Secondly, in respect of their justification, for the first they ascribe after a sort to grace, the second which is increase of justice, to their owne merit. Thirdly, in respect of good workes, which as they bee wholly Gods, so be they wholly their owne, as *Bellarmino* here saith.

§. VI. His fourth Evasion, *That though wee be saved by our owne merits; yet wee are no lesse beholden unto Christ, than if wee were saved without them, but rather more. Because wee are not onely saved by his grace, but are also by it saved after a most noble and honourable maner, that is to say, by our owne merits, which he hath merited for us, that we by them might merit eternall life.* As if hee should say, Christ hath saved us, that is, hath merited grace and good workes for us, that wee by them may become our owne Saviours. This soundeth well for mans praise, who would faine have a share in his owne salvation. But it becommeth us to say, ° Not unto us, O Lord, not unto us, but to thy name give the praise. For what glory we arrogate to our selves, we derogate from God, who will not give his glory to another. If God is to have all the glory, then are wee to have none. If wee take any part to our selves, we doe not ascribe it wholly to God. It is very true, that we are beholden and bound to Christ, not onely for salvation it selfe, but also for those graces and good workes unto which eternall life is rendered, as a free reward. But the more gifts and graces wee receive from Christ; the more we owe unto him, the lesse we can merit of him. If we call his graces our merits; and his gift and free reward our deiered hire, as the Papists doe, then doe we challenge unto our selves the praise, both of the one, and of the other. But if Christ in his owne person and by himselfe hath merited for us both eternall life it selfe, and those things also unto which it is promised, as a free reward: With what face can wee ascribe it to our owne merits? Or if we doe ascribe it to our owne merits, though but in part, how doe we not part stakes with God.

§. VII. And whereas hee saith, it is a most honourable way to be saved by our owne merits: I aske, whether more honourable to God, or to us? If to us; the Scripture teacheth us to strippe our selves of all honour in the matter of our salvation, and to ascribe all honour and glory to God. It were indeed more honourable for man to need no Saviour, than being utterly lost in himselfe to be saved by another. It were more honourable for man to be free from all sinne, and to bee indued with most perfect righteousnesse, and if it were possible to merit his owne salvation; than being by sinne fallen into the state of damnation, to need a Saviour. But now man having by his apostasie from God, lost that honourable estate wherein hee was created, and fallen into a state of misery: his glory, wherein hee is now to rejoyce,

o P sal 115. 1.

p E say 42. 8.

Bellarmino.
that we are saved by our owne merits, because that is a more honourable way.

joyce, is, that God (who gave no Redeemer to the Angels that fell) gave his onely begotten Sonne to redeeme him: his merit, as Gods mercy: his honour, that of a child of Saran, and of a firebrand of hells, hee is by Christ made the Sonne of God, and heire of eternall life. And for Gods glory, it is not to bee doubted, but that it was most honourable to God for the illustration of the glory both of his mercy and also of his justice, that man being fallen should bee saved by the merits of Christ: that being redeemed and justified, he should still bee subject both to inward infirmities and corruptions, and also to outward temptations, that in our weakenesse his strength might appeare, that we should not trust to our owne merits, or boast in our owne worthinesse, but should rely wholly on the mercies of God and merits of Christ; ascribing the whole glory of our salvation thereunto, and not to our owne merits, who can deserve nothing but punishment at the hands of God, if hee should enter into judgement with us. And these were *Bellarmines* Evasions.

§. VII. Others say, that their doctrine of merits nothing derogeth from the merits of Christ, there being no great difference (as they conceive) betweene our doctrine who teach that Christ our Saviour did himselfe and in his owne person both pay our debt and purchase heaven for us; and theirs, who hold, that Christ indeed paid our debt, but to purchase heaven hee himselfe did not lay downe the price, but did as it were put money into our purses, whereby wee might purchase and merit the same for our selves. But as the payment of our debt requireth a ranfome of infinite value: so the purchase of heaven is not to be procured at a lesse price. Christ therefore gave himselfe to be *redemptio*, a full price of Redemption for us, not only by himselfe purging our sinnes and paying our debt by satisfying the penalty of the Law: but also by giving a sufficient price, which is his merit, to purchase the heavenly inheritance for us. The benefit of this his merit, Christ applyeth and communicateth to all that truly beleve in him: but the power of meriting is not communicable to the members who are meere creatures, but is peculiar to our head, who is both perfect man and perfect God also. And therefore no obedience whether active or passive of any, but of his person onely is meritorious.

§. IX. The more impudent is the reccrimination of our English Iesuits, who are not ashamed to affirme, that wee, who use justly to censure them for derogating from the merits of Christ, that we, I say, extenuate the merit of Christ, in denying that hee merited for our good workes that they should condignely merit eternall life, and that therein wee erre fundamentally. The impudency whereof is much the greater, because they are not able to alleage any Text of Scripture, or testimony of any of the ancient Fathers, testifying that Christ did merit for us the power of meriting. For it was not the purpose of our Saviour to communicate that power to his members, which is a peculiar prerogative of the Head: neither was it his meaning to

The evasions of other Papists. First, that it is no lesse honour to Christ, to give us, where-with to pay our debts, than himselfe to pay them for us.

q. 1 Tim. 2.6.
1 Heb. 1.3.

Fifthers reccrimination that we derogate from the merits of Christ.

L. I. B. 8.

Psal 143. 2.
Psal 130. 3. 4.De Civit. D.
4. 19. c. 27.Our third rea-
son.

u In Rom. 8. 18.

* De compunct.
ad Ioh. b.
* Anastas. in a-
ita quest. 135.
y In Psal. 23. 5.z In 1. Sent. dist.
17. q. 1. art. 24.

save us to that end, that we should be our owne Saviours. Neither is it credible, that hee would give us money, as it were, to enable us in our owne persons either to pay our debt, or to purchase our inheritance, seeing himselfe in his owne person hath paid the full price of our redemption, and by his owne personall merits hath fully and al sufficient-ly purchased the heavenly inheritance for us. For to what end should he give us wherewith to merit, when he himselfe hath more than suffi-ciently merited for us, so that no other merit needeth. But if other me-rits are required besides, how his is merit acknowledged al-sufficient? Again if it had beene Christs purpose to give us wherewith to merit, then would he have infused most perfect righteousness into us, which should not have beene stained with any sinfulness, neither should need remission or indulgence. But we are so farre from having this power to merit heaven, that the best of us had need to pray with *David*,¹ as being not more just than he, Enter not into judgement with thy servants O Lord, &c. for if thou shouldest marke what is amiss, who should stand? and with the Apostles, as being not more holy than they, forgive us our trespasses, &c. our chiefe righteousness in this life, consisting as *Augu-²stine* truly saith in remission of sinnes, rather than in perfection of virtues. Now, whiles we are sinners in our selves, as all are, wee cannot merit anything but punishment at the hands of God: and whiles wee deserve hell how can we possibly merit heaven?

§. X. These were the arguments which *Bellarmino* tooke upon him to answer, but could not satisfie. Now wee are to adde some others. Our third reason therefore is this: If we cannot merit so much as tem-porall blessings at the hands of God, then much lesse eternall; But wee cannot merit so much as temporall blessings at Gods hands, and ther-fore much lesse eternall.

1. The assumption I prove thus, first by the confession of *Iacob*, *Gen.* 32. 10. that he was lesse than the least of Gods mercies. Of *David*, con-cerning mankind in generall, *Psal.* 8. 4. and concerning himselfe in par-ticular, 2 *Sam.* 7. 18. Secondly, if by all our labours and endeavours wee are not able to merit of God so much as a piece of bread, but must beg it at Gods hands, then can wee not merit eternall life of him. But the former is true, for therefore our Saviour hath taught us to make this daily praier, that God would give us day by day our daily bread. To this purpose Saint *Hierome*³ saith well, that a man could not suffer any thing worthy the heavenly glory, though it were such as this present life is. But *Chrysostome*⁴ goeth farther, if we should dye ten thousand times, &c. as he was before. *Anastasinus*⁵, for what good things soever we doe, we are not answerable to God, for the aire alone which we breathe y *Basil*: Those which are esteemed retributions, are granted to men onely for the Lords bountie sake: for all the righteousnesses of mortall men doe not match the gifts already vouchsafed, much lesse those which are to come, which exceed our thought. But most agree-able to our doctrine is that assertion of *Gregorius*⁶ & *Criminosus*, quod nedum merita vitæ, &c. that no act of man though proceeding from ne-

ver

ver so great charity doth condignely merit with God not onely eternall life, but not so much as any other reward whether eternall or temporall.

§. XI. Our fourth reason: That which we attaine unto by right of adoption, as our inheritance purchased by Christ, and prepared for us from the beginning of the world without any respect to our merits, that we doe not obtaine by our merits.

The fourth reason, because wee attaine to eternall life as our inheritance by right of adoption.

Vnto eternall life we doe attaine by right of adoption, as our inheritance purchased by Christ, and prepared for us from the beginning of the world, and that without any respect of our merits.

Therefore we doe not attaine to eternall life by our merits.

The assumption is manifest: for therefore in many places of Scripture the Kingdome of heaven is called our inheritance, *Mat. 20. 32. & 26. 18. Gal. 3. 18. Ephes. 1. 14. 18. 5. 5. Col. 3. 24.* and that an eternall and incorruptible inheritance, *Heb. 9. 15. 1 Pet. 1. 4.* And of this kingdome the faithful are heires, *1am. 2. 5.* For therefore are we adopted the sons of God that we may be heires, heires of God and fellow heires of Christ, *Rom. 8. 17. Gal. 4. 7.* and to the same end are we justified by his grace, that we might according to hope bee made heires of eternall life, *Tit. 3. 7.* Bellarmine himselfe hath taught, as we have heard, that we are entituled to the Kingdome of heaven *jure adoptionis.* And in that we begin to be the sons of God, wee begin to have right to the inheritance of the eternall felicity, now we begin to be the sonnes of God, before wee begin to bring forth good works. And hereby appeareth the truth of the proposition: for we have our right of adoption not by merit, but by the free grace of God, who hath predestinated us unto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. And this inheritance was prepared for us from the beginning of the world, *Mat. 25. 34.*

a De justif. l. 5.
c. 17. §. sed
quoniam.
b De justif. l. 3.
c 14. §. quinta
ratio.

c Epp. 1. 5. 6.

If it be objected, that as it is called an inheritance, so also a reward, and reward presupposeth merit, for so the Council of Trent teacheth, that eternall life is to be propounded to the godly, both as grace, that is, a free gift promised by Christ, and as a reward duely to be rendred to their merits according to Gods promise. I answer, that eternall life is no such reward as presupposeth merit, for it is a free reward, freely promised, freely given. Neither can those things stand together, which the Council of Trent hath conjoynd, that eternall life should both bee *gratia* a free gift, graciously promised and freely bestowed, and also a due wages to be rendred to desert, neither if it be the reward of inheritance, as it is called *Col. 3. 24.* which is freely bestowed on the sonnes of God, it cannot be a mercenary wages which is due to hired servants.

d Sess. 6. cap. 16.

§. XII. Our fifth reason: If good works doe merit eternall life, then are they causes of it, for merits be the causes of that which is merited.

This fifth reason because good works are not causes of eternall life.

But good works are not the cause of eternall life, therefore they doe

LIB. 8.

c Degradat &
libarb.
f Epist. 19. A. 109.

not merit it. The assumption I prove, first, from that received testimony of ^c Bernard, that good workes are *via regni, non causa regnandi*. *Quid autem hac conclusione firmitus?* saith ^f Cassander, who also saith, that Thomas Bradwardin and divers other Schoolemen deny good workes to bee the cause of the eternall reward, and that some who call them causes, doe meane *Causam sine qua non*, which properly is no cause.

Secondly, true causes of salvation may bee trusted in for the obtaining of salvation.

Our good workes are not to be trusted in for the obtaining of salvation.

Therefore they are not true causes thereof.

The proposition is Bellarmine: *8 Licet confidere in omni vera causa.*

The assumption also in effect is his. For if it be most safe, as he truly saith, ⁱ by reason of the uncertainty of our owne righteousness (which none of them can be certaine of without speciall revelation) and danger of vaine glory, not to trust in our owne merits, but to repose our whole affiance in the only mercy and bounty of God: then are they fooles who repose affiance in their owne workes. And no doubt but they are fooles who trust in their owne heart, as Salomon saith, *Prov. 28.26*. For as Adrian saith, ⁱ who after was Pope, Our merits are like a staffe of reed which not onely breaketh, when it is leaned upon, but also pierceth the hand of him that leaneth on it. To trust in a mans owne righteousness is the property of a proud Iusticiary and hypocrite, *Exat. 33.13. Luke 18.9.* and of one that is accursed, ⁱ because hee removeth his heart from God and putteth his trust in man, that is to say, himselfe: for as ⁱ Bernard well saith for a man to trust in himselfe, *Non fidei, sed per fidem est: nec confidentia sed diffidentia magis in semetipso habere fiduciam*. But the true and upright Christian, renouncing all confidence in his owne righteousness, as being a beggar in spirit, *Matth. 5.3.* resteth wholly on the mercies of God and merits of Christ, *Psal. 130.3.4. & 143.2. Dan. 9.18. 1 Cor. 4.4. Phil. 3.8,9.* according to the advice of our Saviour, *Luk. 17.10.*

If it be objected, that the godly in many places of Scripture doe alleage their owne innocency and integrity as seeming to put some affiance therein. *2 King. 20.3. Nebem. 5.19. Psal. 18.21,24. 2 Tim. 4.7,8.* I answer, first, it is one thing to place affiance in our good workes as causes of our salvation, as ^m merit-mongers use to doe: another, from our good workes as tokens and signes of our election, vocation, justification, and as prefaces of our glorification, to gather comfort, assurance and hope: to our selves, of our justification and salvation, which the faithfull use to doe, and to that end are they commanded to practise good workes, that they make their calling and election sure, *2 Pet. 1.10.* This distinction is acknowledged by ⁿ Bellarmine, *Sciendum est*, saith hee, *aliud esse fiduciam nosci ex meritis, aliud fiduciam esse ponendam in meritis*. It is one thing out of our good workes to gather assurance and affiance in God, which the faithfull doe, as they

are

g De iustif.
lib. 5. cap. 7. pro-
pos. 2. §. possit a.

h Ibid. propos. 3.

i Adrian de Tra-
jecto in 4. Sent.

k Ier. 17.9.

l In vigilia nata-
lis Domini,
serm. 5.

m Bellarm. de
iustif. lib. 5. c. 7.
Bona merita
sunt vera salu-
tis causa licet
autem confidere
in omni vera
causa.
o Lib. 5. cap. 7.
§ Sciendum.

are exhorted in the Scriptures, 2 *Pet.* 1. 10. *1ob* 11. 15. *Rom.* 5. 4. Probation worketh hope, 1 *1ob.* 3. 21. If our heart condemne us not, then have wee confidence towards God: and it is another thing to place affiance in our merits, which none but proud Iustitaries and Pharisaeicall Hypocrites use to doe. Secondly, we must distinguish betwixt the innocency and justice of a mans cause, and the innocency and justice of his person. For the same men in the Scripture who for the justification of their persons desire the Lord^o not to enter into judgement with them; for the justification of their cause have not feared to appeale to Gods judgement.

§. XIII. Our sixth reason: those who cannot fully discharge their duety, much lesse can they merit. For they that merit must doe more than their duety. For they that doe but their duety (though they doe all that is commanded) must acknowledge q themselves to be unprofitable servants. But if they faile in their duety and come short of that which is commanded, then can they merit nothing but punishment at the hands of God. But no mortall man is able fully to satisfie his duety. Our duety is to abstaine from all sinne, yea to be free from all sinne, and to doe the things commanded, to doe all, and to continue in doing all, and that in that manner and measure which the Law requireth. But those things no mortall man is able to doe, as hath beene proved heretofore. So farre is every mortall man from meriting any thing, but punishment, at the hands of God.

Our seventh reason. If good workes doe merit salvation, then wee are saved by them: but we are not saved by good workes, *Ephes.* 2. 8, 9. *Tit.* 3. 5. therefore they doe not merit salvation.

Eighthly, the last reason. The heavenly Canaan is a land of promise as the earthly Canaan was: which the Lord gave to the Israelites not because of their merits, *Deut.* 9. 5. Nor for the merit of their forefathers, *Iosh.* 24. 2. but because he loved them and that for no other cause, but because hee loved them, *Deut.* 7. 7, 8. In which love as hee freely promised it, so in the same undeserved love he did freely bestow it. And yet hee was just in giving it, because hee had promised it, *Nehem.* 9. 8. The same wee are to conceive of the heavenly Canaan, whereof the other was a Type, that it is a land of promise and not of merit, freely promised and freely bestowed on the heires of promise.

o *Psal.* 143. 2.
o *130.* 3. 4.

p *Psal.* 7. 3. 4. 8.
Three other reasons.

q *Lut.* 17. 10.

CAP. IIII.

Testimonies of Fathers disproving merits, and first those which Bellarmine hath sought to answer, and then others.

§. I.



O the former testimonies and proofes, I will ad-
joyne the testimonies of Fathers and other writers.
And first those, which Bellarmine^a hath endeavoured to answer, of which Hilary^b is the first. *Spes in misericordia Dei in seculum, & in seculum seculi est. Non enim illa ipsa iustitia opera sufficient ad perfectam beatitudinis meritum, nisi misericordia Dei, etiam in hac iustitia voluntate, humanarum demutationum & motuum vitia non re-
putet: hinc illud Propheta dictum est, melior est misericordia tua super vi-
tam—In tantum misericordia Dei muneratur, ut miserans iustitia volunta-
tem aternitatis quoque suae iustum quemque tribuat esse participem.* His in-
tendement is, that the hope of salvation is to bee placed in Gods mercy,
which is better than our righteous life. For the workes of righte-
ousnesse without Gods mercy in forgiving of sinnes will not suffice to
obtaine the reward of blessednesse, which the mercy of God, pitying
our will of righteousness, bestoweth on the just. But Bellarmine maketh
him speake what pleaseth him, for to omit, that for sufficient, hee rea-
deth sufficient, Hilary, saith hee, doth teach, that with our good workes are
mingled certaine sinnes, which though they make not a man unjust, as being
light and veniall, yet they need pardon and mercy, because nothing that is de-
filed can enter into the kingdome of heaven. Bellarmines meaning is, that at
the day of judgement, the faithfull shall need Gods mercy for the par-
doning of veniall sinnes, as heretofore^c hee hath taught. But there is
no such matter in Hilary, neither is it true, as I have shewed^d before,
that at the day of judgement the faithfull shall need remission of veni-
all, or any other sinnes: neither doth Hilary say, that the sinnes which
are forgiven by the mercy of God are light, and such as the Papists call
veniall. Neither is it true, that there bee any sinnes, which doe not
make them sinners in whom they are; seeing Bellarmine here confesseth
that men are so defiled by them, that they being not remitted, exclude
them from heaven: neither doth hee say with good merits are mingled
sinnes, neither doth he call those workes which are mingled with
sinnes good merits, for that implyeth a contradiction; but hee saith,
they doe not suffice to merit or obtaine the reward of blessednesse, and
therefore indeed denyeth the workes of righteousness to merit eter-
nall life.

a De iustif lib. 5.
cap. 6 Hilary.
b In Psalms.

c Ad object. 1.
cap. 5.
d Cap. 2. §.

C. A. P. 4.
Basilian P'sol. 114.
alias 116.

§. II. The second is Basil: *Manet sempiterna requies illas, qui in hac vita legitime certaverunt non ob eorum merita factorum, sed de munificentissimi Dei gratia in quem sperarunt*, which is a pregnant testimony. But Bellarm. taking advantage at the Printers fault in the old Edition of Basil, leaving out the word *χρίσιν*, which since hath bin supplied; answereth that Chemnitius did not rightly translate the words of Basil, for in the Greeke neither the words *Non ob eorum merita*, are found, nor the word *Gratia*. The words are these, *ἀνέκδοτος γὰρ ὁ ἀπολαύτης ἀφ' ὧν τῆς τοιαύτης ἐκπαίδευσης ἀπολλύ-
σονται οἱ οὗτοι: ὁ δὲ ἐφ' ὧν λαμβάνει τὸν ἔργον ἀποδομένην, διὰ τοῦτο (χρίσιν) οὐ μετὰ λόγον μετ' αὐτοῦ, τοῦτο δὲ οὐδὲν ἀπολαύ-
σας λαμβάνει*. There is propounded an everlasting rest, to them who lawfully strive in this life, not rendred according to the debt or due of works, but according (to the grace) of the most bountifull God, in whom they have trusted: where the word *χρίσιν*, if it were not expressed, is of necessity to be understood, and the rather, because he seemeth by allusion to invert the words of the Apostle, *Rom. 4. 4.* *ὁ δὲ ἐφ' ὧν λαμβάνει διὰ τοῦτο οὐδὲν ἀπολαύσας*. For with Bellarmine, in stead of *χρίσιν* to repeat *ἐφ' ὧν λαμβάνει*, as if he had said, according to the duty or debt of the most bountifull God, or great giver, it is absurd, gift and debt being contrary. And also by *ἐφ' ὧν λαμβάνει* debt or duty, to understand, as hee doth, measure which becommeth the bounty of God, that is much greater than is due to the workes, is no lesse absurd. For neither doth *ἐφ' ὧν λαμβάνει* signifie measure, neither is the word *ἀποδομένην* repeated in the latter clause, which signifieth rendred, but *μετὰ λόγον* that is, exhibited, which Bellarmine leaveth out. Neither doth hee say *ἐφ' ὧν λαμβάνει οὐδὲν*, as Bellarmine absurdly understandeth him to speake; for there is no debt or duty of God. Neither would it hinder our cause if the word *rendred* were repeated in the latter clause, for what is promised, is to bee rendred. But in plaine termes, Basil saith, that eternall rest to them that live well is not rendred *ἐφ' ὧν λαμβάνει τὸν ἔργον*, according to the merit of their workes, but *ἐφ' ὧν* according to the grace of the munificent God, exhibited.

But his second Evasion is more grosse, that Basil speaketh of the reward as rendred, not according to the merit of workes which men have done by their own strength, but such as are done by grace.

Repl. Basil plainly speaketh of those who fought a good fight in this life and have trusted in God, and saith, that the eternall rest is laid up for them, and that it is rendred not according to the merit of works, but given according to the grace of God the great Giver. Neither doth he speake of naturall or gracelesse men, of whom he never dreamed, that the eternall rest is prepared for them; but of godly men, such as David was, whose words, *Returne unto thy rest, O my soule*, were the occasion of this speech. Besides, if the reward bee rendred as Bellarmine saith, *Supra condignum*, how is it merited *ex condigno*? Or if it be merited *ex condigno*; how is it *supra condignum*?

§. III. The third is Saint Augustine, out of whom hee reciteth onely three places, as cited by us, the first. *Tua peccata sunt, merita Dei sunt*. The finnes are thine, the merits are Gods. *Supplicium tibi debetur, & cum primum veneris, sua dona coronabis, non merita tua*. Punishment is

Augustine
in Psal. 70.
cons. 2.

LIB. 8.

b De verbis
Apostoli. serm. 15c De gratia &
lib. arb. cap. 9.

is due to thee. And when the reward shall come, hee will crowne his owne gifts, not thy merits.

2. *Pro^b nibilo saluos facies illos: nihil inuenies unde salues, & multum inuenis unde damnes*, thou wilt save them for nothing, thou findest nothing for which to save, and thou findest much, for which to condemne.

3. *Maluit dicere gratia Dei vita aeterna, ut intelligeremus, non pro meritis nostris Deum nos ad aeternam vitam, sed pro sua miseratione perducere*, he chose rather to say, that life eternall is the grace of God; that wee might understand, that not for our merits, but for his owne mercie hee doth bring us unto eternall life. Which are most plaine and pregnant testimonies. *Bellarmino* answereth in grosse: wheresoever *Augustine* condemneth merits, he speaketh of such merits, as be in us, from our selves, that is to say, without the grace of God. And to this purpose he quoteth *August. Epist. 105. ad Sixtum* in two places, and his *Book de gratia & lib. arbit. c. 6. 7. 8.*

Reply, Augustine by merits understandeth good workes: which hee considereth either as going before grace, wrought by the strength of our owne free will, which against the Pelagians he denyeth to merit either grace or glory; or he speaketh of them as proceeding from grace, which he acknowledgeth to be rewarded with eternall life. But these, though he call them merits, because they are to be rewarded: yet every where he saith, that the reward is given to them not as to our merits deserving it, but as to the free gifts of God. And therefore that the reward it selfe is called *gratia* both because it is freely given, and because those workes to which it is given, are wholly to be ascribed to Gods grace: and consequently, that the Lord, when he rewardeth our workes with eternall life, doth not reward them, as our merits, but as his owne gifts. Than which what can be spoken more effectually against the merits of condignity? For if our good workes be not our owne, as from our selves, how can they merit of him whose gifts they are. If they were our owne and from our selves, and were also perfect (as they are not) then perhaps it might be said, that when God rewardeth them, he rewardeth our merits: but not being from our selves, but meere by his gift, when he rewardeth them hee doth not reward our merits, but crowne his owne gifts. It is plaine therefore, that whereas *August.* considereth good workes two wayes, either as our merits, or as Gods gifts, he both constantly denyeth eternall life to be rendred unto them, as to our merits, and also affirmeth, that it is given to them freely, as to the free gifts of God. And this is proved out of those very places which *Bellarmino* alleageth, in the first place he saith: *d Cum Deus coronat merita nostra, nihil aliud coronat quam munera sua.* When God doth crowne our merits (so hee calleth good workes) he crowneth nothing else, but his owne gifts, and in another place. *c Ergo coronat te, quia dona sua coronat, non merita tua*, and againe in the same epistle he saith, *f* that howsoever eternall life is rendred to our good workes, which hee therefore calleth merits: yet because these good workes or merits unto which it is rendred are not from our selves, but from grace: it selfe therefore is called grace, *non ab aliud,*

nisi

d Epist. 105.

c In Psal. 102.

f Epist. 105.

nisi quia gratis datur, for no other cause, but because it is freely given: nor for that it is not given to merits or good works, but because they themselves are given, to which it is given. And againe, that eternall life is the reward of true righteousness; to which righteousness, if it were from our selves, and were to bee found in us, the reward should be due as the stipend thereof: but being not from our selves, but from the grace of God: therefore to us eternall life is grace, as being the free reward of grace; to which, as it is freely promised, so it is freely given. And the like is to be said of the other places, some wherof I have before alleaged as being pregnant to our purpose. Wherein as in innumerable other places, *Augustine* doth not speake of the workes of naturall men, but of the workes of the faithfull and regenerate proceeding from grace, to which, not as to merits, but as to the free gifts of God eternall life is freely given. And it is apparent that he speaketh of the faithfull, who are in the state of salvation, even then, when they are to be saved *ut intelligeremus non pro meritis nostris Deum nos ad eternam vitam, sed pro sua miseratione perducere.*

And againe *h cum premium veneris, sua dona coronabis, non merita tua.* And againe *pro nihilo salvos facies illos, nihil invenis unde salves, & multum invenis unde damnes.*

To these three I will out of very many places, which might be alleaged out of *Augustine* against the condigne merit of our workes, adde a few more.

4. For writing on those words, *Psal. 142. 1 Propter nomen tuum Domine vivificabis me in justitia tua.* spoken in the future tence of a faithfull and regenerate man, viz. the Authour of that Psalme, in *sua justitia*, saith he, *non in mea, non quia ego merui, sed quia tu misereris: nam si meum ostenderem meritum, nihil abs te mererer nisi supplicium.* In thy righteousness, not in mine, not because I have merited; but because thou hast mercie. For if I should shew my merit, I should deserve of thee nothing but punishment.

5. Againe writing on those words of the 62. Psalme, *Melior est misericordia tua super vitas,* he saith, *multa sunt vita humana: sed Deus unicam vitam promissit, & non illam dat nobis quasi propter merita nostra, sed propter misericordiam suam.*

6. *Si velles pro meritis agere, non invenires nisi quos dammares.*

7. *Promissit enim hominibus divinitatem, mortalibus immortalitatem, peccatoribus justificationem, abjectis glorificationem quicquid promissit indignis promissit, ut non quasi operibus merces promitteretur, sed gratia à nomine suo gratis daretur: quia & hoc ipsum, quod iustus vivit, in quantum homo potest iustus vivere, non meritis humanis, sed beneficiis est divini.*

8. *Meritis solum nihil tribuimus (iustus) non tribueras totum nisi misericordia tua (O Deus.)*

9. *Non pro merito quidem accipies vitam eternam, sed tantum pro gratia.*

10. *Debita redditur pena damnato, indebita gratia liberato: ut nec ille se indignum queratur, nec dignum se iste gloriatur.*

g De gratia lib. arb. cap. 9.

h De verb. Apostoli serm. 5.

i In Psal. 142.

k In Psal. 62.

l In Psal. 94.
m In Psal. 109.

n Psal. 39.

o Tract. 3. in Ioan.

p epist. 105:

Si

LIB. 8.

Prosper. de vocat.
Geni l. 1. c. 17.
alias. 5.

q Denario vita
aeterna significa-
tur aequalitas.

Greg. Mor. lib. 9.
cap. 14.

Si autem gratia, usque nullis meritis reddita, sed gratuita bonitate donata.

12. And againe, *Gratia evacuatur, si non gratis donatur, sed meritis redditur.*

§. IV. In the fourth place he citeth for us *Prosper*, by the halves, or not so much: for in the beginning of that Chapter which *Bellarmino* citeth, he speaketh of those, who having lived in wickednesse are converted a little before their end; and saith this happeneth *ut indubitanter agnoscas gratuita esse Dei munera: & sicut nulla sunt tam detestanda facinora, quae possunt gratia arcere donum: ita nulla posse tam praeclara opera exister, quibus hoc quod gratis tribuitur, per retributionis judicium debeatur.* Therefore no debt due to us from God, no merit in us: afterwards he saith, that those who were sent into the vineyard at the eleventh houre, did represent those who are called in the end of their life, and that the Lord did make them, who came at the eleventh houre equall with those who wrought all day, *non labori pretium solvens, sed divitias bonitatis suae in eos, quos sine operibus elegit, effundens; ut etiam hi qui in multo labore sudarunt, nil amplius quam novissimi acceperunt, intelligant, donum se gratia, non operum accepisse mercedem:* not paying an hire to the labour, but powring forth the riches of his bounty on them, whom hee chose without workes: that they also who tooke great paines, and received no more than the last, should understand, that they received a gift of grace, and not the wages of their worke. By the day-peny the equality of eternall life is signified as *Prosper* teacheth as *q* *Bellarmino* himselfe confesseth. And therefore it is not rendred as an hire or wages to mens labours, for then the reward should have beene proportionable to the labour, but as a gift of grace, which the Lord bestoweth according to his good pleasure, *Matth. 20. 15.*

Here *Bellarmino*es threed-bare answer, that *Prosper* denieth eternall life to be the wages of such workes or merits as goe before grace, but granteth it to be wages of those which proceed from grace, is not worth the refuting: for the workes to which the day-penny was given, were the workes of the labourers, which they performed after their calling. Unto which notwithstanding it was given not as the price or hire of the labour, but as a gift of grace: for if the reward was not the deserved wages of their workes, but the free gift of their Lord, then their workes were not merits of their reward. But *that* *Prosper* did not deny true merits which proceed from grace, *Bellarmino* saith, it is plaine by the same place, where he saith, *Bona merita sequi in homine post adeptam gratiam, non autem praecedere: I answer,* If hee had said so, his meaning had beene the same with that which he learned of *Augustine*, that good workes doe not goe before, but follow grace. But indeed there is no such saying of *Prosper* in that place.

§. V. The fifth is *Gregory* the great: On those words of *Ioh. Si habuero quippiam iustum, non respondebo, sed meum iudicium deprecabor,* (which it selfe is an excellent testimony, against merits,) commenteth thus, *Velut si apertius fateatur dicens, & si ad opus virtutis exerceo, ad vi-*

tam

nam non ex meritis, sed ex venia convalesco: as if he should more plainly confesse and say, though I grow up to the worke of virtue, yet to life I am enabled, not by merits, but by pardon. To this, *Bellarmino* giveth the same answer which he did to *Augustine* and *Prosper*, which is that one and the same bush whereby he seeketh to stoppe all gapps, that he speaketh of such merits as wee have from our selves, which neither are, nor can be any. But to this place this answer cannot be applyed, seeing *Gregory* speaketh those words in the person of *Iob*, whose workes proceeded from grace, he being the most gracious man that was then upon the earth.

The same *Gregory* writing on the seventh Penitentiall Psalm, speaketh to this effect. If that felicitie of Saints be mercie, and is not acquired by merits, which hee had noted before out of the Psalm, what then shall become of that which is written, and thou rendrest to every man according to his workes? if it be rendred according to workes, how shall it be esteemed mercie? But it is one thing saith he, to render according to workes, another to render for the workes themselves. For in that it is said according to workes, the quality of workes is meant, that whose workes shall appeare to bee good, his reward may be glorious. For to that blessed life wherein we live with God and by God, no labour may be matched, no workes compared: especially, seeing the Apostle saith, The passions of this time are not condigne to the future glory. Where he teacheth these three things. First, that eternall life is not gotten by merits, no not of Saints. Secondly, That it is not given for our workes as the meritorious cause, though according to our workes. Thirdly, that our workes are not worthy of it, and therefore cannot condignely merit it.

(Psalm. 143.)

§. VI. The sixt and last is *Bernard*, out of whom he citeth, as objected by us, foure Testimonies. The first, *de annunciatione senn. 1.* where is an excellent passage against merits, out of which *Bellarmino* citeth for us one onely sentence. But I will recite the whole place. Now as touching life eternall, we know, that the passions of this time are not condigne to the future glory, though one man should sustaine them all. Neither are the merits of men such, that eternall life should bee due to them by right, or that God should doe some injury, if hee did not give it. For to omit, that all our merits are Gods gifts, and so for them man is more a debtor to God, than God to man: what are all merits to so great glory? Finally, who is better than the Prophet — who held it necessary to say unto God, Enter not into judgement with thy servant O Lord: and a little after: when hee had commended speciall faith (which the Papists cannot abide) he saith, *ipse peccata condonat, ipse donat merita, & premia nihilominus ipse redonat*, hee forgiveth our finnes, he giveth us merits or good workes, and he nevertheless giveth us the rewards.

Bernard.

(Nec si unus omnes sustineat.)

In which words are containned fix good arguments against merit of condignity.

The first, If the passions of this life (even martyrdom it selfe) are not

not

L 13. 8.

not condigne or worthy to the future glory though one did beare them all, then much lesse, are our actions or good workes: But the passions of this time, though one man should sustayne them all, are not condigne or worthy to the future glory: therefore much lesse are our good workes worthy of that glory.

Secondly, Condigne merits are such that eternall life is due unto them by right, insomuch as God should seeme to doe wrong if he did not bestow it, as the Papists most presumptuously teach: But our good workes are not such, as *Bernard* here plainly testifieth, therefore our good workes are not condigne merits of eternall life.

Thirdly, Those things which bee the gifts of God, doe not merit of God, yea they are so farre from meriting at the hands of God, that they make men, who have them, debtours to God, and not God to them. But our good workes, which some call merits, are all of them the gifts of God.

Fourthly, Betweene merits of condignity and the reward there is an equall proportion: But what are all our good workes, which they call merits, to so great glory?

Fifthly, They who have condigne merits, may boldly appeare before the judgement of God, and challenge their due reward: but the holiest man that liveth ought to say with *David*, enter not into judgement with thy servant O Lord, for no man living shall be justified in thy sight, if thou enter into judgement with him.

Sixthly, If God doth give unto us both our good works or merits and also the reward, then our good workes doe not condignely merit everlasting life: but the antecedent is true, therefore the consequent.

Of these six *Bellarmino* citeth onely the second, and that onely he answereth, viz. that *Bernard* teacheth, that eternall life is not due to merits by right absolutely, because they presuppose both the grace and the promise of God; but grace and promise being presupposed, eternall life is due by right, which he would prove out of 2 *Tim.* 4-7. and *Heb.* 6. Reply, *Bernard* speaketh with presupposall, both of Gods grace and promise, and teacheth that good workes, though proceeding from grace, though having the promise of reward; yet to them eternall life is not due by right, neither doe they merit it condignely, as is proved by the six reasons, whereof *Bellarmino* answereth never a one. For in the first reason he speaketh of the sufferings, according to the Apostles meaning, of the sonnes and heires of God, which they suffer for or with Christ, having this promise that if they suffer with Christ they shall be glorified with him: yet these, though one man should sustaine them all, are not condigne to the future glory.

As for the second which he would seeme to answer, in stead of explaining it, he plainly contradicteth it, saying that our merits are such as eternall life is due to them by right.

In the third argument *Bernard* doth not onely presuppose, that the good works or merits, whereof he speaketh, doe proceed from grace; but

but from thence proveth, that because they are Gods gifts, they cannot merit of God; but the more a man hath of them, the more he is indebted to God.

In the fourth he sheweth, that betweene all our workes, though never so much proceeding from grace, and the future glory which is promised to them, there is no proportion.

In the fifth he speaketh of them that are most godly, who have both grace and promise of glory, that they are so farre from condigne merit, that if God should enter into judgement with them, none of them could be justified in his sight.

In the sixth he setteth downe the degrees of grace freely bestowed upon us: that hee doth *condonare peccata, donare merita, & redonare premia*. Of his grace hee forgiveth our sinnes, of his grace he giveth us good workes, which hee calleth merits: of his grace redoubled upon us he graciously giveth the reward, which hee hath freely promised, as for his proofes out of 2 Tim. 4. & Heb. 6. I shall answer in their due place. Unto this Testimony Bellarmine might have added another out of the same Sermon. It is necessary first of all to beleieve that thou canst not have remission of sinnes but by the indulgence of God: then, that thou canst have no good worke, unlesse he also give it: lastly, that by no good workes thou canst merit, that is, obtaine eternall life, unlesse it also be freely given thee: *nisi gratis detur & illa*.

§. VII. The other three places are these. First, *Totum hominis meritum est, si totam spem suam ponat in eo, qui totum hominem salvum facit*. Secondly, *Proinde meritum meum, miseratione Domini*. Thirdly, *Fateor, non sum dignus ego* I confesse I am not worthy, neither can I by mine owne merits obtaine the Kingdome of heaven. But my Lord possessing it by a double right, the inheritance of his Father, and the merit of his passion, contenting him selfe with the one, hee giveth mee the other.

To these three together Bellarmine frameth two mis-shapen answers. First, that Bernards meaning was, that our merits are not of our selves, but from Gods mercy, and that hee would prove out of his 68. Sermon on the Canticles: *Merita habere cures, habita data noveris*. And therefore, say I, his meaning was, that our good workes doe not merit: For being his free gifts, they make us indebted to God, as he teacheth, and not him to us. But indeed Bernard doth not speake of our workes or merits, either as from us, or as in us, but of the mercy of God in pardoning our sinnes for the merit of his Sonne. And therefore whiles God aboundeth with mercies in Christ, he saith hee cannot want merits. For mans justice is Gods indulgence, and therefore blessed is the man, to whom the Lord imputeth not sinne: *O solus*
verè beatus, cui non imputavit Dominus peccatum — omnes enim peccaverunt — sufficit mihi ad omnem iustitiam solum habere propitium cui soli peccavi. Omne quod mihi ipse non imputare decreveris, sic est quasi non fueris. Non peccare, Dei iustitia est, hominis iustitia, indulgentia Dei.

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His

Inf. ad argum. 4.

*In Psalm. 91.
serm. 15.
In Cantic.
serm. 61.
In attercat. sum
Diabolo.*

*In Cantic.
serm. 23.*

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His second answer is conjecturall, that perhaps Bernard out of humility (and perhaps not) was ignorant of his merits, and out of the uncertainty of his owne grace did not trust in his merits, but in the mercie of God alone.

Reply, He knew that he had no merits, but Gods mercies in Christ, becaute he was not ignorant that he had many sins, which notwithstanding, he was confident in the mercies of God and merits of Christ. Neither was he so uncertaine of such inherent righteousness in himselfe, as whereby he might hope to be justified and saved, as hee was certaine of the contrary.

As for his allegation out of the 68. *serm. in Cantic.* It is evident, that Bernard by merits understandeth nothing but good workes, and not merits properly so called, as appeareth by that before alleaged *ex serm. 1. de annunciat*: and out of the same. 68. *serm. in cantic.* *Non est quod jam queras quibus meritis speremus bona, presertim cum audias apud Prophetam, Non propter vos, sed propter me ego faciam dicit Dominus,* which is no lesse than to deny merits, and in one of the places by Bellarmine* cited *Meum proinde meritum miserationis Domini. Non plane sum meritis inops, quandiu ille miserationum non fuerit: quod si misericordia Dei multa, multis nihilominus ego in meritis sum.* But that famous Testimony of his, I may not omit, though I have mentioned it before, in the end of his booke, *De gratia & Lib. arbit.* where he distinguishing the gifts of God into *merita*, and *præmia*, and therefore speaking of merits as proceeding from grace; hee saith, those things which wee call our merits, that is to say good workes, *spei quædam sunt seminaria, charitatis incentiva, occulta prædestinationis indicia, futura felicitatis præsagia, via regni, non causa regnandi,* they are certaine seminaries of hope, motives of Charity, tokens of secret predestination, presages of future felicity, the way of the kingdome, not the cause of reigning: and therefore no meritorious cause of salvation.

§. VIII. And these were all the Testimonies, which Bellarmine taketh notice of, as alleaged by us out of the Fathers. But I have not so done with them. For as in the question of justification by faith alone I produced a multitude of Testimonies, to prove the consent of the ancient Church with us: So in this place, that good workes are not truly meritorious of eternall life, I doe prove not onely by all those Testimonies (for if we be not justified by them, wee are not saved for them) but also by a new supply of Testimonies, which by divers learned men have been collected, but chiefly by our most learned * Primate, whereof I will recite so many, as his y adversary hath meddled with, that I may briefly, and as it were in *transcurso*, vindicate them from his cavils. Of these the first is

* *Origen*: I can hardly perswade my selfe, that there can be any worke which may of duty or debt require the remuneration of God: Seeing even that, that we are able to doe, to thinke, or to speake, wee doe it by his gift and bounty: What debt then shall there be of his, whose grace hath gone before: from whence I reason thus: To no gifts

* In *Cantic.*
serm. 61.

Other testimonies not touched by Bellarmine.

x Answer to the Jesuits challenge, pag. 300. &c.
y Malone, pag. 692 &c.

I.
* In *Rom. lib. 4.*
c. 4.

gifts of his, God is a debtour, or oweth reward, as due :

All our good workes are his gifts, therefore to none of our good workes is God a debtour, or oweth reward, as due. Whereof the reason being, because they are the gifts of God, proceeding from his grace, which precedeth our good workes, hee is proved to bee *ridiculum caput*, who answereth, that *Origen* speaketh of such workes, as are done by the sole power of mans free will without grace.

§. I X. *Hilarie*, writing upon the parable of the Workemen, *Matth. 20.* having said, that the Gentiles, who upon the preaching of the Gospell were to bee saved by the justification of faith, were meant by those, who being called at the eleventh houre, were the first that in the evening received the gift of the wages appointed for the labour of the whole day: he addeth these words. *Merceres quidem ex dono nulla est, quia debetur ex opere, sed gratuitam Deus omnibus ex fidei justificatione donavit.* Wages indeed by gift there is none, because by the worke it is due: but to all by the justification of faith God hath given the same free. Whence I argue: No wages is of free gift. Why? because it is due to the worke.

Eternall life is of free gift, which God giveth to all that beleeve by the justification of faith. Therefore eternall life is not wages.

Mat. Yea, but *Hilarie* elsewhere saith, that the kingdome of God is the wages of such as live well. *Answ.* It is *merces* indeed *non debita sed gratuita*; not wages, but a free reward. For so in this very place he calleth it first, *donum mercedis* the gift of reward, secondly, *gratuitum*, free, thirdly, in the words next following *gratuitam mercedem*, a free reward; and lastly hee saith, that the gift of grace doth give the reward of the Law well and blamelessly kept, to them that beleeve by faith, being of the last made the first, that is, saved. For the first which were made last, who murmured at this free reward, were of the many that were called, & but not of the few which are chosen. Absurd therefore is his answer, who saith, that *Hilarie* saith no more, but that faith and justification by faith is the free gift of God, but that there is not a word to signifie that heaven is not the wages of good workes which notwithstanding is the thing to bee concluded from hence. So that according to this wise exposition, by the wages, which according to the parable is in the evening given to the labourers, is faith, or justification by faith, meant, and not eternall life which is the end of our faith and the reward of all our labours; which according to the judgement of all Writers, even *Bellarmino* himselfe is signified by the day-penny given to them who of the last were made first: For the day-penny was both the mercenary wages contracted for by those who were first; and the free reward, which the bounty of the Master of the vineyard bestowed freely on the last, who were made first, that is, saved.

§. X. *Ambrose*, after hee had said, *Hic quidem latet, sed*

Bbb a

alibi

2.

Hilar. in Matth. cap. 20.

In Mat. cap. 5. 9.

2. Matth. 20. 16.

3.

Ambros. exhort. ad virginas.

L I B. 8.

a Psal. 130. 4.
32. 1.b In Psal. 118.
serm. 20.4.
Basil in Psal. 32.

c Luk. 18. 9.

alibi coronamur, Here we wrestle but elsewhere we are crowned: lest he should seeme to arrogate unto himselfe, as if by his wrestling hee deserved the crowne, addeth by way of prevention: I spake not of my selfe alone, but of all men in generall. *Nam unde mihi tantum meriti, cui indulgentia pro corona est?* for whence should I have so great merit, to whom indulgence is for a crowne? Hence I reason thus: to whom Gods indulgence or mercie in pardoning their sinnes is their crowne, they cannot plead their merits: But to *Ambrose* and to all good men a indulgence is their crowne: therefore they cannot plead their merits. Wherefore this was not more humbly, than truly spoken of *Ambrose*. And elsewhere^b: which of us can subsist without mercie? *quid possumus dignum premiis facere celestibus*, what can wee doe worthy the heavenly rewards? — by what merit of man is it granted: that this corruptible flesh should put on incorruption? — the sufferings of this time are unworthy to the glory that is to come. Therefore the forme of heavenly decrees doth proceed with men, not according to our merits, but according to Gods mercie. To this a frivolous answer is given, that *Ambrose* speaketh of merits, as contradicting from Gods mercie: when *Ambrose* speaketh of himselfe and of all the faithfull who are endued with grace, who notwithstanding are not able to doe or suffer any thing worthy of the future glory.

§. X I. *Basil* on those wordes, *Psal. 33. 18.* the eye of the Lord is upon them that hope in his mercy, hee saith, that he doth hope in his mercie, who not trusting in his owne good deeds, nor looking to bee justified by workes, hath the hope of salvation onely in the mercies of God.

To this an impudent answer is given, that they are said to hope in Gods mercie, who hope that their good workes, proceeding from the grace of God, are by his mercie made meritorious of eternall life. For which they have no ground either in Scriptures or Fathers, *præter impudentiam asserendi*. And surely, if this had beene *Basil's* meaning, he should have set downe the description of a proud justitiarie, rather than of an humble Christian, such as he intended to describe. For speaking of those wordes, *who hope in his mercie*, he saith, *et meritis &c.* the Psalmist setteth forth the humility of them that serve the Lord: how doe they hope on his mercies? for hee that doth not trust to his owne good deeds, nor expecteth to bee justified by workes, but hath his onely hope of salvation in the mercies of God: but he that trusteth, that by the grace of God, his workes, are made meritorious, hee doth with the Pharisee trust in his workes, as proceeding from grace. For the Pharisee, though he acknowledged his righteousness to come from God, and therefore thanketh him for it, yet he is noted to have trusted in himselfe. The mercie of God, in which the faithfull hope, is his mercie in forgiving their sinnes, not in making their good workes meritorious: as appeareth by the words immediately following: for saith *Basil*, when he shall call

d. *variegata*

cin Pfa. 437.
ult.

3.
Hierome.
f. Adv. Pelag.
lib. 3.

g Adu. Pelag.
Lib. I.

b7d

i Ad Demetriadem.

k Lib. 17. in
Esfiam, c. 64-8.

1798/2.5.6.
පො.3.4.

L. 12. 8.

will bee dissolved—because no worke shall bee found worthy Gods justice, and in his sight shall no man living be justified, (namely, if he enter into judgement with him) whereupon the Prophet saith in the Psalme, If thou Lord observe iniquities, who shall abide?

To these two that third bare answer is given, that they speake of humane workes not assisted by grace: when it is plaine, that the former words are spoken in the person of Gods children, whose good workes are alwayes assisted by grace: the latter of all men, even of the best, whose workes, though proceeding from grace, are stained with the flesh, and therefore not worthy of Gods justice.

§. XLII. The same answer is given to the testimonies of *Macarius* and *Marcus* the Eremitis; which cannot bee so eluded. *Macarius* speaking of the dignity of Christians, for whom God hath prepared a kingdome, writeth thus, As touching the gift therefore which they shall inherit, a man might well say, that if any one should even from the creation of *Adam* to the consummation of the world, fight against Satan, and should suffer afflictions, hee should doe no great matter in respect of the glory which he shall inherit.

Marcus among his twenty two sentences concerning those who thinke to bee justified by workes, which in the first sentence hee calleth, hath divers against merits, whereof I will cite a few.

Our Lord, saith he, when he would shew, that the keeping of the whole Law is to bee performed as a debt, and that the adoption of sonnes is given by his blood; hee saith, when you shall have done all things that are commanded you, say, wee are unprofitable servants, we have done what was our duty to doe: Therefore the kingdome of heaven is not wages or a mercenary reward of workes, but the Grace or free Gift of the Lord prepared for his faithfull servants.

The servant doth no require liberty as a deserved reward—but receiveth it as given by grace.

Some not doing the Commandements thinke they beleve well. Others doing them, looke to receive the kingdome as due wages, both sorts misse the heavenly Canaan.

From Lords no reward is due to servants, neither doe they obtaine liberty, unlesse they serve well.

If Christ dyed for us according to the Scriptures, and wee live not to our selves, but to him that dyed for us and rose againe, surely wee are bound as debtors to serve him untill death: how then shall we esteeme the adoption or inheritance of sonnes due unto us?

§. XLIV. Out of *Chrysostome* many pregnant testimonies are alleaged, first, *1. In Colossim. 2.* Why doth hee call it a lot or inheritance.

7.
Macarius and
Marcus.
in *Hom. 19.*
pag. 206.

in *Hom. 19.*
pag. 206.

o Sent. 2.

p Sent. 3.

q Sent. 17.

r Sent. 18.

s Sent. 19.

8.
Chrysostome.
in *Colossim. 2.*

inheritance by lot: he sheweth that no man by his owne good workes, doth obtaine the kingdome—for no man sheweth forth such a conversation, that hee should bee worthy of the kindgome, but this is altogether of the gift of God, wherefore he saith, when you shall have done all, say, we are unprofitable servants, for what things wee ought to doe wee have done. The same hath *Theophilus*.

To this you may adde that which I cited before out of his Treatise *De compunctione ad Stoichum*, and that which hee writeth in *Psal.* 4. & 5. and in his sermon *De primo homine prelati omni creatura*. In which it is said, though we should die ten thousand deaths and should shew forth all virtue, though we should performe ten thousand good workes yet we cannot performe any thing worthy of those honours bestowed upon us, worthy of that heavenly kingdome, or correspondent unto it, but it is of his mercie, of his love, of his grace, that we are saved, than which nothing can bee spoken more plaine against the merit of condignity.

To all which a senselesse answer is given, that heaven is the free gift of God, and yet is purchased by our merits, which implyeth a contradiction within it selfe, and is expressly repugnant to the Scriptures, *Rom.* 4. 4. & 11. 6. And the reason which is given to prove it, doth overthrow it, because the good workes which they call merits, are the free gifts of God, and therefore cannot merit of God, as I have shewed before.

§. XV. To that which is alleaged out of the life of Saint Ambrose, and out of *Augustine*, in *Psal.* 36. *Conc.* 2. in both which places is notably expressed the infinite disproportion betweene that we can doe or suffer (which the Papists call merits) and the heavenly reward, which evidently overthroweth the Popish doctrine of merits, as I have heretofore proved, it is answered, that notwithstanding all this disproportion, eternall life is given, and justly given as the reward thereof. But the question is not whether God doth justly give the reward which he hath freely promised, but whether we doe merit and deserve it. This answer therefore is frivolous.

Out of *Augustine* I have before produced manifold and manifest testimonies: but yet because the Papists alleage out of him two Assertions, which to them seeme contrary to that wee hold, to wit, that God is our debtour in respect of eternall life, and that in justice he doth render it unto us: I will briefly cleare them. For first *Augustine* every where professeth, that God is not a debtour unto us in respect of our desert, but in regard of his gracious promise, which proveth not our merit, but the contrary. For what he freely promised without respect of our worthinesse or desert, that hee also promised to give freely. And therefore eternall life, when it is given according to his promise, is given freely and without our desert. God is a debtour onely in respect of his promise, a debtour unto himselfe, as I have said before, in respect of his truth and fidelity, it being impossible,

9.

in Athanasius. in
vita Antonii.
August. in
Psal. 36. conc. 2.

* In Psal. 32:
conc. 1.
In Psal. 83.
De verbis Apo:
Rob. serm. 16.
In Psal. 109.

LIB. 8.

x *Quicquid promissum, indignis promissum, ut non quasi operibus merces promitteretur, se gratia a nomine suo gratis daretur.*

II.

y *Theodoret in Sophoniam, c. 3. in fine.*

z *In Rom. 8. 18.*

12.

Prosper. a De vocat. beat. lib. 1. c. 17.

impossible, that he should lie or deny himselfe, but not a debtour to us in respect of our desert or dignity. For whatsoever hee hath promised us, * he hath promised it to them that are unworthy, as was alleaged before out of *Augustine in Psal. 109.* that it should not be promised as a wages or a mercenary reward, but being *Grace* might according to the name be graciously given.

Againc, it is just with God, that hee should render to the faithfull eternall life, not because they deserve it, but because he hath promised it: for what he hath promised he is faithfull and just to performe. But hee hath promised without respect of our desert to give it freely, therefore it is just, that he should freely give it to us, and without our desert.

XI. §. XVI. y *Theodoret*, The salvation of men dependeth on Gods mercie alone: for wee doe not attaine unto it, as wages: but it is the gift of Gods goodnesse, wherefore the Lord saith, *Propter me salvabo*, I will save for mine owne sake, &c.

To this the answer is shamelesse: that this place maketh not for our purpose. And why? For by salvation is not meant eternall life, but of our first vocation, wherof there is no shew. As though *Theodoret* did contend that we doe not attaine to our first vocation (by which we are as it were called into the vineyard) as wages. And againe, he speaketh of the Church, that is, of them that are already called, and no doubt, but that by the same grace, by which wee are elected, called, justified, wee are also saved: but that was free and undeserved, and therefore so is this.

Againc, * The crownes surpasse the fights, the rewards are not to be compared with the labours. For the labour is small but great gaine is hoped for, and therefore hee called those things which are expected, not wages, but glory, *Rom. 8. 18.* and in *Rom. 6. 23.* *Hic non dicit mercedem, sed gratiam*, heere hee doth not say wages but grace.

It is answered, that although the reward doe much surpasse the paines, yet it is a just reward. No doubt. But why just? Not because it is equall as it ought to be, if it be rendred to merit of condignity; but because it is promised, and accordingly given of God the righteous Iudge:

*Prosper*s testimony * which *Bellarmino* (to whom his Disciple doth referre us) sought to obscure, was before cleared to be most pregnant against the merit of good workes: unto which wee may adde that on *Psal. 102.* upon these words, who crowneth with mercy, that we may understand, saith he, that by the same mercy the crownes of good workes which hee calleth merits are given, by which were given the merits of the crownes, that is, freely and without merit or desert.

§. XVII. And this was the doctrine of the primitive Church for the first five hundred yeares, and was continued in the next five hundred, and in the third also, as is plentifully proved by multitude of testimo-

testimonies, in the said learned worke of our most learned Primate, unto which, because his adversary giveth no answer, I will referre the Christian reader, citing onely a few of the latter times, as it were, for a taste.

Venerable Bede, *b Et hoc, non ex meritis, sed sola gratis.* And thus that the godly man shall bee well rewarded, is not by merits, but by grace onely.

c Haymo: vita aterna nulli per debitum redditur, sed per gratuitam misericordiam datur. Eternal life is rendred to none by debt or duty, but is given by free mercie.

d Rupertus, the greatnesse or eternity of heavenly glory is a matter not of merit but of grace.

e Photius In Rom. 6. 23. hee did not say that eternall life is the wages of good workes, but a free gift.

f Occumen. in Coloss. 1. 12. well did he call it *gratia*, as being a certaine inheritance and gift, for the sufferings of this present time are not worthy &c. Rom. 8. 18. On which place also hee saith, & the Apostle sheweth, that wee neither can suffer, nor conferre any thing worthy the remuneration that shall bee there.

I conclude with *b Anselmus*, *Si homo mille annis servires Deo etiam ferventissimè, non mereatur ex condigno dimidium diem esse in regno celorum.* If a man should serve God a thousand yeares and that most fervently he should not condignely merit to bee halfe a day in the Kingdome of heaven.

b Bede in Psal. 33

c In Dominic. Septuages.

d In Ioan. 1.

e Photius apud Occumen. in Rom. 6. 23. f Occumen. in Col. 1. 12.

g Occumen. in Rom. 8. 18.

h De Mensurat. crucis B.

CHAP. V.

Bellarmines dispute, first, concerning the name merit. Secondly, concerning the thing, which he endeavoureth to prove out of the Scriptures.

§. I.

NOW we are come to Bellarmines dispute concerning merits. Wherein he discourseth first of the name, and afterwards of the thing it selfe. As touching the name hee endeavoureth to prove, that it is grounded on the Scriptures. And to this purpose he alleageth in the first place, *Eccl. 16. 14.* which he according to the vulgar Latine translation, readeth thus; *omnis misericordia facta est secundum meritum operum suorum*, all mercie shall make place for every one according to the merit of his workes. So that his first prooffe is nothing but a corrupt translation of a testimony cited out

De justif. lib. 5. c. 2. Of the name Merit.

The first prooffe Eccl. 16. 14.

L 13. 8.

out of an Apocryphall Booke. The words in the originall are these
ut dicitur in Apocrypho, non solum propter opera, sed etiam propter meritum,
 for every man shall finde according to his workes, that is,
 saith *Bellarmino*, according to the merit of his workes.

Ans. But the phrase *meritum*, which is often used in the Scripture,
 as when it is said God will judge every man, or he will render to every
 one, according to their workes, doth not import merit, that the name
 of merit should thereon be grounded; but the quality of mens workes,
 whether good or evill, that is, hee will graciously reward them that
 have done well; and he will severely punish those that have done evill:
 and so it is expounded, 2 *Cor.* 5. 10. according to that which hee hath
 done, whether good or evill, so *Rom.* 2. 6, 7, 8. *Matth.* 16. 27. *cum*
Matth. 25. 46. *Iob.* 5. 29. This truth is acknowledged by *Gregory* the
 great: it is one thing saith hee to render *secundum opera* according to
 workes, and another thing to render *propter ipsa opera* for the workes
 themselves: for in that which is said, according to workes, *ipsa operum*
qualitas intelligitur, the quality it selfe of the workes is understood, that
 whose workes shall appeare to bee good, his retribution also shall bee
 glorious, which words were spoken by *Gregory* in answer to an objecti-
 on, which is the same with *Bellarmino* in this place. If the felicity of
 Saints be mercie, and not acquired by merits (as you say) what shall be-
 come of that which is written; and thou shalt render to every man ac-
 cording to his workes. If it be rendered according to workes, how shall
 it be esteemed mercie? But, saith he, it is one thing to say according to
 workes, whereby the quality onely is noted, good or bad; another, for
 the workes themselves, which noteth merit. But the Scripture no where
 saith that God doth reward the godly, *propter opera sua*, but thus it spea-
 keth, To thee Lord, mercie for thou rewardest every man, that is, every
 good man according to his work, you see then, that the objection made
 against *Gregories* assertion, or rather *Dauids*, is *Bellarmino*'s; the answer,
 which *Gregory* maketh is ours.

Yea but *Hierome*, saith *Bellarmino*, who was most skilfull in the three
 languages doth use to translate that which in the Hebrew and Greeke,
 is according to workes by the word merit, saying, according to the merit
 of their workes.

Ans. If he did so, that would not prove the use of the name merit
 in the Scriptures; but indeed he doth not so: for usually hee rendereth
secundum opera according to their workes. Indeed Latine interpreters
 of latter times in the Church of Rome, being poisoned with the Popish
 doctrine of merits, are very forward as might be shewed at large, to foist
 in the word merit into their translations where the originall, which
 they translate, hath no such thing: an instance whereof I will hereafter
 give in the translation of *Ignatius*. The vulgar Latine is more fearing
 howsoever *Gen.* 4. 13. it rendereth the words of *Caines* complaint thus,
Major est iniquitas mea, quam ut veniam merear: My sinne is grea-
 ter than I can merit, that is, according to the ordinary use among the
 Latines, obtaine pardon: for it cannot without great absurdity bee un-
 derstood

a In Psal. 7.
 punit.

derstood of merit properly. Howbeit the words are rather thus to be rendered, my punishment is greater than I am able to beare: which interpretation is proved by those reasons which *Cain* useth in that place, to aggravate, not his sinne but his punishment. Besides that place the verbe *mereri* is used but eight times in the Latine Bible, and alwaies in sense the worse, viz. deserving punishment: and that is the proper sense: for sinnes are properly merits of punishment, and therefore to merit punishment is properly attributed to them. The Nowne merit is used but thrice, and that onely in the Booke of Ecclesiasticus, that is to say, besides this place in two others, where it signifieth, not merit of reward, but worth or dignity, as namely of the soule. *chap. 10. 31.* Of the men, *chap. 38. 18.* So that the name merit taken in the popish sense, for a good worke deserving the reward of eternall life, hath no warrant at all not so much as in the Latine vulgar translation, and much lesse in the originall Scriptures themselves.

§. II. His second testimony is *Heb. 13. 16.* to doe good and to communicate forget not, *salibus enim hostiis promeretur Deus*, for with such hosts (say our Rhemists) God is promerited. The Greeke word is *εὐδοκῶν*, unaptly and barbarously translated *promeretur*, when as it properly signifieth is well pleased: and the meaning is, that such sacrifices are *εὐδοκῶν* well pleasing or acceptable unto God. *Oecumenius* expoundeth it by the word *ἀποκρίνεται* is pleased. But not all things that please God doe merit of him. Servants must be *εὐδοκῶν* well pleasing to their Masters, *Tit. 2. 6.* and doe that which is pleasing in their sight, who notwithstanding cannot merit any thing at their hands. So all our obedience in doing that will of God which is *εὐδοκῶν* acceptable, is pleasing to God, and wee our selves in so doing are *εὐδοκῶν* acceptable to God: but when wee have done all things that wee can, wee cannot merit so much as thanks, but must confesse our selves to be unprofitable servants, in doing but that which was our duty to doe. *Luk. 17. 10.* Here therefore nothing but a barbarous translation is alleaged to prove that, which is not in the originall text. *Bellarmino*, though hee cannot deny it to be barbarous, yet he saith it is a very fit translation: for most properly we say in Latine, that one man doth merit of another and oblige him to him so himselfe, who doth any thing whereby another is pleased or delighted. I answer, first, that who so doth merit of another doth also please him: but not who-soever doth that which is pleasing unto another, doth also merit of him as I said before of servants. Secondly, there is great disparity between God and man. One man may merit of another, or oblige or make him beholding unto him. It is therefore a strange conceit of *Bellarmino*, because one man may merit of another, by doing him a pleasure, that therefore a man may merit of God, or oblige him unto him. By doing good we profit our selves and others, but we cannot profit God: our goodness reacheth not to him. *Psal. 16. 2.* Can a man be profitable unto God? saith *Eliphaz*: is it any pleasure to the Almighty that thou art righteous, or is it gaine to him that thou makest thy way perfect, *Iob. 22. 2, 3.* and so *Elihu*, *Iob. 35. 7, 8.* This translation therefore, as it is barbarous,

*h Deut. 7. 10.
Ios. 11. 20.
Iud. 10. 10.
2 Chron. 19. 2.
Eph. 1. 6. 18.
Iob. 6. 2. &
11. 6.
Heb. 10. 29.*

His second testimony,
Heb. 13. 16.

LIB. 8.

so it is impious, in making God beholden unto us. Yea but saith *Bellarmino*, this word being joyned with that of sacrifices, doth not onely signifie, that God is delighted with good workes, but that his favour is procured, and hee induced to reward them that doe well. *Answer*. The Apostle doth not say *iniquis* God is made propiti- ous, or as *Bellarmino* alleaging out of Latine *Chrysostome placatur*, where the Greeke is *iniquis* as in the text of the Apostle. For the sacrifice of Christ alone by it selfe is propitiatory; the sacrifices of the Law, onely as they were types of it. As for the spirituall sacrifices, whereof the Apostle speaketh, they are not *iniquis* propitiatory, but onely *iniquis* acceptable and well pleasing in Christ, as being perfumed with the odours of his sacrifice. This therefore was but a poore and indeed a bale shift, which *Bellarmino* was put to, who finding no releefe in the originall text of the Scripture, is faine to flee unto corrupt translations, as he doth not only in these two places already alleaged; but also in that allegation of *Chrysostome*, for *placatur*: and as afterwards wee shall see in citing *Ignatius* and other Greeke Fathers.

§. III. And this is all the footing that the name merit hath in the Scriptures. For though, *Bellarmino* adde two other arguments: yet they belong not to the name but to the thing. So that here *Bellarmino* might have begun his third Chapter with this transition, *sed ut ad rem ipsam veniamus*, Having spoken of the name, let us come to the thing. For his other two arguments, the one from the word *Dignity*, the other, from the name *reward* used in the Scriptures, doe not prove the use of the of the name *merit* in the holy Scriptures, but serve, in his conceit, to prove the thing; and are indeed two principall arguments which he bringeth to prove the merit of good workes, which it shal suffice to answer in their due place. For I doe not thinke them worthy of double paines. Only for the present, I answer, to the first, that where is speech of our dignity, it is to bee ascribed to Gods dignation, as *Bernard* well saith *digni nos sumus sed ipsius dignatione, non dignitate nostra*, wee are worthy, but by his dignation, or deigning to accept of us as worthy, not by our own worthines. secondly, the words *dignus* and *digne* sometimes do signifie not the equality of worth, but that which is convenient meet

c. Cap. 3.

d In Dedic. Eccl.
serm. 5.

or becomming as *digne* *Col. 1. 10.*
1 Thess. 2. 12. 3 *Job. 6.*
Eph. 4. 1.
Phil. 1. 27.

To the second, that there are rewards free, liberal, and undeserved as well as those which be mercenary, and deserved and therefore the name of reward doth not alwaies presuppose merit, or desert. To which purpose let the reader compare these paralell places, *Mat. 5. 46. Luk. 6. 32.* where the words *μωδὴ* and *χαρὶ* are used in the selfe same sense. For if you love those that love you, what reward have you, *quam mercedem habetis* saith *Matthew. quæ vobis est gratia?* saith *Luke*, what thanks have you? in the one is *μωδὴ*, in the other *χαρὶ*. Thus much of the name.

§. IV. For

§. IV. For the thing *Bellarmino* bringeth three sorts of proofes; Authority of Scripture, Testimonies of Fathers, and reason. The authorities of Scripture he reduceth to seven heads. The first is of those places where eternall life is called merces, reward. His reason is thus framed: If eternall life be the reward of good workes, then good workes doe merit it: but the former is true, viz. that eternall life is the reward good workes: therefore the latter, viz. that good workes doe merit eternall life.

Ans. The proposition he taketh for granted: all his proofe in this place being that *sine dubitatione* without doubt it is true. But in his second Chapter he proved it by this, which goeth for a *maxime* among them, that *merces* and *meritum* are relatives. But I answer by distinction. That *merces* reward is of two sorts. It is either *debita* due, as justly deserved, or *gratuita* as freely bestowed, and without desert: as *Ambrose* also distinguisheth. *Alia est merces*, saith hee, *liberalitatis & gratia*, aliud *virtutis stipendium, laboris remuneratio*, which distinction is insinuated by the Apostle, *Rom. 4.4.* for reward is either imputed or rendered *ut in istis* according to debt, or duty, as the hire or wages of an hired servant, or labourer, who is worthy of his hire. And is acknowledged by *Bellarmino*. For when the Apostle saith, to him that worketh, the reward is not imputed according to grace, but according to debt, *satis aperte indicat, esse quandam mercedem, qua imputari possit secundum gratiam, non secundum debitum*, he doth plainly enough shew, that there is a certaine reward, which may be imputed according to grace, not according to debt. *Merces nostra* saith *Augustine*, *gratia vocatur. Si gratia est gratis datur*. Our reward is called *gratia*, (so the Latine translateth *ἀπομνηστική*) if it be grace, it is freely given. And againe, *God hath sent a Physician*, hee hath sent a Saviour, hee hath sent him who should heale freely: that is but little, that hee should heale freely, who should also give reward to them that are healed. Nothing can be added to this benevolence. Who is he that will say, let me heale thee, and I give thee a reward. Of this free reward wee have examples and Testimonies in the holy Scriptures; as first, that which *Bellarmino* in the first place citeth very impertinently to prove the name merit, *Gen. 15.1.* where the Lord saith to *Abraham*, I am thy shield and thy exceeding great reward. *Psal. 127.3.* heritage and reward used promiscuously. Children are an heritage from the Lord, and the fruit of the wombe is his reward. And so *merces* and *gratia*, as was noted before, out of *Matth. 5.46.* and *Luk. 6.30.* Such a reward is our inheritance in heaven, which is therefore called the reward of inheritance, *Col. 3.14.* And this most plainly appeareth in the *antithesis* which the Apostle maketh betwene the reward of sinne and the reward of piety. The wages of sinne is death, but eternall life is *ἀπομνηστική* the free gift of GOD in IESVS CHRISTOUR LORD, *Rom. 6.23.* But of this place we have spoken in our fourth Testimonie, whereby it appeareth, that howsoever *merces debita*, that is wages, and *meritum* are relatives, yet merit, and the reward of eternall life:

C A P. 5.
For the thing:
Bellarmino
proofes out of
the Scriptures.
De iustif. l. 5. c. 3.

e Epist. 1. l. 1.

f 1 Tim. 5.18.

*g De iustif. l. 1.
c. 21. §. Deinde.*

*h Prefat. in
Psal. 31.*

*i De verb. Apost.
scrm 1. 3.*

k Cap. 2.

LIB. 8.

Assumption,
eternall life is
the reward of
good workes.

Of the parable
Matth. 20.

First, that this
parable ma-
keth not for the
Papists.

or any other free reward, are not relatives. Among men wages hath place, because the labourer deserveth it, and he that hireth him is benefited by the labour, and there is ordinarily a due proportion betwene the labour and the wages. But with God it is otherwise: we can deserve nothing of him, neither is hee benefited by our labours, neither is there any proportion betwene our workes and the reward of eternall life. The proposition therefore, though by him taken for granted, is by us to be denied.

§. V. The assumption, that eternall life is the reward of good workes, wee freely confesse, so it bee understood of a free reward; which, as it was graciously promised, so it is freely and undeservedly given. *Bellarmino* therefore should have proved, that eternall life is a mercenary, and on our part a deserved reward. But of all the places which he quoteth, both in the second and third Chapters, where the word *merces* is used, not one doth prove eternall life to bee a deserved reward, or imply the merit of condignity. As *Genes.* 15. 1. I am thy shield and thy exceeding great reward, 2 *Chron.* 15. 7. Your worke shall be rewarded, *Prov.* 11. 18. To him that soweth righteousness there shall bee a sure reward. For as *Hos.* 10. 12. Hee that soweth in righteousness, shall reape in mercie, *Wisd.* 5. 16. The righteous shall live for ever, and their reward is with the Lord, *Ecc.* 18. 22. The reward of the Lord abideth for ever, *Esa.* 40. 10. Behold the Lord will come, and his reward with him, so *Apos.* 22. 12. *Matth.* 5. 12. great is your reward in heaven, 1 *Cor.* 3. 8. Every one shall receive his owne reward, according to his owne labour.

§. VI. Onely there may bee question of that place, *Matth.* 20. 8. Call the labourers, and give them their wages, which *Bellarmino* citeth in the third Chapter, and afterwards urgeth, both in the same Chapter, and in the seventeenth, and also nineteenth. And for as much as this place is often alleaged by the Papists to prove, that eternall life is the wages, or hire due to good workes, I will therefore shew, first, that it maketh not for them: secondly, that it maketh against them. For the first: I affirme, that from parables nothing can be proved that is besides the scope of them. The scope of this parable is to shew, that many who are first shall be last, and the last first, and that many are called but few chosen, as appeareth both by the last verse of the former Chapter, for prooffe whereof this parable is propounded, for so he saith, *vers.* 1. For the kingdome of heaven, &c. And also by the sixteenth verse of the Chapter, which is the reddition of the parable. So the last shall be first, and the first last, for many be called but few are chosen. The first are they who were called early in the morning, and hired for a certaine wages or hire, *viz.* for a penny by the day. But the first, in the sequele of the parable became the last. If therefore it bee alleaged, that to these eternall life was given for the hire of their labour; I say, it is not onely besides, but also contrary to the scope of the parable, which was to shew, that those who were first called, were of the many that are called, but not

of

of the few that are chosen, and consequently, not of the few that are saved. The penny therefore that was promised by the householder, and received by these workemen, doth not signifie eternall life as Saint ¹ *Basil* supposeth. For though they received the penny, yet because they were called but not chosen, they missed of eternall life. Thus therefore I argue: Eternall life was not received by these workemen; for they were called, and not chosen. The penny, which was promised, was received by these workemen, *vers.* 10, 11, 14. therefore the penny, which was promised, is not eternall life. And this may be gathered out of the parable it selfe. First, because these were meere hirelings, who would not worke, but for a certaine hire, led onely by reward, for the obtrayning whereof they trusted in their owne merits. Secondly, because after they had received their penny, they envied their fellow workemen, whom the Lord rewarded, not according to their merits, but according to his owne bounty, to which they trusted and not to their owne merit. Thirdly, because they murmured against the householder, as if he had not dealt with them according to their desert, who had wrought twelve houres, and had borne the burden and the heate of the day. Fourthly, because being sharply reproved by the Lord of the vineyard, they were sent away with indignation, saying to one of them, which was intended to all: take that which is thine, and bee gone: but whither doth hee bid them goe? *Basil* guesseth, whither, they who be on the left hand, shall be commanded to goe. And this may further be proved by conference with the like place, *Luk.* 13. 30. where our Saviour having told the Jewes, who were first called, that they should bee excluded out of the kingdom of God, and the Gentiles from all parts of the world should be admitted, saith, and behold there are last which shall be first, meaning the Gentiles: and there are first, meaning the Jewes, which shall be last, that is, excluded out of the number of them that shall bee saved. For as elsewhere also he saith, Many are called *Matth.* 22. 14. (of which number was hee that comming without his wedding garment was cast into utter darkenesse, *vers.* 13.) but few are chosen.

§. VII. For the second: that this parable maketh against them, I prove thus. If this reward, whatsoever it be, were rendred according to merit, and according to justice, as a just and deserved reward; then there would have beene a due proportion observed betweene the labour and the reward: so that a greater reward should have been given to the greater labour, and a lesse to the lesse. But here the un-equall labours, of 12, of 9, of 6, of 3, of one houre the same reward is given, *viz.* to every one a penny, not according to the merit of the labourers, for then (dividing the penny into twelve parts) to them that were called at the third houre nine parts of a penny, to them that were called at the sixth houre halfe a penny, to them at the ninth houre the fourth part of a penny, to them at the eleventh houre but one twelfth part of a penny should have beene given; but according to the good pleasure of the householder, who altogether, he might doe

1 Regul. cont:
255.256.

m Matth. 5. 41.

This parable
maketh against
the Papists.

LIE. 8.

n De vocat.
Gent. l. 1. c. 17.o Dominic. in
septuag. hom. 2.

p In Matth. 20.

q dicitur, vers. 4.

u Vers. 4. & 7.

Bellarmine ca-
vils with Me-
lantibon and
Calvin.

with his owne what hee pleaseth, and therefore would give to him who wrought but one houre, and that in the coole of the day, as much as to him that wrought twelve, having borne the burden and the heate of the day. Whereupon *Prosper*, as you have heard, inferreth, that whereas God did make those who were called at the eleventh houre equall with the first, he did it to commend the excellencie of his grace, not paying a price or hire to their labours, but pouring forth the riches of his bountie upon them whom he chose without workes, that they also who tooke great paines and received no more than the last, might understand, that they received a gift of grace, and not wages of workes. For as *Radulphus* *Ardens* speaking of these words *vers. 13.* diddest thou not agree with me for a penny; let no man, saith he, thinke that God is by covenant as it were bound (to us) to pay what he hath promised. For as God is free to promise, so also he is free to pay: especially, seeing as well the merits, as the rewards are his grace. For God in us doth crowne nothing but his owne grace; who, if he would deale strictly with us, there would no man living bee justified in his sight. Whereupon the Apostle, who had laboured more than they all, saith, I reckon, that the sufferings of this time are not condigne to the future glory shall bee revealed in us, *ergo hac conventio nihil aliud est quam voluntaria Dei promissio*, therefore this agreement is nothing else but Gods voluntary promise. *p Ferns* also writing on these words saith, this parable doth teach us, that it is grace, and not debt, whatsoever is given unto us of God: and that where is no debt or duty, but all is given of grace, there no wrong is done.

And further, that you may see how little this parable maketh for merit-mongers: wee may observe, that as divers of the Fathers understood by the first the Iewes, at least the iustitaries among them, who, the Lord having made a covenant with them of workes, that for their dayes labour hee should give them a penny; expecting reward according to their merit, were of the first made last: so by the last the faithfull among all nations, with whom the Lord hath made the covenant of grace, not promising to pay them according to the merit of their worke, but to *q give* them what to him should seeme just according to the Covenant of grace, which promiseth the reward of keeping the whole Law to them that truly beleeeve; who expecting reward, not according to their owne merit, but according to the grace and good pleasure of God in whom they *trusted*, were of the last made the first. So farre is this parable from proving, that eternall life is given to men according to the merit of their workes, that it proveth, that the reward which is given, is freely given, and that those who seeke to obtayne eternall life by their owne desert, doe misse of it.

§. VIII. But here *Bellarmino* cavilleth with the answeres of *Melancthon* and *Calvin*, who, as is it seemeth, understanding, as the most doe, by the day-pennie the equall reward of eternall life, doe answer: First, that it may be called *merces* a reward, in regard of the promise

promise (which it selfe is free) of that which is freely given, and therefore is a reward of grace, and not of merit: Secondly, because it is the reward of the inheritance, which, though given in Gods purpose before all times to those whom hee hath elected in Christ without respect of workes: yet to draw us unto obedience, and to fit us for our inheritance, he hath promised it as a free reward of our faith and obedience: To the first *Bellarmino* replyeth, that the reward is given to the workes, which is the condition of the promise, and not to the promise it selfe. I rejoyne, that it is given to the workes, according to the promise, that is, as a free reward.

To the second hee saith, that eternall is more properly called reward, than inheritance, &c. I answer, primarily it is the inheritance intended before all time in Christ without respect of workes, and in the fulnesse of time purchased by Christ, and so promised to all the faithfull: and yet in a secondary respect, that we might be allured to obedience and to good workes, by which we might be fitted for that heavenly inheritance, into which no uncleane thing can enter, it is also promised as a gracious reward, freely given of God, not merited by us. Even as a father having adopted a sonne, thereby intending to him and indeed entitling him to his inheritance; should upon his obedience, either already performed, or to be performed, promise to make him his heire. In this case, who seeth not, that although the sonne come to his fathers patrimonie, both as his inheritance and as a reward, Yet the primetitle is the right of inheritance; the second is the title of free donation. But of merit (though the sonne behave himselfe never so well) no title at all. Neither is that the more honourable title, as *Bellarmino* here absurdly avoucheth, unlesse that we were to thinke, that the mercenary title of an hired servant, is more honourable than the hereditary title of a sonne. For this is all the honour, which, by their doctrine, accrueeth to the children of God, that they turne the adopted sonnes of God into mercenary servants, and the inheritance of sonnes into the wages of servants. But of this, heretofore.

§ IX. Others, perceiving that the equality of reward rendred to labours so unequal, as of twelve houres, and of one, cannot stand with justice, if rendred as in justice due: (for it is just, where the reward is of duety, that the greater labour should receive the greater reward: howbeit, as you heard out of *Ferns*, where all is of grace no wrong is done; for may I not doe with mine what pleaseth mee, saith the Master of the vineyard) have sought out another evasion. That they who were called at the eleventh houre, and so wrought but one houre, laboured as much as the first, who laboured all the day: which is not worth the confuting. For if in one houre they laboured as much, as the other in twelve, then deserved they as great a reward at the least. Why then did their fellow labourers expect a greater reward? Why did they murmur at their Lords unequal dealing? And why did not the Lord himselfe plead, that equall reward was

Maldonats cavill.

Matth. 20. 15.

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De iustif. l. 5.
cap. 19.

u Is Mat. 20.

Bellarmine's se-
cond argument

to bee given to equall labours? Why did he plead his right to doe with his owne what he pleaseth? but that he would have it understood, that the reward by him given, was not of duety, but of grace; not rendred as a debt out of duety, but given as a free reward out of his owne bounty, and as *Bellarmino* himselfe saith, *non ex iustitia, sed ex liberalitate*. This fiction therefore, never heard of before, was by *Maldonate* devised for a poore shift in a desperate cause.

§ X. *Bellarmino's* second argument is taken from those places, wherein it is taught that the heavenly reward is given to men according to the measure and proportion of their workes and labour. His argument is thus to be framed.

What is given according to the measure and proportion of workes, that the workes doe merit:

Eternall life is given according to the measure and proportion of workes: therefore workes doe merit eternall life.

The proposition he proveth, *because if the reward be given according to the proportion of workes, then there is regard had in giving that reward not onely of the promise, or of the bounty of the rewarder, but also of the dignity of the workes*. The assumption he confirmeth by divers texts of Scripture, as *Psal. 62. 12.* thou shalt render to every man according to his workes. *Mat. 16. 27.* The sonne of man shall come in the glory of his Father with his Angels, and then he shall render to every one according to their workes. *Luk. 6. 38.* with the same measure that you mete, it shall be measured to you againe. *Rom. 2. 6.* who will render to every man according to his workes. *1 Cor. 3. 8.* every man shall receive his reward according to his owne labour. *Gal. 6. 7.* what things a man shall sow, those also he shall reape. *Apoc. 22. 12.* Behold I come quickly, and my reward is with me, to render to every man according to his workes.

The answer.

§ XI. Before I apply mine answer to the parts of his Syllogisme, I am to propound a twofold distinction concerning the reward of our inheritance. First, that it may be considered either as our inheritance, or as our reward. Secondly, that it may be considered in respect either of the substance of it, as it is eternall life, or of the degrees of glory therein. As it is our inheritance, as it is eternall life, it is one and the same equally given to all that are saved, and not given unequally according to the proportion of our virtues or workes. It is one and the same, first, in respect of the same meritorious cause, which is the merit of Chrst. For as by his righteousness we are equally justified; so by his merits we are equally saved, equally made partakers of that inheritance, which by the same price of his merits is equally purchased for all that truly beleewe. Secondly, it is one and the same *objective*, in respect of the same object, it being the vision or fruition of the same God, who is the chiefe good. Thirdly, in respect of continuance, in regard whereof it is called eternall life, which is one and the same to all, being the same everlasting inheritance, and the same eternall fruition of God

God and Fellowship, which we shall ever have with Christ, and by him with the whole Trinity. But however eternall life in respect of the substance be one and the same equally procured by the merit of Christ, yet it is not to be doubted, that there are divers degrees of glory, wherewith God doth crowne the divers degrees of grace, which he hath bestowed on his children in this life. For although all that shall bee saved shall have fulnesse of felicity, so much as they are capable of; yet some are more capable than others. Even as vessels of divers measures being put into the sea will all be full of liquor, according to their capacity; yet some will containe a greater quantity than others. So all the Saints, though all full of happinesse, yet shall not all bee endued with the same measure of glory, but according to their capacity. This is that which heretofore I alleaged out of * S. Ambrose, that God doth give to all that are saved, *equalem mercedem vite, non gloria*, equall reward of life, not of glory. These things thus premised, I answer; first, by denying his proposition. For although, according to the proportion both of habituall grace, and of actuall obedience (which we call good workes) the degrees of glory in the life to come shall bee bestowed: yet these degrees are not thereby merited; but God doth graciously crowne his greater graces, which hee freely bestowed in this life, with a greater measure of glory in the life to come. Besides, *Bellarmine* and other Papists doe teach, that God crowneth our good workes *supra condignum*, therefore those crownes cannot be merited *ex condigno*. Secondly, I deny his assumption, averring that eternall life it selfe is not bestowed according to the proportion of our workes, but as it is wholly merited by the obedience of Christ; so is it equally bestowed upon all the faithfull, who are equally justified by the merits of Christ.

* Vid. Lib. 4.
cap. 13. S. 2.

§ XII. But here *Bellarmino* cavilleth with two answers given, as he saith, by our Divines, the former, that divers rewards are given to good workes both in this life and in the world to come, but not eternall life it selfe, against which he proveth, that good workes are rewarded with eternall life, and that there are no rewards in the world to come, which doe not belong to eternall life. Whereas no doubt the meaning of those, who gave that answer, was this, that there are divers degrees of rewards given both in this life, and in the world to come, as namely the divers degrees of glory, but there are not divers degrees of eternall life, that is one and the same to all that are saved. We doe not deny but eternall life is the reward of good workes, and therefore *Bellarmino* might have spared his paynes in proving that, which we doe not deny; but we deny it to be given in divers degrees, according to the proportion of mens workes. The other answer, that eternall life is to be given to good workes, no other wise but as they are signes of faith, which also hee solemnely disputeth against, utterly mistaking the matter. For first, wee say, that God doth graciously reward the virtues and

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L I B. 8.

obedience of his owne children, not as their merits, but as his graces. Secondly, we say indeed, that in the Gospell eternall life is promised to those that beleeve without respect of workes, and damnation denounced against those that beleeve not: but because both faith and infidelity are inward and hidden, and many deceive themselves with an inward opinion, and an outward profession of faith: therefore the Lord at the last day will proceed in judgement, according to the evidence of mens workes. So that the Lord pronounceth the sentence, according to workes as the signes and evidence of faith, but rewardeth both faith and them, as his owne gifts and graces. Howbeit more properly eternall life it selfe is rendred to the righteousness of faith, which is the righteousness and merits of Christ imputed to them that beleeve, by which the faithfull are equally justified, and equally entituled to the kingdome of heaven; but the degrees of glory are given according to the degrees of our sanctification, that is, to the degrees both of the habits of faith and other graces, and of the acts and exercise thereof, which wee call good workes. All which, being Gods owne free gifts, hee doth freely reward, crowning his greater graces, with greater glory.

§ XIII. As for the places of Scripture which testifie that God will reward men according to their workes: I answer, that *secundum opera*, according to workes, doth not signifie the proportion, but the quality of workes as I have shewed before out of *Gregorie*: that is, as in some of the places it is expressed, good workes are to be rewarded with glory, evill with punishment, *Rom. 2. 6, 7, 8. 2 Cor. 5. 10. &c.* And so is that, *Gal. 6. 7.* to be understood as the Apostle explaineth himselfe, *vers. 8.* that as every man doth sowe, so he shall reape: *viz.* he that soweth to the flesh shall of the flesh reape corruption; but he that soweth to the Spirit, shall of the Spirit reape everlasting life. The allegation out of *Luk. 6. 38.* is impertinent, as appeareth by his paralell, *Mat. 7. 1, 2.* Iudge not, that you be not judged: for with what judgement ye judge, ye shall be judged, and with what measure you mete, it shall be measured to you againe. For first, it seemeth to speake of humane judgement, that as wee judge others, so we shall be judged of others, according to the law of like for like. Secondly, it speaketh of active judging in the worse sense, which is therefore forbidden; and the reason is from the like judging passive, as an evill, though just reward thereof: so farre is it from speaking of the reward of eternall life. Or if the place should be generally understood of mens judging well or ill, and of their being judged according, either by God or man; nothing else can necessarily be gathered, but the like judgement in quality, that is, either good or bad. And the like is to be said of *1 Cor. 3. 8.* where the Apostle doth not speake of the eternall reward, either of life or death, rendred to good or evill workes, according to the proportion thereof: but of the blessing of increase, which God giveth to those that are planters or waterers in his garden, as a reward of their labours. By planters he

The places of
Scripture
weighed.
Mat. 16. 27.
Rom. 2. 6.
Apo. 22. 12.

Luk. 6. 38.

x *Lex talionis.*

y *Iam. 3. 1.*

1 *Cor. 3. 8.*

he understandeth himselfe and other Apostles, who were the planters of the Church : by waterers, *Apolo* and other Evangelists, and Preachers, who fed the Church with their doctrine. The reward of their labours (who are Gods workemen, *verf. 9.* labouring for him, and not for themselves) is the blessing of increase which God giveth thereunto. Even as the harvest is the reward of the earing, not to be ascribed to the merit of earing, but to the blessing of God. And so it is here plainly said, though the Planter and the Waterer shall have their owne rewards : yet their reward is not to bee ascribed to the merit of their labour, but to the blessing of God. I have planted faith *Paul*, and *Apolo* hath watered, but God gave the increase. So then, neither he that planteth is any thing, nor he that watereth, but God that giveth the increase : Or if the place should generally be understood of all workes both good and bad, the meaning would be, that the reward would be answerable either good or bad. That of the Psalmist, *Psal. 62. 12.* To thee, Lord, mercie, for thou rendrest to every man according to his worke, is not generally to be understood of the workes of all men both good and bad; (for the bad workes of the wicked hee doth not reward in mercie, but judgement without mercie shall bee executed upon them:) but of the good workes of the godly onely, which though they bee good and acceptable to God in Christ, yet he rewardeth them not according to merit, but according to his mercie. The place *Apo. 22. 12.* may be an exposition of the rest. For whereas in the rest it is said, that God will judge according to their deeds, here Christ saith, he will render to every one, *ut ei datus fuerit*, as his worke shall be, *id est* good or bad. But here the Papiſts would seeme to bring a reason *a pari*, that as the wicked are damned *propter peccata*, for their evill workes, so the godly are saved *propter opera bona*, for their good workes. And as evill workes merit hell, so good workes, *pari ratione*, merit heaven. *Anſw.* it is *impar ratio*: there is no equality in the comparison: For first, the Scripture plainly teacheth, that by and for their evill workes men are condemned; and as plainly denieth, that by or for good workes men are saved. *Ephes. 2. 8, 9. Tit. 3. 5.* Secondly, any one sinne meriteth death, because it is a breach of the Law, yea, of the whole law, *Jam. 2. 10.* but not any one good worke can merit heaven, because it is not the fulfilling of the whole law : for there must be a concurrence of all duties. In so much that if a man should performe all the Commandements, and faile in one; the breach of that one maketh him guilty of all. Thirdly, evill workes are *purely and perfectly evill, and therefore absolutely deserve death : but the good workes are not purely and perfectly good, as I have heretofore prooved, therefore death is the due stipend of sinner, but eternall life is the free gift of God. Fourthly, sinne is absolutely meritorious of damnation; but so is not our obedience of Salvation. For though we could performe all the commandements by a totall, perpetuall, and perfect obedience, yet wee must acknowledge our selves unprofitable servants,

Jam. 2. 13.

*2 Greg. Moral.
lib. ult. cap. ult.*

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vants, and much lesse could we merit thereby, because we have done but our duety; and where is no more but duety, there can bee no merit. *Debitum non est meritum.*

§ XIII. His third argument is taken from those places which do so testify eternall life to be rendred to good workes, that they place the very reason why eternall life is given in good workes. The places bee these, *Matth. 25. 34, 35.* Come, ye blessed of my Father, possesse the kingdome prepared for you from the beginning of the world: For I was hungry, and you gave mee meat, &c. and in the same chapter, *vers. 21.* because thou hast beene faithfull in few things, &c. *Apoc. 7. 14.* These are they who came out of great tribulation, &c. therefore they are before the Throne of God. In which places the particles, *enim, quia, ideo*, for, because, therefore, are all causall. His reason standeth thus: To what things the causall particles are applied, they are causes of that to which they have relation; as namely of Salvation:

To workes of charity the causall particles are applied:

Therefore workes of charity are causes of Salvation.

To the proposition I answer, that causall particles doe not alwaies, nor for the most part, signifie causes so properly called. For that is a grosse error of the Papists, as I noted before. The word *cause* sometimes is used properly to signifie that argument which hath relation onely to its effect, by virtue whereof the effect hath its being, either as from the efficient, or as of the matter, or as by the forme, or as for the end. Sometimes it is used generally to signifie any argument or reason whatsoever, which is not the cause of the thing, or of the being of that whereof it is said to bee a cause, but of the consequence or conclusion, and thus the rendring of any reason is called *argumentum* a rendring of the cause, though perhaps it bee from the effect, or any other argument. And forasmuch as persons are discerned and knowne by their effects, (for as our Saviour saith, By their fruits you shall know them) therefore it is usuall in the Scriptures from the effect to argue and declare the cause: As thus: God is mercifull, for hee rewardeth the godly according to their workes. God is just, for hee rewardeth the wicked according to their sinnes. This man is elect, because he truly beleeveth and repenteth; this man truly beleeveth, because hee is fruitfull of good workes. This is a good tree, for it bringeth forth good fruit. To the woman that was a sinner a much was forgiven for shee loved much. In those and infinite more examples the cause or reason which is rendred is from the effect. Therefore the proposition is false.

§ XV. Now let us consider the places of Scripture which hee alleageth, and first *Matth. 25. 35.* for when I was hungry, &c. This reason, which is alleaged, is not from the cause, as if good workes were the meritorious cause of our inheriting the kingdome of heaven; but from the effect to prove the cause, which is exprest, *Verse 34.* as I have shewed before: For, for what cause are men to be saved? First, because they are blessed of the Father, that is justified, and therefore entituled to this kingdome. Secondly, because they are elected, and there-

a *Luke 7. 47.*

b *Lib. 7. cap. 4. §. 12. & cap. 5. §. 11.*

therefore this kingdome was prepared for them from the beginning. Thirdly, because they are the heires of God, for whom our Saviour purchased this inheritance, noted in the word *inhereditatem* inherit. But how shall it appeare, who they are that are blessed and justified, for whom this kingdome is prepared, for whom this inheritance is purchased? By the fruits of justification, election, redemption, and namely by the workes of mercy and charity towards the poore members of Christ: according to which, as the evidence, our Saviour Christ will judge. And thus his reason standeth, those who are blessed of God, that is, justified; for whom this kingdome was prepared, and this inheritance purchased, they are to inherit this kingdome.

But you are such, as appeareth by the fruits, for your excercising the workes of charity and mercy towards my poore members and that for my sake, is a plaine evidence of your election, justification and redemption and according to this evidence I judge of you, come therefore, inherit the kingdome, &c. But to this allegation I have answered twice before.

The second place is out of the same^d Chapter, *Verse 21.* In which there is no causall particle expressed in the originall, neither is it any desert, but duety of the servant to be faithfull, neither any debt or duety of his Lord, but his bounty and largesse in rewarding of his fidelity in few things, with making him ruler over many things.

The third place is *Apos. 7. 14.* These are they who came out of great tribulation, &c. therefore they are before the Throne of God: In alleging whereof *Bellarmin* leaveth out that which is most materiall, that they had washed their robes, and made them white in the blood of the Lambe, *Mat. 22. 14.* therefore they are before the Throne of God, which sheweth, that they stood before the Throne of God, not in their owne merits, but in the merits of Christ, by which they were justified. That which is said of their tribulation doth not insinuate their desert, as though thereby they had deserved to bee before the Throne of God, but the order of their afflictions going before their glorification, and the consecution of eternall life following thereupon; for as it is said of our Saviour, *Phil. 2.* that hee having humbled himselfe unto death the Lord did therefore exalt him, *Verse 9.* and *Luke 24. 26.* that hee was first to suffer those things, and so to enter into his glory: so of the faithfull it is likewise said, that through much tribulation they must enter into the kingdome of God, *Act. 14. 22.* And this is the answer which *Calvin* giveth to some of these places, that they signifie *ordinem consequentiam, magis quam causam.* For whom God hath appointed to salvation, for them he hath prepared the way of obedience and patience, that therein they make walke towards their Country, which is heaven; good workes therefore and afflictions, are not the cause of salvation, but the way to it.

§. XVI. But saith *Bellarmin*, *Christ could not more plainly have expressed, that good workes are the causes of salvation, than when he said, for when I was hungry you did, &c. especially seeing hee useth the same forme of speech*

c *Lib. 7. cap. 4.*
§. 12. & cap. 5.
§. 17.
d *Matth. 25. 21.*

c *Infl. lib. 3. c. 18.*
§. 1.
f *Ephes. 2. 10.*
g *Matth. 7. 14.*
h *Act. 14. 22.*
i *Heb. 12. 1.*
That good workes be causes, *Bellarmin* proveth from the causall particles.

L i b. 8.

speech against the wicked: for I was hungry, and you did not, &c. *In which the cause of damnation is noted.* I answered, that our Saviour, if hee had meant that good workes are the meritorious cause of salvation, hee was able to have expressed it in as plaine termes as *Bellarmino* doth. But his intent in these reasons, which hee giveth, was not to set downe the causes of salvation or damnation, but the notes and markes of them who are to bee saved or condemned, as the evidence, according to which hee pronounceth sentence. Yea, but *Bellarmino* will prove, that the particles *for* and *because* are truly causall. By what reason? Forsooth by a circular augmentation, *because good workes are causes.* And how did hee prove good workes to be causes? *Because these particles are causall.* To prove that workes be causes, meaning meritorious causes, he alleageth three Texts of Scripture, 2 *Cor.* 4. 17. *Gal.* 6. 8. *Phil.* 2. 12. Two whereof I discussed before in their due place, where he endeavour-
ed to prove that good workes are necessary *necessitate efficientia*. as causes of salvation, viz. 2 *Cor.* 4. 17. *lib.* 7. *cap.* 5. §. 7. and of this eighth booke, *cap.* 2. §. 21. and *Phil.* 2. 12. *lib.* 7. *cap.* 5. §. 5.

That of *Gal.* 6. 8. he that soweth to the Spirit, shall of the Spirit reape life everlasting, maketh against him rather than for him. For as in the naturall harvest the increase is not to be ascribed to the ploughing and sowing, but to the blessing of God: so much more in the spirituall.

§. XVII. But that these particles are not alwaies truly and properly causall *Calvin* sheweth by a notable instance. God had promised *Abraham* when hee first called him out of *Ur*, that in him, that is, in his seed, all the nations of the earth should be blessed. This promise the Lord often renewed, as appeareth in his story, which againe hee confirmeth by oath, *Gen.* 22. 16, 18. When *Abraham* had upon tryall in an excellent manner and measure approved both his faith and obedience unto God. By my selfe have I sworne, saith the Lord, that because thou hast done this thing, and hast not withheld thy sonne, thine onely sonne — in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Here both in the beginning of the oath and in the end the causall particle is used, shall wee therefore say, that *Abraham's* obedience did merit that all the nations of the earth, that is, *Abraham* himselfe and all the faithfull in all nations should bee blessed in the promised seed? God had long before made this gracious promise to *Abraham*, without respect of this or any other his workes, and had this act of obedience never beene, the promise of the promised seed in his posterity would have beene performed, so that the grace and love of God was the onely cause, why hee promised to send his owne Sonne, who should take on him the seed of *Abraham*, and not *Abraham's* obedience. All that can truly bee said is, that upon this obedience God tooke occasion to renew his promise, and to confirme it by oath, for the further confirmation of *Abraham's* faith. So that his obedience was so farre from being the cause of the thing promised, as it was but the occasion of renewing the promise. But *Bellarmino* in this example mentioneth onely that inferiour promise concerning the multiplication of

These particles
not alwaies
causall.
Gen. 12. 1. 3.

Abra-

Abrahams seed, and faith, that as God did promise it, so he would have him to merit it by his good works: even so the Lord having predestinated all the Elect unto Glory, yet his pleasure is, that they should attaine unto it by their owne merits. Which cleane overthroweth the grace of election which which was without respect of workes, and also of saluation. For if our election or saluation be of workes or merits, then is it not of grace. And if this answer of Bellarmine be good, then may it in like manner bee applied^h to that part of the Oath concerning the promised seed, namely, that Abraham by his obedience had merited, that in the promised seede the faithfull of all nations should bee blessed, which is no better than blasphemy. It is true that God hath elected us that wee might bee holily, and that by the^k sanctification of the Spirit we might bee fitted for his kingdome, and receive the inheritance among those that are sanctified. And this holinesse is so necessary a property and cognizance of them that shall bee saved, as that without it no man^m shall see God, wherefore though it bee not the cause, as I have shewed heretofore, yet it is the way to the Kingdome, and consequently causa sine qua non. And therefore that wee may bee stirred up to seeke after holinesse which is so necessary, the Lord in abundant mercie hath promised eternall life thereunto as the reward, whereby hee doth superabundantly recompence, all our service and obedience, and most graciously crowne his owne gifts and graces in us. Yea but, saith Bellarmine, God in like manner promised children to Isaac; yet his pleasure was that hee should obtaine them by the merit of prayer. Reply, that a man should merit by prayer, is as absurd, as to imagine, that a poore man, who hath nothing, doth by his begging merit almes. It is true, that when God promisseth good things unto us, as the end, wee are to use those meanes, which God hath preordained (whereof prayer is a principall) and to walke in that way which leadeth to that end: but those meanes are no merits, nor that way no cause of obtaining that, which God, as hee hath graciously promised, so hee freely bestoweth.

§. XVIII. The fourth argument is from those testimonies where the reward is said to bee rendred to good workes out of justice, as 2 Thess. 1. 4. we glory in you in the Churches of God for your patience and faith. in all your persecutions and tribulations which you sustaine for an example of the just judgement of God: and after, vers. 6. If yet it bee just with God to repay tribulation to them that vex you, and to you that are vexed rest with us. 2 Tim. 4. 7, 8. I have fought a good fight, I have consummated my course, I have kept the faith. Concerning the rest, there is laid up for me a crowne of justice, which our Lord will render to me at that day a just judge. Heb. 6. 10. God is not unjust, that hee should forget your worke. 1 am. 1. 12. Blessed is the man that suffereth temptation; for when he hath bene proved he shall receive the Crowne of life. Apoc. 2. 10. Bee thou faithfull until death, and I will give thee the Crowne of life. Here is also, saith hee, belong these places; Pro. 19. 17. so enetur Domino he lendeth, as it were upon usury, to the Lord, who hath pity on the poore; 1 Cor. 9. 24. Know you not, that they which runne in the race, all runne indeed, but one receiveth the price? so

h Itaque ex eo quod Deus absolute promissit Abrahæ multiplicationem posteritatis (and so blessedness) to all the faithfull in his seculum) non sequitur ut Abraham eam non vere mereretur, immo sequitur, ut mereretur, cum Deus per ejusmodi medium promissionem suam implere decreverit.
i Eph. 1. 4.
k 2 Thess. 1. 13.
l Act. 26. 18.
m Heb. 12. 14.

Bellarmines fourth argument from the reward rendred in justice.

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runne, that you may obtaine, 2. *Tim.* 1. 12. I am sure, that he is able to keepe my depositum unto that day. For he should doe wrong, who should either not repay, that which was lent, or not pay the prize to him that overcommeth, or not restore the depositum, that is, the thing which is committed to his trust: For all these include justice. His argument is thus to be framed:

That reward which God in justice rendreth to good works is merited by them:

Eternall life is a reward which God in justice rendreth to good works: Therefore eternall life is merited by them.

The proposition he taketh for granted; the assumption hee proveth by all those testimonies, which he hath alleaged.

§. XIX. But first I answer to his proposition, by distinguishing the word *justice*: which is taken either universally,^a comprehending all morall virtues, and so it is all one with Gods goodnesse, both as hee is good in himselfe, and as hee is good to his creatures, comprising the bounty, and therein the love the grace and mercie of God, as well as that which more properly is called his justice. So that what good things is rendred according to this justice, is not therefore merited.

More particularly justice is either in word or deed. God is just in his word, both in respect of his precepts which are just,^b as a just Law-giver, and also in respect of his promises, in performance whereof hee is faithful and a just. For it is a just thing for any to stand to his promises, yea, as the Oratour saith *fundamentum est iustitia fides*. Hence in the Scriptures faithful and just are sometimes joyned as *synonyma*, 1 *Iob.* 1. 9. If wee confesse our sinnes, he is faithful and just to forgive us our sinnes. And in this sense God is said to be just, when hee doth render unto us that which he hath promised. So in the places alleaged, 2 *Tim.* 4. 7, 8. *Heb.* 6. 10. *Iam.* 1. 12. Hee is just also in his workes, *Psal.* 48. 10. & 145. 17. For God doth whatsoever he willeth,^c and whatsoever he willeth, that is just. This justice by Philosophers is distinguished into *distributive* and *commutative*, both observing equality; the former geometrical; the later arithmetical. But this distinction doth not agree to the justice of God in respect of the later branch, which consisteth in commutation, that is, in mutuall giving and receiving. For God giveth all things to all, *Act.* 17. 25. but receiveth not any thing from any. *Rom.* 11. 35. as I have said before, and therefore cannot be a debtour to any, but to himselfe in regard of his promise. Thus then the justice of God, which is in fact, may more fully be distinguished: that it is either *disponens*, or *remunerans*, disposing, either as a just, but most free and absolute Lord of all; or as he is the just God, the Creatour, Governour, and Preserver of all things. Remunerating, as he is the just judge. As a most free and absolute Lord, hee disposeth things according to his absolute will and pleasure. Who possessing^d all things by full and absolute right, may according to his pleasure dispose of them, doing with his owne what he pleaseth, *Rom.* 9. 18, 21. *Matth.* 20. 15. As hee is the just God, that is the Creatour, Preserver and Governour of all, hee disposeth of all things according to his goodnesse, *Mat.* 5. 45. 48. giving all good things to

The first answer to the proposition.
^a *Deut.* 32. 4.
Psal. 145. 7.
Psal. 111. 7.
Rom. 9. 14.

^b *Psal.* 19. 9.
Psal. 19. 137.
138.
^c 1 *Thes.* 5. 24.
^d *Nebem.* 9. 8.
Cic. de offic.

Eph. 1. 11.

^g *Gen.* 14. 22.

Scriptures for Merits disproved.

to all, not *universa singulis*, but such as are agreeable and fitting to all, according to their severall kind, nature, and quality. And from this justice the order of the whole *Universe* dependeth. This goodnesse of God sometimes in the Scripture is called his justice, *Psal.* 116. 1. and so translated by the 72. *Gen.* 19. 19. & 32. 10. *Exod.* 24. 7. *Esa.* 63. 7. and this justice is by the said 72. rendred mercie. *Deut.* 6. 25. & 24. 13. *Psal.* 24. 5. & 33. 5. & 103. 6. *Esa.* 1. 27. *Dan.* 4. 24. & 9. 16. And as he is God of all and just to all in giving to all those good things which be-long to them: so is he after a more peculiar manner the God of the faithfull, *Gen.* 17. 7. even the God of their righteousness, *Psal.* 4. 1. as their justifier and Saviour, by the righteousness of God, and our Saviour Iesus Christ, by imputation whereof he is just in justifying us, *Rom.* 3. 25. 26. and in remitting our sinnes, *Psal.* 51. 14. *1 Ioh.* 1. 9. and accepting of us as righteous in Christ unto eternall life: and to this justice of Christ and not to ours, doth the Lord in justice, as a just Iudge, render eternall life, being no lesse just than mercifull in saving us. And in this justice of God as well as his mercie, are wee to repose our affiance, both for our justification and salvation. For if wee truly beleeve in Christ, we have in him satisfied Gods justice, in him we have fulfilled the Law, and therefore remission of sinnes and eternall life is in justice due unto us, not for any merits of ours, but for the merits of Christ. There remaineth the remunerating or distributive justice of God, as a just Iudge judging the world in righteousness, *Psal.* 9. 4. 8. and rendring to every one according to the quality of their works, *Psal.* 62. 12. *Rom.* 2. 6. *1 Cor.* 3. 19. For it is just with God to reward the righteousness of the righteous, and to punish the sinnes of the wicked, as in the place alleaged, *2 Thess.* 1. 5. 6. and *Psal.* 18. 20. 24. *Mat.* 10. 41. 42. *2 Tim.* 4. 8. *Exod.* 34. 7. And this justice is distinguished according to the quality of the persons towards whom it is exercised: for towards the godly it is *justitia liberans & beatus*, of which *Psa.* 31. 1. & 71. 2. deliver me in thy righteousness: and towards the wicked *vindicans* or *punitivus*, *Psal.* 94. 1. 2. *Exod.* 34. 7. *Nebem.* 1. 2. 3.

The proposition therefore is not true, unlesse it bee understood of commutative justice, which belongeth not to God. For the reward which God giveth to good workes, if it bee according to his universall justice, it is to bee ascribed not to our merits, but to his goodnesse. If according to his justice in word, not to our merits, but to his fidelity. If according to his justice, as he is absolute Lord, not to our merits but to his good pleasure. If according to his justice, as he is Creator, &c. not to our merits but to his bounty. If according to his justice, as hee is the God of our righteousness, not to our merits, but to the merits of Christ. If according to his remunerating justice, not to our merits, but to his liberality.

Ans. 2. God may bee said in justice to render reward, either in respect of the worthinesse or desert of the worke, or in some other respect: If not in that respect, or if in any other respect, it argueth not merit. But not in that respect, for all our workes are imperfect and

LIB. 3.

The alleged -
places exami-
ned.

1.

2.

i De gratia &
lib. arb.

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12 Tim. 1. 12.

4.

5.

12 Tim. 1. 12.
in De gratia &
lib. arb.

stayned with the flesh, and no way in worth comparable to the reward: but in other respects, as first in regard of his promise, which it is just with him to performe: secondly, in regard of Christs merit applyed to us.

6. XX. I come to the assumption, which understood of commutative justice, is not true: of others, it is to no purpose. Let us then examine his proofes: whereof not one doth prove the question. For as touching the first, viz. 2 *Thes.* 1. 6. we have said, that it is just in respect of Gods remunerative justice, by which hee rendreth to every one according to the quality of their workes, to recompense tribulation to the wicked, which persecute the Church: and to the godly who are troubled, rest with the Saints. The second, 2 *Tim.* 4. 7, 8. It is just with God, when the faithfull have fought a good fight, have finished their course, have kept the faith, that he should render unto them the crowne of righteousness, both according to his fidelity in performing his promise (for it is just, that the crowne, which hee hath promised to the faithfull, hee should give them having kept the faith: and also according to that righteousness, as he is the God of our righteousness, that is, the justifier and Saviour of all that beleeve. For it is just, that the righteous judge should give to the Apostle, having kept the faith, that crowne of righteousness, which God hath promised, and which Christ hath purchased, and which in respect of Christ his merit and righteousness imputed, is in justice due, not onely to the Apostle, but to all the faithfull, who are described by this note, that they love his coming. If it bee demanded, why it is called the crowne of righteousness, *Bernard* shall informe us. *Esse ergo quam Paulus expectat coronam iustitiae, sed iustitia Dei, non sua.* It is therefore a crowne of justice which *Paul* expecteth, but of Gods justice, not his owne. For it is just, that he should render what he oweth, and he oweth what he hath promised. And this is the justice, whereof the Apostle presumeth, the promise of God. The third, *Heb.* 6. 10. God having promised, that he would be *mindefull* of his servants, he is not unfaithfull to breake his promise, nor unjust to forget them. But what is this to the purpose? or that which followeth, *1am.* 1. 12. that when a man is by bearing affliction found to be *approved*, he shall receive the crowne of life, which God hath promised to all that love him: or that *1Pe.* 20. 10. where to him that is faithfull unto death, the Lord promiseth to give, out of his gracious bounty, a crowne of life.

As touching those places, which concerne loane, the prize and the *depositum*; in all three it is presupposed in the very nature of the contracts, that a promise is made by the borrower, by the master of the game, by the depositary, that the thing borrowed is at the day of payment to be restored, the prize is to be given to him that winneth it, and the *depositum* is to be rendred when the depositor doth demand it: and therefore that it is just that the promise in every one should be performed. And even so *Paul* in the last place, as *Bernard* hath

well

well observed, *Dei promissum suum appellat depositum, & quia credidit promittenti, fidenter promissum repetit; promissum quidem ex misericordia, sed jam ex iustitia persolvendum*: calleth Gods promise or that which he promised, his *depositum*, and because he beleeveth the promiser, he doth confidently call for the thing promised; promised indeed in mercie, but now in justice to be rendred.

§. X X I. His fifth argument is taken from those Testimonies wherein eternall life is promised to good workes, as *Matth. 19. 17.* If thou wilt enter into life, keepe the Commandements, and *vers. 29.* Every one that shall leave house or father, &c. hee shall receive an hundred fold, and shall possesse eternall life, *1 Tim. 4. 8.* Godliness is profitable for all things, having the promise of this life, and of that which is to come, *1 Jam. 1. 12.* he shall receive the crowne of life, which God hath promised to them that love him. Now, saith hee, *a promise made with the condition of a worke, doth not onely make the thing promised a debt (for he that promised is bound to stand to his promises) but also causeth, that hee who shall fulfill the worke, may be said to have merited the thing promised, and may by right require it as his reward.* His reason briefly is this: Eternall life is promised upon condition of good workes: therefore good workes are meritorious of eternall life.

I deny the consequence: though eternall life bee promised upon condition of good workes, yet good workes are not the meritorious cause thereof.

First, The reasons of my deniall are these: first, because eternall life, before we had a being, was freely intended to all of us that shall be saved, not according to our workes, but according to Gods owne purpose and grace which was given us in Christ Iesus before all secular times, *2 Tim. 1. 9.*

Secondly, Because Christ hath merited it for all the elect: and there is no other meritorious cause of salvation besides him.

Thirdly, Because in Christ it is freely promised to all the faithfull, as their inheritance purchased by Christ, and therefore not to bee obtained by their owne merit.

Fourthly, As it was a reward freely promised, so it is freely given, as *James 1. 17.* as the free gift of God.

Fifthly, Because, as it selfe is the free gift of God, so the graces and good workes to which it is promised as a reward, are the free gifts of God; of which the more we have, the more are we indebted to God: so farre are wee from meriting any thing at the hands of God by them.

Sixthly, Because all our workes are *debita* debts or dutyes, which we owe unto God: and therefore when we have done all, wee must say, we are unprofitable servants.

Seventhly, Because there can bee no merit of condignity, where is not an equall proportion betweene the worke and the reward.

Eighthly, Because our best workes are stained with the flesh.

Ninthly, Because God is our absolute Lord, and wee are his bond-

His fifth argument that life is promised on condition of workes,

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n. *Act.* 17. 25.
o *Rom.* 11. 35.

servants: to whom we owe our selves and whatsoever wee can doe: Neither are we able to render unto him so much as is due, and much lesse can we merit any thing from him.

Tenthly, Because God to all his creatures giveth all "good things, but receiveth nothing from any, and therefore cannot be made a debtour to any of his creatures.

Therefore though eternall life bee promised to good workes, yet it is not merited by them.

Yea but saith *Bellarmino*, the promise made with a condition of workes doth make the thing promised due. *Ans.* First, where the condition is fully performed, there the thing promised is due. But wee all faile in the fulfilling. And therefore if reward bee given to such as come short of their duty, as all doe, it must be acknowledged to bee of Gods grace, and not of our merit: Secondly, the thing promised is due not by merit but by promise, not in respect of the worke done, which is a dutie, and that not so perfectly performed, but that it needeth pardon, but onely in respect of the promise: because hee who hath promised hath bound himselfe to keepe his promise. But Gods promise was *de gratuito non de debito*, I say, his promise was freely to give eternall life, and so according to his promise he freely bestoweth it. Yea but, saith he, by performing the condition not onely the thing promised becommeth due; but he also that hath performed, may truly be said to have merited the reward promised. But this, say I, should have beene proved, and not taken for granted, being denied by us, and disproved by all the tenne arguments even now produced.

Bellarmino
sixth argument
from those places
which mention
worthines.

6. XXII. His sixth argument is taken from those places wherein mention is made of dignity or worthinesse. For as before hee had said in his second Chapter, to be worthy of reward, and to merit it is all one, according to that saying of our Saviour, *Luk.* 10. 7. the labourer is worthy of his hire. The places are these, *Wisd.* 3. 5. God proved them and found them worthy of himselfe, *2 Thes.* 1. 5. that you may be counted worthie of Gods kingdome, for which also ye suffer, *Luk.* 20. 35. They that shall be accounted worthy of that world, and the resurrection from the dead. *Apoc.* 3. 4. they shall walke with me in whites because they are worthy. His reason may thus bee framed: whosoever are worthy of eternall life they doe merit or deserve it.

Those that doe good workes are worthy of eternall life: Therefore they doe merit or deserve it.

I answer by distinction. For there is difference betweene these two, to be worthy, and to be counted worthy, *ἀξιοῦν* and *ἀξιολογεῖν* or *καταξιῶναι*, to be worthy by a mans owne worth or merit, or by acceptation and grace or favour vouchsafed by another to be esteemed worthy: to be worthy in our selves, or to be accepted as worthy in Christ. If the word be understood in the former sense, I deny the assumption: if in the latter, I deny the proposition. For to be worthy, or rather

to

to bee accounted worthy of eternall life by mercie and grace, not *dignitate sua, sed dignatione divina*; nor in themselves, but in Christ, which is the case of all the faithfull: and yet to merit and to deserve it by a mans owne worth, implyeth a contradiction.

Against the assumption I say, that none of the faithfull, though fruitfull of good workes, is in himsele, or by his owne worth or merit worthy of eternall life. This hath beene the confession of the faithfull in all ages, as I partly noted before. *Iacob* confesseth, *Gen. 32.10.* that hee was lesse than the least of Gods mercies, that is, unworthy of them, though but temporall; what would he have said of eternall? *David* professeth himsele unworthy of those temporall honours which God had vouchsafed unto him, *2 Sam. 7.18. 1 Chron. 29.14.* *Iohn the Baptist* confesseth, that hee was not worthy to carry Christs shoes, *Mat. 3.11.* or to loose the latchet of them, *Luk. 3.16.* *Iohn 1. 27.* The Centurion, whose faith is so highly commended, professeth himsele not to bee worthy, that Christ should come under his roofe, *Mat. 8.8.* The afflictions of this life, though one man did beare them all, are not worthy of the future glory, *Roman. 8.18.* Adde to these the confessions of the Fathers, though cited, many of them, before. *¶ Ambrose: Quid possumus dignum premiis facere celestibus.*

¶ Hierome: Nullum opus dignum Dei iustitia reperitur. Againe, Revera nihil posset homo condignum pati gloria celesti, etiamsi talis esset illa, qualis modo est vita.

¶ Chrysostome: No man sheweth forth such a conversation, as to be worthy of the Kingdome of Heaven. No though a man should die ten thousand deaths, and should performe all virtuous actions.

The Author of the worke not finished upon *Matthew*, what doe we in this world, worthy that wee may deserve to bee made partakers of our Lord in the heavenly Kingdome? Therefore the Apostle rightly saith, I reckon, that the sufferings of this time are not worthy of the future glory.

** Augustine, Debita redditur pena damnato, indebita gratia liberato; ut nec ille se indignum queratur, nec dignum se iuste gloriatur.*

In Psal. 30.17. (= Saluum me fac) non in mea iustitia, non in meis meritis, sed in tua misericordia: non quia ego sum dignus, sed quia tu misericors es. So in Psal. 41.7. and 43.26.

Quicquid 7 promissit, indignis promissit, ut non quasi operibus merces promitteretur, sed gratia à nomine suo gratis daretur.

Eusebius = Emisenus professeth, that wee can neither suffer, nor doe any thing worthy of the heavenly good things.

Gregorie = the great: Illi beata vita in qua cum Deo & de Deo vivitur, nullus potest aequari labor, nulla opera comparari, presertim cum Apostolus dicat, non sunt condigna passionis &c.

Anastasiu = Sinaita: This is true humility to practise good things, and to esteeme himsele uncleane, and unworthy of God, thinking to bee saved by his goodnesse alone.

p In Psal. 118.5
serm. 20.

q In Esai. 6.
in cap. 13. 7.
r In Rom. 8. 18.

f In Colof. bom. 2.
t De compunct.
ad selecti.

u Homil. 53.

* Epist. 405.
ad fixum.

x Cont. 31

y In Psal. 109.

z Homil. 3. ad
Monachi.

a In Psal. 7.
panitent.

b Quasi. 135.

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c In Rom. 8. 18.

d De mensura-
tione Crucis. B.e In altercatione
cum Diabolo.
f In Dedicatione
ecclesie.
serm. 5.

g Ibid.

h In Psal. 43. 26.

Bellarmine's se-
venth argu-
ment, because
God is a righ-
teous Judge.

* Occumenius: He sheweth, that we are not able either to suffer or to conferre any thing worthy of that remuneration which shall bee there.

d Anselme professeth, that a thousand yeeres devout service of God doth not condignely merit the being in the Kingdome of Heaven halfe a day.

e Bernard: *Fateor non sum dignus ego, nec propriis possum meritis regnum obtinere celorum.* and elsewhere, *Nihil sumus in cordibus nostris: forte in corde Dei potest aliud latere de nobis. Lege homo in corde tuo, lege intra teipsum de teipso testimonia veritatis; etiam hac communi luce judicabis te indignum.*

Againe, *Nos sumus (sponsa Dei) sed in corde Dei. Nos sumus, sed ipsius dignatione, non dignitate nostra — quod etsi nos puerili animositate gratis servari nolumus, merito non salvamur. excludit miseria dissimulatio miserationem: nec dignatio locum habet, ubi fuerit presumptio dignitatis.*

The faithfull indeed are digni worthy, as it is said *Apoc. 3. 4. Sap. 3. 5.* but it is *dignatione divina, non dignitate sua*: worthy, not in themselves, but in Gods acceptance in Christ: even as they are just, not in themselves, but in Christ, *2 Cor. 5. 21.* Augustine, *h Propter nomen tuum, b. e. gratis; propter nomen tuum, non propter meritum meum, quia tu dignatus es facere, non quia ego dignus cui facias.* And this is signified in the places alleaged, *Luk. 20. 35. 2 Thess. 1. 5.* which speake not of being worthy, but of being accompted worthy in Gods acceptance.

To the proposition I answere, that they who are worthy, not in themselves but in Christ, not in respect of their owne dignity, but of Gods dignation (which is the case of all the faithfull) though they be accompted worthy of eternall life, yet they doe not merit it themselves; but the merit of Christ is imputed unto them, which excludeth our merit. To that of *Luk. 10. 7.* and likewise *1 Tim. 5. 18.* The workman is worthy of his hire; hath place among men, who can deserve and earne their wages one of another, so that the one bee not the bond-servant of the other, but Gods workemen, of whom those places speake, though they deserve their hire of them among whom they labour; yet cannot, being not their owne men, but the bond-servants of God, deserve any thing at his hands. Againe, even among men the labourer is not worthy of his hire, who hath but begun and not perfected his worke: but our obedience, our righteousness, our charity, whereby we serve God, is but *inchoata, non perfecta justitia.*

§ XXIII. His seventh argument is taken from those places where it is said, that God is a righteous judge, and no acceptor of persons, as *Rom. 2. 11. Gal. 2. 6. 1 Pet. 1. 17. Act. 10. 34.* but *acceptio of persons is a vice contrary to distributive justice, viz. when a judge giveth reward without merits, or a greater reward to lesse merits, or a lesse reward to greater merits.* God therefore in the retribution of rewards considereth the merits of men, and according to the diversity of merits he assigneth the mansions of eternall life. This argument, if it shall conclude the question, must thus bee framed: If God doe render to men the rewards of eternall

eternall life, neither without their merits, nor greater rewards to lesse, nor lesse to greater merits, than God in the retribution of rewards considereth the merits of men; and consequently the good workes of the faithfull are meritorious of eternall life: but the antecedent is true, therefore the consequent. The assumption hee proveth, because the contrary is repugnant to distributive justice. Thus therefore he proveth it. If God doe render rewards to men without their merits, or greater rewards to lesse merits, or lesse rewards to greater merits, then is he an unjust judge, and an acceptor of persons (which God forbid.)

But God is a righteous judge, and no acceptor of persons, as is proved by the testimonies alleaged: therefore he doth not render to men rewards without their merits, neither doth he give greater rewards to lesse, nor lesse rewards to greater merits.

Answ. I deny the assumption of the former syllogisme, and the proposition of the second. The assumption was, that God doth not render to men rewards of eternall life without their merits, &c. For that God doth give the reward of eternall life to some, at the least, without their merits, it is evident in the elect infants, who having no merits of their owne, are saved only by the merits of Christ. And the like is to be said of all other beleevers, for whom our Saviour by his merits hath purchased everlasting life. Therefore that assumption is so farre from being true, that the contrary thereof is alwaies true, viz. that God doth give the reward of eternall life, as his free gift to all that are saved without any merit of theirs. Neither is there any other merit of eternall life but the merit of Christ, which is more than sufficient for all that beleeve.

The proposition of the prosyllogisme hath two branches in both the parts thereof, of both which I deny the consequence, for as touching the first, although God doe render to man the reward of eternall life without their merits, yet hee is not an unjust judge. For though they have no merit of their owne, yet they have the all-sufficient satisfaction, and the infinite merit of Christ, unto which eternall life is in justice due. For the second: Although the Lord should give greater rewards to lesse officers and graces, and lesse to greater, yet were hee not unjust, nor an acceptor of persons. For by the parable of the workmen, *Mat. 20.* Wee learne, that the Master of the vineyard, though he gave the day-penny to them that wrought but one houre, which was as much as he gave them that wrought twelve houres, yet was not unjust therein. For in that which is free, and meerly of grace, there is no injustice nor acceptation of persons. Indeed where the wages or hire is to be rendred *ut labori* as deserved and earned by the workemens labours, it is to be distributed according to distributive justice. But where the reward is free and of grace, the rewarder may doe with his owne what pleaseth him: God especially, to whom, in all things whatsoever hee doth, his will is the rule of justice.

i Matthe. 19.

L. 1. 8.

Bellar. corollary,
that wee, who
deny merits,
deny the article
of the last
Iudgement.
Epist. 46. ad Valentinum.

k Retraſt. l. 2. c.
66, 67. ep. 46, 47.
lib. de grat. & li.
arbitr.
lib. de corrept. &
gratia.

§ XXIV. To these hereticall premisses Bellarmine addeth a suitable corollary: wherein there is more malice than might. Therefore (saith hee) Augustine saith well: If there bee no merits how shall God judge this world: wherefore the heresie of our adversaries, which taketh away merits, doth also take away the article of faith concerning the future judgement. *Ans.* Augustine by merits understandeth workes which are to bee rewarded, both the good workes of the godly, proceeding from grace sanctifying and helping the Will, which he, though improperly, calleth their merits: and also the evill workes of the wicked proceeding from their free will not freed by grace, which also hee calleth, and that properly, their merits. For whereas there were two sorts of men living in the Monastery of *Adrumetum* (whereof *Valentinus* was, to whom hee writeth) who ran into contrary extremes: the one, so holding free-will that they denied grace; the other, so holding grace that they denied free-will; and which was worse, said, that at the day of judgement God is not to render to every man according to his workes. *Augustine* writeth against both. *Si non est Dei gratia, quomodo salvat mundum? et si non est liberum arbitrium quomodo judicabit mundum.* If Gods grace bee not; how doth he save the world: and if there bee no free-will, how doth hee judge the world: and afterwards in the place, which Bellarmine citeth, having denyed against the Pelagians, that grace is given according to merits; hee addeth these words, *Non quia nullum est meritum, vel bonum pium, vel malum impiorum, aliquis quomodo judicabit Deum mundum?* not because there is no merit, either good of the godly, or bad of the wicked, otherwise how shall God judge the world: That is, if there bee no workes to bee rewarded, neither good with blisse, nor bad with punishment; how shall God judge the world: But wee acknowledge, that God will render to every man according to his workes, rewarding the good workes of the godly (which are improperly called merits, both themselves, and their reward being the free gifts of God) with eternall life, and the evill workes of the wicked (which properly are called their merits) with everlasting death. So farre are wee, through Gods grace, from denying that article of the future judgement, whereof the Pope and the Papists seeme to make but a mockery; hee granting, and they accepting, or defending his grant of indulgences and pardons for many thousands of yeeres; whereby is presupposed, that the day of judgement may perhaps bee so long deferred. For at the day of judgement, when all shall bee adjudged to eternall, either life, or death, purgatory shall bee at an end, as themselves teach; and together with Purgatory the use of pardons endeth.

CAP.

CAP. VI.

*The Testimonies of the Fathers alleged by
Bellarmine answered.*

§. I.



Ow I come to his allegation of the Fathers. But before I examine the particular testimonies, I am to admonish the Reader, that hee have an eye to the point in question. For that the Latine Fathers doe often use the termes of *merit* or *meriting*, we doe acknowledge, but without any advantage to the Papist. For the Papist useth the words in the proper sense, for deserving and desert. But merits with the Fathers signifie no more but good workes, or at the most good workes, which God will reward: that is, either simply good workes, or with relation to reward. And the Verbe *in merit*, besides the generall sense of obtaining, or finding favour, which is very frequent, they use it more particularly for doing workes of grace which God will graciously reward. In which senses the use of the words, though improper, were not to bee misliked in the Fathers, were it not that the after-writers have taken occasion thereby to use the words properly, for deserving, and desert, and that in justice for the workes sake, as well in good workes, as in bad. I meane, that good workes doe as truly and as properly deserve eternall life, as evill workes deserve everlasting death, which was not the meaning of the Fathers; who meant not, that a man doth deserve those good things at the hands of God, which by them hee is said to have merited. If therefore his allegation bee of merits and meriting used by the Fathers in the former, that is, the improper senses, as indeed they are, hee shall proove nothing, but that the Fathers doe not dissent from us. And if they serve not to prove, either that the workes of grace in themselves doe merit, that is, deserve eternall life, as the meritorious causes thereof: or that Christ hath by his merits made them meritorious, then doe they not at all make for the Papists against us. But I am confident, that they are not able to produce any one pregnant testimony of the ancient Fathers, affirming, either that our good workes doe truly and properly, that is condignely merit eternall life: or that Christ hath merited for our workes that they might bee meritorious of everlasting life.

§ II. Hee beginneth with the Greeke Fathers, of whom hee citeth eight. The first is, *Ignatius: Sinite me ut bestiarum esca sum, per quam*

a De iust. l. 5. c. 4.

*In what sense
the Fathers use
the word merit.*

*Greek Fathers.
Ignatius in Epist.
ad Romanos.*

LIB. 8.

a Inter Ortho-
doxographia.
pag 98.b αὐτὸς ἐν τῷ
ἀπολόγῳ.

2.

Iustin Martyr,
Apolog. 2. ante
medium.

3.

Irenaeus.
lib. 4. cap. 72.

quam possum Deum promereri. Here Bellarmine for a poore shift is faine to make use of a corrupt Latine Translation, as it were a puddle, leaving the fontaine and the purer streames. The originall is, *ἵνα ἴδω τὸν θεόν*, suffer me that I may become the food of wild beasts, by whom I may obtaine God. And so their owne *Vairleminius* translatieth, *Sinite me ferarum escam fieri, per quas licebit Deum adipisci*. But the same Latine Translation doating, as it seemeth, upon his *Helena* of merit, more than once or twice in that Epistle, useth the word *merear*, that I may merit, where the Greeke is *ἵνα*, *ἵνα*, *ἵνα*, that I may finde, enjoy, obtaine, and in the first sentence of the Epistle twice, *Deprecans Deum obtinui ut videre merear dignos vultus vestros sicut plurimum optabam promereri*. The Greeke is *ἵνα ἴδω τὸν θεόν, ἵνα*, *ἵνα*, *ἵνα*, which *Vairleminius* rendreth thus, *Deprecatus Deum obtinui, ut viderem divinas vestras facies, quas plurimum expetebam*. And in the third sentence, for *ἵνα ἴδω τὸν θεόν* *Si modo gratiam consequar*, the Latine Translation, whom Bellarmine followeth, readeth, *Si quidem per gratiam merevero*. And in the next sentence, for *ἵνα ἴδω τὸν θεόν* *Deum assequi*, hee readeth, *Deum promereri*. And in the next, where *Ignatius* saith, I shall not have the like opportunity *ἵνα ἴδω τὸν θεόν* *Deum assequendi*, of attaining to God, he readeth, *ut Deum promeruissem*, five times in the five first sentences. I omit the rest. But how little *Ignatius* favoured the proud and Antichristian conceit of merits, may appeare by that which followeth in the same Epistle. Now being bound in him I lea ne to cover no worldly nor vaine thing. By sea and land even from Syria to Rome I fight with beasts, being night and day bound to ten Leopards, which is a guard of Souldiers, who by benefits become worse. But I by their injuries am more instructed. Notwithstanding ^b I am not hereby justified.

The second is *Iustin Martyr*, *Homines qui dignos se Dei voluntate & consilio operibus praestiterint, cum eo victuros esse meritis suis sumpsimus, ac regnatos sicut ab omni interitu perturbationeque sint liberi*. Where Bellarmine againe maketh use of a corrupt translation, the Greeke Text is this; *ὅτι οἱ ἀγαθοὶ τῶν ἐργῶν οὐκ ἀπορροῦνται ἀπὸ τοῦ θεοῦ, ἀλλὰ μετὰ αὐτὸν ἀπορροῦνται καὶ αὐτὸν ἀπορροῦνται*. Where, having said that God hath created all things for men, addeth: who, if by their workes shall shew themselves worthy his will (or to his will) wee have received (or learned) that they are vouchsafed (or accounted worthy of) conversation with him, reigning together with him made incorruptible and impassible. Here in stead of being vouchsafed or deemed worthy his (that is) Gods conversation or fellowship, viz. in heaven, where they shall raigne with him without corruption or passion, hee absurdly readeth; they shall live and raigne with him by their merits.

The third is *Irenaeus*, Let us thinke that crowne precious, which is gotten by conflict or contending for it, and commeth not unto us of it owne accord, that is, without seeking. And by how much the more it commeth unto us by striving or contending for it, by so much it is the more precious.

Not

c Rom. 2.6.

BaGL

d De Spiritu
sancto, cap. 24.

e In Epist. de-
dicat. ad Epist.
Culmens.
f Homil. in
initium Prov.

Ecc

which

LIT. 8.

81 Tim. 6. 18, 19.

h 2 Pet. 1. 10.
i Rom. 8. 24.

k Matth. 25. 26.

Chrysostome,
De Lazaro
Hom. 4.

which in the words following hee calleth heavenly wealth. Neither doth hee speake of purchasing the reall possession of heaven by the workes of the Commandements, but of gaining spirituall and heavenly gifts, *οὐκ ἐν ἔργῳ*, by exercising the trade, or by the gaine (for that is the *ἐργασία* of Merchants and Tradesmen, *Matth. 25. 16. Act. 19. 25.*) Of Gods Commandements both Legall and Evangelicall, which is a rich stocke, for in the keeping of them there is great reward, and by imploying the Talents which God hath committed unto us, that wee should *ἐν τῷ ἐργῷ* trade with them, *Matth. 25. 16.* and by trading with them gaine unto our selves a treasure of heavenly riches. For as our Saviour saith, *Matth. 25. 19. Habenti dabitur, & exuberabit: habenti*, that is, to him that imployeth his gifts, and tradeth with them it shall bee given and he shall abound. For those that exercise the trade of Gods Commandements being rich in good workes, they doe, as the Apostle saith, g. treasure up to themselves a good foundation, that is, assurance of eternall life, for so he saith, that they may lay hold on eternall life, *viz.* by the assurance or Plerophory of faith and hope. For by being rich in good workes men doe make their h. calling and election sure, and so are i. saved in hope. But that we should purchase the reall possession of the heavenly kingdome by the workes of the Law, which Christ alone hath purchased for us, were little better than blasphemy, from which Saint *Basil* is free. And that this, which I have delivered, was *Basil's* meaning, appeareth by that which followeth. For after he had said, that we must gather heavenly wealth, he addeth, if we would not be ashamed at the shewing *ὡς ἐργασίας* of our negotiation, as those k who had received the Talents; nor heare, thou wicked and slothfull servant, but having laid up our wares (which before hee called heavenly riches) to endeavour to passe through this life safely and securely. And this further appeareth by the whole discourse. For having said before the words alleaged, that to our navigation in this life, the gift of governing, as it were, of our shippe is necessary, for we are all Merchants, &c. for saith hee, in the next words after those which I alleaged last, many who from their youth have gathered geat store (namely of that heavenly wealth) in the middle of their life for the want of the skill of governing, and not able to withstand the tempests of temptations have made shipwracke, which saith he, is a miserable spectacle, *κατὰ τὴν ἰστορίαν τῶν ἐργαστῶν τῶν ἐν τῷ κόσμῳ ἐκείνῳ* *ἐκείνῳ τῷ μεγάλῳ κατὰ τὴν ἰστορίαν*, &c. That hee who hath prospered in the negotiation of the Commandements should become like a Merchant of great wealth, who glorying in the multitude of his wares, his ship also sailing with a prosperous winde, and having passed the dreadfull seas, at length suffering shipwracke at the very haven, is at once deprived of all.

The sixth is *Chrysostome*, If God be just, hee will render both to the godly and to the wicked according to their merits. But if he will render both to the one and the other according to their merits, and in this life neither doe receive, neither the one the punishment of wickednesse, nor the other the reward of vertue: it is manifest, that there remaineth another time, in which they shall have either of them a convenient reward.

ward. Here also the force of *Bellarminus* argument is in the translation. For the words, which twice hee translateth *pro meritis*, are according to their worthinesse, which is of a larger extent than merit. Now men are said to be worthy either of eternall punishment, and that in and of themselves by their sinnes; or of eternall life, but not of or in themselves, but in Christ, and by grace, God accepting of them in Christs worthinesse, his merits being imputed to them, without any merit of their owne. And thus God will repay the wicked for their demerits, and reward the godly according to their worthinesse, which standeth not in *dignitate sua*, but in *dignatione divina*, as I have said before. Howbeit, his meaning in this place by *meritum* is all one, as I suppose, with *meritum*, that is, according to the quality of their works; that is to say, rendering damnation to the wicked, and salvation to the godly. For so in the words going before, hee saith, that the godly shall receive the rewards of their vertue, and the wicked the punishment of their wickednesse, and the godly the rewards of their vertue.

The seventh is *Gregory Nazianzen*: *Crede resurrectionem, iudicium, mercedem, ad iustum Dei lancem exigendam*. The words are Besides these articles of the Christian faith, receive the resurrection, judgement, remuneration by Gods just balance. What is that balance, but the righteous Will of God, which is the rule and standard of all justice, which will render to every one according to their works, that is to say, to the wicked everlasting death, and to the godly eternall life. But merit of condignity was no point of his faith.

The eighth is *Gregory Nissen*: *Denique pro suis quemque meritis ornatum cerno*. *Gregory* in that place deciphereth the judgment to come. And having described the Iudge, and them that are to bee judged; I heare, saith he, the speech as of the Iudge, and their answers: then followeth, which are the words which *Bellarmino* citeth, and import no more but this, that hee distributed to every one fitting rewards: which hee doth particplazize in the words following to them that have led a godly life, the fruition of the Kingdome, but to the inhumane and wicked, the punishment of fire, and that everlasting. And these were his Greeke Fathers, whose learned judgements hee hath not alleaged, but for the most part, the popish conceits of their partiall translatours.

§. III. Of the Latines he citeth eleven Fathers. To whose testimonies, if it bee remembered that they use not the word, meriting for justly deserving but either for obtaining and finding favour to obtaine, or for doing that which God will accept and reward; or the word, merits, in the better sense, properly for such workes as doe truly and condignely merit or deserve; but onely for good workes, either simply, or with relation to a free reward, that is, for such good workes as God will freely reward, it will not be hard to answer. Neither will the Papists, as I suppose,

Nazianzen.
Orat in S. Baptism.

Gregory Nissen.
sen. orat. de pauper. amandis.

The Latine
Fathers.

L. 13. 8.

10 p^uscul. qu. 4.

m De gratia &
lib. arb. l. 1. c. 14.
S. hanc esse,
Tertullian.
n De resurrat.
carnis. cap. 48.

Cyprian.
o De unitate
Ecclesie.

De Opere &
Eleemos.

Hilarie
In Mat. can. 5.

p Mal. 682. f.

q Mat. 6. 33.

pose, bee ever able to alleage any one pregnant testimony where the word is used in the Popish sense, for that which truly, properly, and condignely deserveth a reward to bee rendred in justice for the workes sake. Neither doe we deny merits in the sense of the Fathers, but confesse that the good workes of the faithfull are such, as God accepteth to reward them. And so *Pega* defineth merit; the name of merit, saith hee is restrained to those workes which God accepteth to some reward. And so *Augustine* useth the word, as *Beelarmino* confesseth, ^m to signifie any good act for which wee receive any other thing.

But let us briefly examine the particulars. And first the testimony of *Tertullian*; which, as hee alleageth, it is to mee a riddle. ^a *Ordo meritorum dispositorum novissime disponitur: merita autem cum corpori quoq; adscribantur, ordo quoque corporum disponatur necesse est, ut possit esse meritum*: which I cannot assoile, though I should read with *Pamelius*, *Ordo enim non aliud quam meritum dispositum*, unless wee understand the word merits not actively for good workes meriting or obtaining, but passively for the rewards obtained. For actively merits cannot be attributed to the body, which cannot produce any act of freewill, and therefore cannot, according to the doctrine of the Papists, merit. But the rewards are attributed as well to the body as to the soule, and from thence hee proveth the resurrection of the body, out of *1 Cor. 15. 23*.

The second is *Cyprian*, out of whom hee citeth two testimonies. The former. ^o *justitia opus est, ut promereri quis possit Deum*, that a man may obtaine Gods favour there is need of justice: wee must obey his precepts and monitions, *ut accipiant merita nostra mercedem*, that our good workes may receive the reward, which God hath promised. The other testimony is the last sentence of his Booke *de opere & Eleemosynis*, containing an effectuall exhortation to the workes of charity from the reward that God hath promised, and will graciously bestow on those that are forward in these workes. *Nusquam Dominus meritis ad premium deerit*, God will no where bee wanting to our good workes, to reward them. To them that overcome in peace, he will give a white crowne for their actions, and to them that overcome in persecution, hee will redouble a purple crowne for their suffering. Where hee saith no more, being rightly understood, than the Preachers of the Gospell use to say upon the like occasion.

His allegation out of *Hilarie*, *Regnum Dei vita nostra stipendium quaramus*, is a grosse mistaking of stipends for merites, which are contraries. For merits, in his owne conceit are mens workes; stipends are the rewards, which God giveth to our workes. And this absurdity is increased by our *P* Iesuites translation set forth in capitall Letters. Let us, saith he, endeavour to purchase the Kingdom of heaven by the price of our good life, so that in his learning *quære*, is to endeavour to purchase, and *stipendia vita nostra* is the price or merit of our good life. The words are spoken by way of exposition upon *Mat. 6. 33*. Where our Saviour having dissuaded us from seeking inordinately the things of this life, directeth us what wee are first to seeke. ^q But first seeke the Kingdome of

of God and his righteousness, and all these things shall be added unto you, all these things, that is, *stipendia vite nostrae*, the stipends of this life of ours which God hath promised to give to them that seek his Kingdom and his righteousness, as the petty rewards of our piety. For those things that hee calleth stipends, must either be stipends by us given to God, or by us received from him. But the former is absurd, if not blasphemous, therefore by the stipends of this life wee are to understand the things of this life, as food and apparell, &c. which God *pro- digne* as it were by way of advantage or surpluse, addeth to these to whom hee giveth his kingdome and righteousness, which they first sought: for so hee saith *per meritum*. But if the kingdome of God which with these things is to be sought, were, by them to be purchased, then the righteousness of God by which wee are justified and entitled to that kingdome, that is, the righteousness of God and our Saviour Iesus Christ, should also be purchased by Gods temporall gifts, for so hee saith, seek the kingdome of God, and his righteousness, and therefore it rather than they should be called *stipendium* or *merces*; which the Papists themselves deny, it being *gratia* onely, as they confesse, and not *merces*.

1 Cor. 10. 31.

2 Pet. 1. 1.

2 in Malcan. 6.

As for those other words, which *Bellarmine* citeth, *De nostro igitur est beata illa eternitas promerenda*, &c. I presume, that hee himselfe would not subscribe unto them, as they sound, as if wee attained to heaven by any thing that is properly ours, and from our selves. But *Hilaries* meaning may be gathered from that which went before. For writing upon *Matth. 7. 22*. Many shall say to mee in that day, Lord, Lord, have not we prophesied in thy Name, and in thy Name cast out Devils, &c. saith, that Christ condemneth the hypocrisie of counterfeit Preachers who, though they were void of sanctifying grace, yet because they prophesied and wrought wonders in his Name, did therefore promise to themselves the kingdome of heaven: *quasi vera eorum aliquid proprium sit qua loquuntur aut faciunt*, as if any of those things, which they say or doe were their owne, they being but the instruments of God by whom hee speaketh and worketh, for the good of others: and therefore both the word and the worke is not theirs, but Gods. But if wee desire to attaine to that blessed eternitie; *prestandum aliquid est ex proprio, ut bonum velimus malum omne vitemus, totoque affectu preceptis celestibus obtemperemus*, wee must doe something of our owne, that wee will that which is good, and shun all evill, and with all our affection obey the heavenly precepts, which though they be not from our selves, yet may be called ours, as being our workes, and properly tending to our owne good.

To the testimony of *Ambrose*, *Nonne evidens est meritum aut premia aut supplicia post mortem manere?* wee readily subscribe, understanding by merits, according to the language of the Latine Fathers, workes with relation to reward, whether good, or bad.

Ambrose De of-
fic. 4. c. 15.

To the testimony of *Ierome*, *Denarius quasi indulgentia veri principis omnes per baptismum omittit de carcere. Iam nostri laboris est, pro diversitate virtutum, diversa nobis premia preparare*: I answer, that hee disputing

Hierome Ad-
versus Iovinian.
lib. 2.

LIB. 8.

against *Iovinian*, who held equality of rewards in the life to come, using for his argument one and the same day-peny which was given to unequal labours, answereth, that *unus denarius non est unum premium*, one peny is not one and the same reward, *sed una vita, ac una de gehenna liberatio*, but one life and one deliverance out of hell. But as at the granting of a Princes pardon men that are guilty of divers crimes are all released out of prison, and every one according to his labour or his workes, is in this or that state of life: Even so the penny, as it were the pardon of the true Prince by baptism releaseth all out of prison. Now it must bee our labour, according to the diversity of virtues, to prepare unto our selves divers rewards. His meaning is that in the life to come, which as it is eternall, is one and the same to all, there are divers degrees of glory. Whereas therefore wee have deliverance from hell and title to heaven by the true Princes pardon, it being purchased for all true beleevers by the merit of Christ, which in Baptisme is equally applyed to all the faithfull: it must therefore bee our endeavour, by labouring for a greater measure of grace, to prepare, as it were, for ourselves a greater measure of glory. For the Lord doth crowne his own graces in us with glory, and the greater graces with greater glory. And although both the life it selfe and the degrees of glory therein, as to sit, some on Christs right hand, and some on his left in his kingdome, are prepared by God, as it is said, *Matth. 20. 23.* and by our Saviour, who therefore ascended into his fathers house, wherein are many mansions, that hee might prepare or provide a place for each of us, *Ioh. 14. 2, 3.* yet we may be said, after a sort to prepare for our selves greater rewards when wee labour to be endued with greater graces.

*Paulinus ad
Vultricium.*

To the testimony of *Paulinus*; *Tuorum tibi premia se debere virtutum iustus iudex agnosceret*, I onely answer this, because I have not the booke: that although it bee a harsh speech, that God should bee said to bee a debtour to any creature; yet as *Augustine* saith, hee may bee said to be a debtour, as hee is a promiser, and because it is a just thing to keepe promise, hee may be said to owe the performance of that which hee hath promised. But as his promise was, not *de debito*, but *de gratuito*: so what hee freely promised, he freely giveth.

*u Vid. supr. cap.
4. 5. 15.*

*Augustine
Epist. 105.*

7. Out of *Augustine* he citeth three testimonies, two out of his Epistle to *Sixtus*: out of which Epistle I have before produced divers pregnant testimonies against merits so properly called. His first allegation is this: *nullane sunt merita iustorum? sunt plane: quia iusti sunt: sed ut iusti fierent merita non fuerunt.* In which testimony there is nothing for the merit of condignity, but onely the name of merit, which notwithstanding signifieth nothing but the good workes of the just; which God will reward. As if hee had said, have the just no good workes, which God will reward? They have, no doubt, because they are just. For, as Saint *Iohn* saith, he that worketh righteousness is righteous *1 Ioh. 3. 7.* But as the former words doe not prove the merit of condignity: so the later words plainly disprove merits of congruity, that they might become righteous saith hee, they had no merits: for as in the same Epistle

He *Augustine* teacheth against both sorts of merits. *Sicut ab initio fidei misericordiam consequuti sumus, non quia fideles eramus, sed ut essemus: sic in fine quod erit in vita aeterna, carabimus non sicut scriptum est in miseratione & misericordia.*

Secondly, as touching the other *Augustine* indeed saith, that as the Apostle calleth death the stipend of sinne, so he might truly have called eternall life the stipend of righteousness. But yet hee could not say that it was *debitum stipendium*. Because the Apostle by way of opposition saith; that death is the stipend, meaning the due and deserved stipend of sinne, but eternall life is the free gift of God. Nay he saith the contrary, *a* that it is not to be demanded *tantum debitum stipendium*. And *7* elsewhere, as we heard before; though the Apostle might have said, that eternall life is the stipend of righteousness; yet he would rather say, that it is the grace of God; that hereby we might understand, that God doth not bring us to eternall life by our merits, but by his mercie. And in the same hundred and fifth *3* Epistle. The stipend of sinne is death: and worthily it is called a stipend, because it is due, &c. *Deinde ne iustitia de humano se extollere vove, sicut humanum meritum malum non dubitatur esse peccatum, non a contraria actus dicens stipendium iustitia vita aeterna, sed gratia (inquit) Dei vita aeterna — tanquam diceret; audite, quod stipendium peccati est mors, quid te dispennis extollere, & contrariam morti vitam aeternam tanquam debitum stipendium flagitare?* But of this point I have spoken more than sufficiently when I urged *a* our fourth testimony out of *Rom. 6. 23*.

But the third testimony *b* *Bellarmino* chiefly urgeth, *Vita aeterna est totum premium, cuius promissionem gaudemus*. Eternall life is the whole reward in the promise whereof we doe rejoyce: nor can this reward come before merits be had, neither may it be given to a man before he be worthy. For what more unjust than this, and what more just than God? We must not therefore demand the reward, before wee merit to receive it.

Ans^r. *Augustine*, as himselfe *c* testifieth, wrote this booke when he was newly baptised, and as yet not accustomed or well versed in the Scriptures, and therefore if he should have written any thing therein contrary to that, which I have heretofore proved out of him, it ought not to prejudice those manifold pregnant Testimonies by mee cited before, which he wrought when he was of more mature judgement and of riper yeares. Notwithstanding out of this testimony such as it is, *Bellarmino* collecteth five conclusions against us. First, that a man (he meaneth no doubt a righteous man) hath the merits of eternall life; that is, as *Bellarmino* acknowledgeth *Augustine* to use the terme, that he hath good workes which God will reward with eternall life: and that we confesse.

Secondly, that eternall life is one and all our reward. But *Augustine* doth not say *unum*, neither is it true. For temporall Blessings are also rewards *d*; though but petty rewards in comparison of eternall life: neither doth he say simply *totum*, but *totum cuius promissionem gaudemus*

a Sicut merito peccati tanquam stipendium redditur mors: ita merito iustitiae, tanquam stipendium vita aeterna, which is repugnant to that of the Apostle *Rom. 6. 23* if it be not understood of a free stipend as indeed *Augustine* doth understand it.
x Ibid pag. 301.
y De gratia & lib. 2. c. 9.
z Ad Sixtum.

a Supr. cap. 2.
b 13. 14. 15.
c 16. 17.
b De merit. & c. 25.

c Retrahas.
li. 6. 7.
Minus memoriam scripturarum in quibus nondum assuecram.

d Deut. 28. 1.
ad 15.
1 Tim. 4. 10.

L I B. 8.

c Luk. 10. 20.

demus. For, temporall benefits we are to use, but not to set our hearts upon them: but spirituall blessings are those wherein we are to rejoyce: them we use; these, we are to enjoy: for those are *utenda*, but these are *fructuenda*.

e Rom. 3. 24.

Thirdly, that the reward of eternall life is given in justice, that we should not say, that it is given of meere liberality. But *Augustine* every where else teacheth, that it is given of grace, and that it is called grace, *non ob aliud, nisi quia gratis datur*, for no other cause but because it is freely given, and that it is not grace, *si non sit omni modo gratuita*. Neither doth it hinder it to be of Gods free grace, that it is given in justice. For these two in the workes of God, especially in the worke of justification and salvation doe meet together. Grace and mercie in respect of us, in that he doth justifie and save us *gratis* by his grace: justice, not in respect of our merits, which in justice can merit nothing at the hands of God but punishment: but partly in respect of Christs merits, unto which eternall life is due; and partly in respect of his promise made in Christ to all that truly beleeve; which promise he is faithfull and just to performe.

g Rom. 10. 4.

Fourthly, that the reward is not given before they be found worthy of it that shall have it, lest wee should say, there is no dignity in workes. I answer, that our dignity standeth in Gods dignation or acceptance in Christ: which dignity he vouchsafeth to all that truly beleeve in Christ. For to them Christ is the end and complement of the Law: insomuch, that whosoever beleeve in Christ, they are esteemed to have fulfilled the Law: Wee acknowledge the dignitie of good workes, as being the fruits of the Spirit, and as being good, profitable, and necessary: but no dignity of merit doe we ascribe to them. And yet the faithfull are not therefore unworthy, nor destitute of merits, so long as they are accepted in Christ, and made partakers of his merits by faith: Unto which faith *Augustine* useth to ascribe merit. For indeed faith is that worke of God, which hee requireth instead of all our merits, because by it wee are partakers of the merits of Christ: which whosoever hath is not without merits, nor unworthy of the Kingdome of Heaven.

h Job. 6. 29.

Fifthly, that it is a most unjust thing to desire eternall life of God the most just judge, before we merit to receive it. Where, saith he, he plainly condemneth all Lutherans, who will not by their workes merit eternall life, and yet by assurance of faith they presume it shall be given them. *Ans.* If by his word, *petere*, he meane desiring by prayer, I say we must desire it, before we be worthy of it in our selves. But *Augustine* hath the word *poscere*, meaning, that no man ought to challeng or demand eternal life as his due, before he hath deserved to receive it: To which I answer, that none can deserve, to receive it by their owne merits, and that none but Pharisees will challenge it. But yet all that truly beleeve in Christ doe in him deserve it, yea in him they have it: and he that will not beleeve this, he maketh God a lyar, 1 Job. 5. 10, 11. and therefore every one that knoweth himselfe

to

Testimonies of Fathers alleged for merits answered.

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to beleeve, doth or ought to know, that he hath eternall life, 1 John 5. 13. He might have added a sixth collection, that nothing is more unjust, than that God should give rewards to men before they deserve them. But this sheweth the unsoundnesse of this Testimony, not befitting *Augustine*. For what God giveth, he freely giveth; and in that which is *gratum* free, there is no injustice. May not God doe with his owne: what pleaseth him: and therefore no injustice, when he gave the whole dayes wages to them that had wrought but an houre, and therefore to such as had not deserved it. And if it be unjust with God to give the reward of eternall life to them that have not in their owne persons deserved it, what will he say of Gods dealing with the elect infants, who dying in their infancie are crowned with eternall life. This Testimonie therefore was but the assertion of an ungrounded Divine. And yet this Testimonie alone with our *Braggadachio* is sufficient to put us all to silence.

1 Matth. 5. 17.

1 Mal. 3. 6.

Eightly, His allegation of *Prosper*, *justificatus homo, id est, ex impio pius factus, nullo procedente bono merito accipit donum, quo medio acquiritur & meritum*, maketh wholly against the merit of congruity, which with the Pelagians the Papists doe hold; but against us it hath nothing, except perhaps the word, merit, which is not against us in that sense, that he and *Augustine* use it, for a rewardable worke, which before justification men have not, but with their justification they receive grace, from which what good workes doe proceed, are to be rewarded with eternall life.

Prosper Resp.
ad c. 6. Gallo-
rum.

Ninthly, the word merit being understood in that sense, as undoubtedly it is in all the Latine Fathers, we subscribe to the Testimonie of *Celestinus* Bishop of Rome, as making for us, rather than against us. For having said, *Dei gratia omnia hominis merita praeveniri*, that all the good workes of men are prevented by Gods grace: hee addeth, *Tanta est enim erga omnes homines bonitas Dei, ut nostra velis esse merita, quae sunt ipsius Dono, & pro his quae largitus est, aeterna premia sis donaturus*, which notably setteth forth the unspeakable goodnesse of God to us, but not our desert towards him.

Celestinus epist.
ad Gallos. c. 12.

Tenthly, the like is to be said of his allegation out of *Gregory*, on those words of *Iob* c. 3. 19. (*Parvus & magnus ibi sunt*) quia in hac vita nobis est discretio operum, erit in illa proculdubio discretio dignitatum: ut quo hic alius alium merito superat, illic alius alium retributione transcendat: where he using promiscuously the words *opera* and *merita*, by *merita* understandeth *opera bona* proceeding from grace, which hee acknowledged to be the free gifts of God. Wherefore his meaning is no more but this; that on those to whom in this life God doth give greater grace, he bestoweth in the life to come greater glory.

Gregory Moral.
lib. 4. c. 42.

Eleventhly, in the last place hee allegeth *Bernard*, who in the whole controversie of justification, and in this question of merits, is wholly ours. Out of him he citeth two Testimonies. The former, *Merita habere cures, habita data poteris: perniciose paupertas, penuria meritum*. Answ. *Bernard* useth ordinarily the word merit improperly, according

Bernard in Can-
tic. serm. 68.

L I B. 8.

1 Mat. 25. 41, 42.

m Sermon. 81.

n Supr. c. 4. § 6, 7

o Concil. Aragon.
sican. a. c. 13.p De verbis Apo-
stoli, serm. 16.
De Verbis Dom.
serm. 31.
In T. fol. 32. 83-
109.Bellarmine's rea-
son. De justifi-
c. l. 5. c. 4. §.
accedas ultimo.

according to the use of the Latine Fathers, meaning thereby good workes, and that either simply, or with relation to reward, that is to say, rewardable workes: such workes or merits, saith *Bernard*, we must be carefull to have; and having them, we must acknowledge them to bee Gods gifts: the penury of them is ¹pernicious poverty. The other, *Omne quod feceris bonum malumve, quod quidem non facere liberum sit, merito ad meritum deputatur.* Answ. That is worthily accounted merit, that is a rewardable worke, which is free for a man not to doe. For what is not voluntary but forced, it deserveth not reward. But to speake of merits properly, as justly and condignely deserving a due and proportionable reward for the workes sake, *Bernard* acknowledgeth no merits, but the mercies of God and the merits of Christ: denying our workes to be our merits but Gods gifts, nor to be merits properly, or meritorious causes of our salvation, as I have shewed ^a before.

And these were all the testimonies of the Fathers, which *Bellarmino* thought good to produce: which when the Reader hath compared with those which I formerly alleaged, let him pronounce *secundum allegata & probata*, whether wee, or the Papists, have the consent of Antiquitie in this great question of merits.

§ IV. But to the testimonies of the Fathers *Bellarmino* adjoyneth the authority of foure Councils. The first whereof is the second Council held at Aurengē in France. *Debetur merces bonis operibus, si fiant, sed gratia qui non debetur, praeceps ut fiant.* Reward is due to good workes when they bee wrought, but grace, which is not due, goeth before, that they may be wrought, which Canon as all the rest is collected out of the writings of *Augustine*, for the confutation of the Semi-pelagians, and is to bee understood according to the constant and perpetuall doctrine of *Augustine*, that reward is due to good workes (not in respect of the dignity or worth of workes, but) in regard of Gods Promise. Now there is great difference betweene that which is due by desert, and that which is due by promise. For where a great reward is promised to a small worke, the reward is due by promise, but not by desert. But much more when eternall life is promised to our workes, betwixt which there is no proportion. Therefore though eternall life bee a reward due in regard of promise, yet it is a free and undeserved reward, and is therefore called *gratium* the free gift of God, or as *Augustine* useth to render it according to the vulgar Latine, *gratia*, and that in opposition to the wages or deserved reward of sinne, *Rom. 6. 23.* and is so called *gratia, non ob aliud, nisi quia gratis datur*, as I have shewed before.

As for the other three Popish Councils, viz. *Lateranense, Florentinum, Tridentinum*, they are not to bee accepted, as witnesses, but to be excepted against, as parties.

§ V. Wee have heard *Bellarmines* testimonies, both of Scriptures, and Fathers; now wee should heare his reason, but that wee have heard, and confuted it before. In the last place, saith hee, *there may bee added*

added one evident reason from those things which were proved in the former booke. For it hath beene demonstrated, that the good workes of the just are truly just, that they satisfie the Law of God, that they iustifie a man, whereupon it followeth that they are truly meritorious. Whereunto I returne this answer. First, to the Antecedent: that it hath beene sufficiently demonstrated, that the worke of just or justified men, though they may bee said to bee truly good, yet they are not purely good, that they doe not satisfie the Law of God, that they doe not iustifie a man before God: so farre are they from being truly meritorious. Secondly, to the consequence, that although they were truly good, although by them men did satisfie the law of God by doing all that is commanded: yet so long as men do but their duety, they must confesse themselves to bee but unprofitable servants, neither doe they merit any thing at the hands of God. For *Debitum non est meritum*, that which is debt is not merit. And if they could, (which they cannot,) by their obedience satisfie the commandement for the time to come; yet how shall they satisfie the penalty for their sinnes past: wherefore a servant is well apaied, as *Theophylact* said, if he escape the whippe, though hee cannot deserve so much as thanks, which is but a verball reward. But hee prooveth the consequence, because the chiefe reason why wee (poore heretikes) deny merits, is because wee thinke that no worke in this life is truly just; or doth satisfie the law, but that all our workes are mortall sinnes in their owne nature, &c. Answ. Though wee were heretickes (which hee with all his complices shall never bee able to prove) yet would it not become him to belie us. For neither doe wee denie the good workes of the faithfull to bee truly just, neither doe wee say, that they are sinnes and much lesse mortall sinnes, neither is that the chiefe reason why wee deny them to bee meritorious, as you may perceive by the reasons before alleaged, neither if that reason doe (as it doth) prove them not to bee meritorious, doth it follow, that therefore the contrary doth prove them to bee meritorious at the hands of God. For though they were not onely truly, but also purely good, though they were not sinfull nor stayned with the flesh, as all are; yet so long as they are our duties, so long as they are Gods free gifts, so long as there is no proportion betweene them and the reward, so long as they are accompanied with manifold sinnes and infirmities, and so long as all the reasons before alleaged against merits stand in force: it followeth necessarily, that we neither doe or can by all the workes wee can performe, merit any good thing, and much lesse the eternall reward at the hands of God.



CHAP. VII.

*Other Questions concerning merits discussed: as of trust in merits,
and of an eye to the reward.*

§. I.



And yet here is not an end: For still according to his Methode, such as it is, hee hath certaine questions to discusse. In mine opinion, hee being to dispute of merits, if hee had meant to deale plainly and sincerely, should first have shewed what merit is, and what is required to a meritorious worke. Secondly, what sorts of merits there are, and what thereby is merited. Thirdly, whether the good workes of the faithfull bee meritorious or not, and if they be, how farre forth, and then in the last place the two questions might have beene propounded, *sapienter*, that seeing, as hee teacheth, good workes doe merit reward, whether it bee lawfull to doe a good worke, having an eye to the reward. Secondly, whether men may trust in their merits. But he first disputeth against us, that the good workes of the faithfull bee truly meritorious of eternall life, which hitherto hee hath endeavoured to prove in his first sixt chapters. In the second place, hee disputeth the two necessary questions: the one, whether and how farre forth men may trust in their merits, *cap. 7.* the other, whether it bee lawfull in doing good workes to have an eye to the eternall reward, *cap. 8, 9.* Then hee commeth to shew against some learned men of their owne side, among whom there is great dissention in this question of merit. First, what is required to make a worke meritorious, and sheweth that to a merit, seven conditions are required, *cap. 10, 11, 12, 13, 14, 15.* Secondly, how farre forth good workes are either meritorious or rewarded. Meritorious, whether *ex condigno*, *cap. 16.* and if so, whether in respect of the promise onely, or also in regard of the worke it selfe, *cap. 17, 18.* And as touching the reward, whether GOD doth reward good workes *supra condignum*, *cap. 19.* In the last place, what those things are that are merited *ex condigno*, *viz.* eternall life, *cap. 20.* and the increase of justice, but not the grace of justification, *cap. 21.* nor reparation after a fall, nor perseverance to the end, which three are merited *ex congruo*, as he saith, *cap. 22.*

§ II. His discourse concerning trust and affiance, whether it be to bee repored in merits, and how farre forth, serveth to no other purpose, but to answer one of our arguments; and therefore I handled

Lib. 5.

2 De justif.
l. 3 c. 7.

dled this question, so farre as was needfull, in our eleventh argument. Neither shall it now bee needfull to insist thereupon; first, because having, as I hope, sufficiently prooved, that wee have no merits, it is needlesse to prove, that wee are not to trust in them. Secondly, because *Bellarmino* confesseth, that by reason of the uncertainty of our owne righteousness, and danger of vaine-glory (for how can a man trust in his owne merits, when he knoweth not whether hee hath any or not, which is the condition of ^ball Papists: or how is it possible, that a man who is guilty to himselfe of sinne, should without pharisaicall pride, trust to bee saved in his owne merits: and therefore to say, it is lawfull to trust in our merits *modo superbia caveatur*, is as if I should say, it is lawfull to worship idols with divine worship, *modo idololatria caveatur*) it is ^c most safe to repose our whole affiance in the mercie and bounty of God; whereunto hee might have added, the merits of Christ, by trusting in which wee are taught also to repose affiance, not onely in the Mercie, but also in the justice of God. And if our whole affiance be to be reposed in Gods goodness, then no part thereof is to bee placed in our owne merits: or if our affiance bee to be reposed in our merits at all, then it is not most safe to place our whole affiance in Gods mercie. And if it bee most safe to repose our whole affiance in the goodness of God, then are they unwise who place it in their owne goodness. But besides the danger of pride, which cannot bee avoided, and of being perniciously deceived, if wee trust to our owne merits as to a broken staffe, wee should also commit horrible impiety in making idols of our owne merits, or rather of our selves. For in what wee repose our trust for salvation, that wee make our God. So should wee subject our selves to the curse of God, who saith, ^d *Cursed bee the man, that trusteth in man, and maketh flesh his arme, and whose heart departeth from the LORD.*

§. III. His other discourse *de intuitu mercedis* in the overt intention or pretence, which hee expresseth, is a meere calumny: in the covert intent, which hee dares not pretend, it is a meere aberration from the truth. The overt intention is to calumnyate *Calvin* and all true Catholicks, as if wee held it unlawfull, when wee doe any good workes to have in the doing of them an eye to the eternall reward; when it is evident by the very places, which hee alleageth out of ^e *Calvin*, that he taught nothing in this point, but that which *Bellarmino* affirmeth to bee the doctrine of the Councill of Trent, and which himselfe acknowledgeth to be true; to wit that it is lawfull in doing good to have an eye to the reward; but that this ought not bee our chiefe respect. For our chiefe respect ought to bee the glory of God, which wee must seeke by a godly life to advance, though there were neither heaven nor hell: but the desire of the eternall reward is but a secondary respect, which is subordinate to Gods glory, and to bee desired for it. *Bellarmino* saith ^f well *Cupimus Deum videre, atque ex ea visione felices effici, ut tanto ardentius & securius Deum diligamus.* The glory of God we are to seeke, though our

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profit

^b *Nemo absque revelatione credit scire potest, se habere vera merita, aut in eis in fine usque perseveraturum.*
^c *Propter incertitudinem propriam sit a & periculum humanis gloria, inissimum est fiduciam totam in sola Dei misericordia & benignitate reponere.*

^d *Ier. 17. 5.*

Of an eye to reward, *De iustis* l. 5. c. 8. which is to be had not onely nor chiefly.

^e *Iustis lib. 32 cap. 16 §. 3. & cap. 38 §. 2. Antiaort. concil. Trid. sess. 6. can. 31.*

^f *De iustis* l. 1. c. 9 §. ad pri. um.

LIB. 8.

g. Bernard. de
diligendo Deo.h. Deus qui pu-
tant se ex operi
iustificari,
sent. 54.But in a secon-
dary respect.

profit were not subordinated unto it, and therefore though wee were not to have an eye to the reward. *Non sine premio diligitur Deus*, q. saith Bernard, *Et si absque premii intuitu diligendus sit*. For those that doe good, onely, or chiefly for the reward, are led like hirelings by a mercenary respect, without which they would not serve him, which becommeth not the sonnes of God, neither doth their obedience or service proceed from the love of God or their neighbours, but from selfe-love; neither is eternall life to bee expected as the stipend of servants, but as the inheritance of sonnes. *Ο' ποιῶν ἀγαθὴν ἐν ζῳῇ ἀνταποδοῖται, ὡς δούλου θιῶν, ἀλλὰ τοῦ ἰδίου κληρονομίου*, saith *h. Marcus Eremita*, he that doth good and seeketh remuneration onely or chiefly, he serveth not God, but his own will; neither doth he love or serve God *propter ipsum*, sed *propter se*, not for Gods sake, but for his owne.

§. I V. But that in a secondary respect, after the glory of God, wee may and ought to have an eye to the eternall reward, it is confessed, or rather professed by us. And it is evidently proved first, by Gods promises or rewards and blessings, and by his threatnings and curses, which God doth therefore propound, as by threatnings to deterre from evill for feare of the punishment; so by promises to allure us to the doing of good in expectation of the reward.

Secondly, by plaine direction of Scripture, as *Tit. 2. 12, 13.* the saving grace of God doth teach us to performe the duties of sanctification in expectation of the happines hoped for. So *Luk. 16. 9.* Make you friends of the Mammon of iniquity, that when you faile, they may receive you into everlasting habitations. *Col. 3. 23, 24.* servants are to doe, that which they doe to their Masters, heartily, as to the Lord, knowing that of the Lord they shall receive the reward of the inheritance.

Thirdly, By the examples of the godly in the Scriptures, as first of *Moses*, who by faith refused to be called the sonne of *Pharaohs* daughter &c. because hee had an eye *ἐν τῷ μετὰ τοῦ θανάτου*, to the recompence of reward, *Heb. 11. 26.* Of *David*, *Psal. 119. 112.* I have enclined my heart to doe thy statutes, for ever is the reward, or a. the *Septuaginta* and the vulgar Latine read, because of the reward. Of *Paul*, *Phil. 3. 11, 12, 13, 14.* Of the example of all examples our Saviour Christ, whom wee are to imitate: who for the joy, that was set before him, endured the crosse, and despised shame, &c. *Heb. 12. 2.*

Fourthly, In doing good workes, which is the way wherein we are to walke we have an eye to the end of our journey, which is the end of our faith, *1 Pet. 1. 9.* and of our sanctification, *Rom. 6. 22.* that is, the salvation of our soules. They who are in a journey (as we all are *viatores*) travell, that they may come to their journeyes end, and they who are in a race, doe runne, that they may obtaine, *1 Cor. 9. 24.*

Fifthly, Because as the glory of God is the soveraigne universall end; so eternall salvation is the *ἑσχατὸν καὶ ἀποκείμενον* the supreme particular end of man, subordinate to the universall end. And therefore as in all our actions wee are to have respect to the glory of God, *1 Cor. 10. 31.* so wee may have respect to our salvation, as subordinate unto it. And who knoweth

not

not, but that the finall caule, though it bee last in execution, yet is the first in the intention.

§. V. The thing which *Bellarmine* covertly intendeth, is, that it is lawfull to doe good workes with an intention to merit eternall life thereby, to which end if his discourse *de intitu mercedis* bee not referred, it is impertinent; and yet not any one of his testimonies or proofes doth conclude so much we are to performe good workes; indeed that wee may obtaine and may gather assurance that we shall obtaine the gracious reward, which God hath freely promised, and will freely bestow upon all those that lead a godly life: but not that wee should merit any reward of God, as due in justice for the works sake. And this is one of the Papists chiefe quarrels against us, that wee forsooth discourage the people from good workes, in that we teach they doe not merit; nor are to be done to that end, when notwithstanding wee use better arguments than they doe, to encourage men to well doing. But we reply, that the Papists, by telling the people, that they are to doe good workes, that thereby they may merit eternall life, doe teach them to marre their workes, and instead of performing workes meritorious, or well pleasing to God, to doe that which is odious and abominable in his sight, as being derogatory from the al-sufficient merit of Christ. For if Christ hath fully purchased by his merit the kingdome of heaven for us, then our merits need not: or if they need, then Christ his merit is not sufficient for us. We are therefore in the performance of good workes to have an eye to the eternall reward, they being the way wherein we are to walke towards it, and the meanes whereby we may gather assurance to our selves that wee shall obtaine it. But we are not to doe good workes to that end, that by them we may merit eternall life, which is purchased by the alone merit of Christ.

CAP. VIII.

Questions which Bellarmine disputeth against other Papists concerning merits. And first concerning the conditions of Merit.

§. I.



hitherto Bellarmine hath opposed the true Catholikes, whom he calleth heretickes. Now, because merit, as the Papists conceive of it, is a fiction which hath no ground, either in the Canonick Scriptures, or in the writings of the ancient Fathers; it is not to be marvelled, if in this question, which is *de non Ente*, they be miserably divided among themselves. Bellarmine therefore in the Chapters following maintaineth that doctrine which he hath delivered against us as the received doctrine of their Church, against the private opinions of some learned men among themselves; who in some particulars, either agree with us, or at least disagree from the common tenets of the Papists. And first against Holkot, and a Doctor of Lovaine (whose private opinions were censured and condemned by Pius the fifth) and Guilielmus Alsifiodorensis concerning the conditions required to a meritorious worke. Which, as Bellarmine saith, are seven.

The first condition is that the worke be good. For if it be bad, it meriteth nothing but punishment. I suppose hee meaneth materially good as being a thing commanded, or good *ex genere suo* in respect of his kinde, as prayer, almes, &c. For to a worke formally good, he requireth all the conditions following.

Secondly, that it be done in obedience to God, and out of a desire to please him: (for so much the phrase in *obsequium Dei* seemeth to import,) otherwise we cannot expect a reward from him. This, as it is evident in the duties which immediately we performe unto God; so it is true in those which we performe immediately to man, and mediately to God, whom we are to serve not onely in holines, but in righteousness also.

Thirdly, the good works whereunto reward is promised, are the works of men living in this world; who are called *viatores*: to whom alone as the commandements are directed, so the promises are made. For of those who are in heaven the question cannot be understood, seeing they are *comprehenses* who have already obtayned the reward. These three are, as he saith, agreed upon; the other foure are questioned.

^a *De iustif. l. 5. cap. 10.*

The three first conditions not controverted. First, that the worke be good.

Secondly, done *obsequium Dei*.

Thirdly, *viatores*.

^b Tit. 2. 12. *ut viatores*.

Conditions required to Merits.

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CHAP. 8.

Foure conditions
controversed.
The fourth is,
liberum.

¶ *H.* The fourth condition therefore is that it be *liberum*, free, disputed against *Robert Holkot*. This is indeed a proper condition, if by *liberum* be meant *indebitum*. For if it be *debitum*, it is not *meritum*, *Luk. 7. 41.* But by *liberum*, *Bellarmin* understandeth that which is willingly performed, meaning no more but that to merit is required free-will: without which condition the worke indeed cannot be so much as morally good (for such proceed from election) and much lesse meritorious. But though without this condition a worke cannot merit, yet neither it nor all the rest which he nameth, are sufficient to make a worke truly meritorious of eternall life. Howbeit, *Bellarmin* should have done well to expresse himselfe, whether hee speake of *liberum a coactione*, or *ab obligatione*, or *necessitate officii*; and if the former, whether he speake of *arbitrium liberum*, or *liberatum*, whether free by nature, or freed by grace. For if the good worke proceed from Gods grace, it cannot merit at Gods hand, as I have shewed before. And it is the opinion of some Papists, as it was of the Pelagians, that the virtue of meriting, which they conceive to be in their workes, proceedeth from the power of their owne free-will, as I have shewed before. Neither needed *Bellarmin* to have heaped up Testimonies of Scriptures and Fathers to prove that free-will is required to good workes, unlesse hee dispute of free-will by nature. For that all good workes doe proceed from the will free by grace, and are voluntarily performed by the faithfull, there is no doubt to be made.

¶ *H.* The fifth condition, that he, who must be thought to merit, be in the state of grace, and the childe of God by regeneration and adoption, which he proveth the aforesaid Doctor of Lovaine. This condition is also necessarily required to every good worke, not onely meritorious of heaven (for how should he attaine to the inheritance of heaven, who is not the sonne and heire of God) but also good and acceptable unto God. For without faith it is impossible to please God, *Heb. 11. 6.* and without it, whatsoever is done is sinne, *Rom. 14. 23.* Appear it certaine, that untill the person be accepted, his actions cannot be acceptable. Neither whiles the tree is bad, can the fruit be good. Neither can a man doe any thing that is good and acceptable to God, who is not in Christ: as a branch cannot be fruitful that is not in the vine. Neither is any man in Christ, but he that is endued with a true faith; whereby he abideth in Christ, and Christ in him. And this we hold both against the Papists, that no workes of men not regenerate, are good; and with the Papists against the Pelagians, that they are not meritorious: which point good leave hath he had at large to dispute against the Pelagians, and so I proceed to the sixth.

¶ *IV.* The sixth condition proved against the said Doctor of Lovaine, that to the merit of eternall life is required the free and gracious promise of God: which condition I acknowledge to be required unto every rewardable worke.

For first, seeing God is our absolute Lord, to whom wee owe our

The fifth is, of
a man in state
of grace.

e 106. 35. 5.

d Lib. 5. c. 12. 13.

e De iustif. l. 9.

c. 14.

The sixth is, no
merit without
Gods promise.

LIB. 8.

Propter hoc
non est
meritum
sed gratia

selves and all that we have, or can doe, who may exact from us what he pleaseth without any reward; we could not expect any remuneration from him, unless it had pleased him for our encouragement unto well-doing, to promise a reward unto us. But we must remember, that his promise is not *de debito*, but *de gratuito*, nor of rendering a debt, but of giving a free reward: for he needed not to make a promise for doing those things which he commandeth, which without a promise we are bound to doe: and therefore in that he promiseth a reward, it is of his free grace; and when according to his promise hee giveth the reward, it is wholly of his grace, and not of our merit.

Secondly, when there is no proportion of equality betwene the worke and the reward, but the reward incomparably exceedeth the worke; it is evident, that such a reward promised to such a worke, can no way be due to the worke, as merited thereby, but is wholly to be ascribed to the bounty of the Lord, who freely giveth what he had freely promised.

Thirdly, when a superabundant reward is promised to a small worke, and the party to whom it is promised is no way able either to doe, or so much as to will the performance of it, but receiveth wholly his will and ability to performe it from his Lord: the thing promised cannot be ascribed to his merit, but to the gracious bounty of his Lord.

Seventhly, that
it proceed from
charity.

§. V. The seventh and last condition is that a meritorious work must proceed from charity, which we acknowledge to be required in every good worke. But in the prooffe hereof he falleth into a nice dispute, proving against *Guilielmum Antisiodorensem*, that the vertue of meriting is to be ascribed more principally to Charity than to faith. And although this bee but an idle dispute, seeing neither faith nor charity doth truly and properly merit: yet I durst be bold to affirme, that if to either merit were to be ascribed, that it were rather to bee attributed to faith. For by faith, the merits of Christ are applyed unto us, and not by charity. By faith, we are entitled to Gods Kingdome, by charity wee are not. By faith, wee obtaine the inhericance, which by charity we doe not. By faith, we are saved and not by charity. Faith is the condition of the covenant of grace, upon which, and no other grace, salvation is promised. Those that truly love are also saved; it being the proper cognizance, and as *Basil* speaketh, the character of the faithfull, and none are saved without it: but yet they are not saved by it, nor for it, but onely by the merits of Christ, which are apprehended by faith alone. Salvation which is purchased by the merits of Christ is promised to faith, as that whereby we are made partakers of Christs merits; and are therefore said to be justified and saved by faith alone: but charity and the fruits thereof are the evidence, according to which God will save us. Christ is the foundation of our happinesse, yea, he is eternall life. Faith is the onely instrument whereby wee are made partakers of Christ: all other graces are but notes and signes of our union which we have with Christ, and of happinesse by

Conditions of Merits.

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CAP. 8.

1 *Ad.* 20. 31.

☉ 26. 18.

8 *Lev.* 4. 51.

h *Rom.* 14. 23.

i *Ad.* 15. 9.
Gal. 5.

Whether these
conditions con-
curring doe
make a worke
meritorious.

by him. By faith we have this inheritance, but it is had among those that are sanctified. When it is said, happy is hee that beleeveth, there the cause of happinesse is noted; but when it is said happy is he that loved, or feared, nor the cause of happinesse is signified, but a note or signe of it. Both faith and charity must concur to every good act: for as a worke without charity is not good; so without faith it is sin. But if you compare the graces together, it is certaine that charity proceedeth from faith, 1 *Tim.* 1. 5. and according to the measure of our faith, such is the measure of our love: for faith is the Mother-grace from which charity and all other graces, as from the root and fountaine doe spring and flow. It may seeme indeed, that sanctification and inherent righteousnesse doth more principally consist in love, because charity is the fulfilling of the Law: yet sanctification it selfe doth flow from faith, which purifieth the heart, and worketh by love. But as for the grace of justification, wherunto merit (if wee had any) ought to bee referred (for justification is the entitling of us to the kingdom of heaven) neither charity, nor any other grace in us doth concur unto it, but faith is all in all. I will not follow him in his idle dispute: I confesse the point, that to every rewardable or, as he calleth it, meritorious worke charity is required.

§. VI. Now let us recapitulate his seven conditions. And because he shall not finde me refractory, I doe confesse, that all and every of these conditions are required to every rewardable worke. For first, it must be good. Secondly, it must be done in obeyfance to God. Thirdly, it must be done by men in this world. Fourthly, it must bee voluntary and not forced. Fifthly, it must bee performed by a man who is in the state of grace. Sixthly, the expectation of the reward is to bee grounded on Gods promise. And lastly, it must proceed from charity. But now say I, that not any one of these conditions, nor all of them put together can make a worke meritorious of eternall life before God. They are common notes and markes of all good workes whatsoever: but the proper notes of merits are such, as I set downe in the beginning of this discourse concerning merits. For workes are not therefore meritorious, because they are materially good, nor because they are in obeyfance to God, (for that is our duty and debt which wee owe to God) nor for that they are performed by such as are *viables* and pilgrims in this world, nor because they are wrought by men in state of grace, nor because the expectation of the reward is grounded on Gods promise, which is of a free reward and not of wages merited by us, nor lastly, because they proceed from charity. For our charity, by reason of the imperfection thereof, cannot stand in judgement to satisfie the justice of God, and much lesse to merit. And whatsoever, or how great soever it is, it is not only a duty which we owe to God, but the onely debt which wee owe, or ought to owe to our brethren, and that for Gods sake, to omit that we receive it, as a free gift from God, and therefore by it we cannot merit of him.

CHAP.

a De iustif. lib. 5.
cap. 16.

Whether rati-
one pacti, or
utriusque.
b De iustif. lib. 5.
cap. 17.

CHAP. IX.

Bellarmines dispute that good workes are meritorious ex condigno, not onely ratione pacti, but also ratione operis, examined.

§. I.



In the fourth place a *Bellarmino* discourseth how farre forth good workes are either meritorious, or are rewarded. Meritorious, whether *ex condigno*; and if so, whether *ratione pacti solum*, or *ratione operis* also. That good workes are meritorious *ex condigno*, which is the matter that hitherto hee hath proved, hee now maintaineth against *Durandus*: affirming, that his Assertion, as it is refuted by the common consent of all, almost Divines; so also by all the arguments which formerly hee hath used against us, to prove that the workes of the godly are truly and properly meritorious, which I desire the Reader to take notice of, because some draw-backs, who notwithstanding would seeme stiffe defenders of merits, doe beare the simple in hand, that it is but a Schoole-point to say that workes are meritorious either *ex condigno*, or *ex congruo*. When as in very truth it is the received Doctrine of that Church, that the good workes of the godly are truly and properly meritorious of everlasting life. Now it is evident that *meritum ex congruo*, is not truly and properly meritorious.

§. II. In the next place, *Bellarmino* now taking it for granted that good workes are meritorious *ex condigno*, hee^b disputeth whether they be *ratione pacti tantum*, or *ratione operis tantum*, or *ratione utriusque*: whereunto I answer, that they are not *ex condigno*, meritorious at all, as I have sufficiently proved before.

That they are condignely meritorious in respect of the worke it selfe onely, and not in respect of the Promise or Covenant, was the opinion of Cardinall *Cajetan*, and of *Dominicus à Soto*. That they are condignely meritorious not *ex ratione operis*, but *ex ratione pacti & acceptationis divinae*, was the opinion of *Scotus*, and some other Schoolmen, and of *Andreas Vega*. But both these opinions *Bellarmino* rejecteth, and embraceth the third, that good workes are condignely meritorious not onely *ratione pacti*, but also *ratione operis*. Howbeit, the former part of this Assertion seemeth to imply a contradiction. For that which is due *ratione pacti gratuiti*, cannot also be due *ratione operis ipsius*, unless there be an equall proportion betweene the worke and reward. If I promise

promise to a Labourer in the vineyard for a dayes worke an hundred pounds, the summe is due in respect of the promise or covenant, but not deserved by the Labourer. Such or rather greater is the disproportion betweene our workes and the heavenly reward.

Besides, that which is due *ratione pacti gratuiti*, is freely and undefervedly bestowed: but the reward which is rendred to condigne merit is justly deserved.

§. III. And whereas *c Bellarmine* propoundeth a distinction of eternall glory or happinesse, saying, *that it may be considered either as it is an inheritance, or as it is a reward: and saith, as it is an inheritance it is due to the persons of the faithfull by right of adoption, but as it is a reward it is due to their workes by promise or covenant:* first I answer, that this distinction is imperfect, for eternall glory may be considered three waies, either as a free gift given unto us in *Christ* before all secular times without respect of workes, and prepared *c* for us from the beginning of the world, or as the inheritance purchased by *Christ*, or as a reward of our pietv. Secondly, this distinction contradicteth three of his assertions: first, the maine assertion, which in this place he laboureth to prove, *viz.* that the good workes of the godly doe condignely merit eternall life, even for the workes sake. For as it is our inheritance or as it is eternall life (which hee calleth the first degree of eternall glory) himselfe confesseth both here in the seventeenth Chapter, as also before in the fourteenth, that it is not rendred to the merit of our workes, but is due to the persons of the faithfull *jure adoptionis*, by the right of adoption, as they are the sonnes and heires of *God*; which right they have before they bring forth good workes, which (as hee truly saith) doth manifestly appeare in regenerated infants, which dye in their infancy. And therefore it is evident by *Bellarmines* owne confession, both in this place, and also in the fourteenth Chapter, that our heavenly inheritance (which is eternall life it selfe) is not merited by our workes, but is purchased by the merits of *Christ* our Saviour, and therefore is one and the same to all that are saved. For as I have said heretofore, as the merit of *Christ* is equally imputed to all that beleeve, so the reward of *Christ* merit in respect of the substance, as it is the eternall inheritance or eternall life, shall equally be given to all that beleeve.

§. IV. Againe, as it is a reward, it is given *ex pacto gratuito* by a free promise, and therefore not merited by our workes, but according to the promise freely given, and not *ratione operis*, as deserve: thereby. Secondly, in explication of this distinction *Bellarmine* saith, *c* that whereas there are divers degrees of heavenly glory or happinesse; yet the first onely which is our heavenly inheritance it selfe, or life eternall is due to the persons of the sonnes of *God* by right of adoption; the rest are due to workes by promise or covenant, which contradicteth two other assertions. For that which truly hee saith here and in the fourteenth Chapter, that the first degree which is our heavenly inheritance, or eternall life it selfe or salvation, is due to the persons of the faithfull by right of adoption, and not to their workes, confuteth that

asser.

c Lib. 5. cap. 17. § Sed quamquam. Eternall life considered as an inheritance and as a reward.

d 2 Tim. 1. 9. c Matth. 25. 34.

As it is a reward,
c De justis lib. 5. cap. 17. §. Sed quamquam; Ut hereditas, persona debetur jure adoptionis sine alio pacto: ut bravium debetur operibus ex pacto, &c praetera cum variis gradus celestis gloriae, non tantum debetur persona jure adoptionis, sine alio pacto; reliqui debentur operibus ex promissione vel pacto.

L 12. 8.

8 *Ad Monim.*
lib. 2. cap. 10.

assertion of his in his twentieth Chapter, that eternall life even in respect of the first degree is rendred to the merit of good workes. And againe, that which he truly saith in his nineteenth Chapter that God doth reward good workes *supra condignum*, above their desert and that *incomparabiliter & ineffabiliter*, as he citeth there out of 8 *Fulgentius*, confuteth that which here he laboureth to prove, good workes doe condignely merit the rewards of heavenly happinesse, meaning thereby the degrees of eternall glory; and that not onely *ratione pacti*, *sed etiam ratione operis*.

It is true that there bee divers degrees of heavenly glory, wherewith God doth crowne his children in mercie and loving kindnesse; neither is it to be doubted, but that to those whom God hath endued with greater measure of grace, causing them to bee more fruitfull of good workes; and making them more excellent instruments of his glory and of the good of his chosen, he will give them a greater measure of glory, crowning as I have said before, his greater graces with greater glory. For as all that beleeve in Christ are equally justified, but not all equally endued with grace: so all the faithfull shall bee equally saved, but not all equally made partakers of glory. And as the greater measure of grace is the free gift of God, and not our merit: so is the greater measure of glory, wherewith he crowneth his greater graces wholly to bee ascribed to his grace and not to our merit.

h 1 *Cor. 4. 7.*Bellarmine
seven arguments.
i *De iustif. lib. 5.*
cap. 17. § primo.

§. V. Now let us briefly examine his seven arguments which hee bringeth to prove, that every good worke of the righteous in respect of the worke it selfe is condignely meritorious of eternall life. Briefly, I say, for they are not worthy to be stood upon, nor yet indeed to be mentioned, but onely to shew the weakenesse of the Popish cause, which admitteth no better proofes: which evidently appeareth by this, that our challenging Iesuit when hee taketh upon him to prove the merit of condignity, contenteth himselfe with the very same arguments for want of better.

k *Mat. 23.*l *Opera bona*
iustorum esse
meritoria vite
eternae ex con-
digno non solum
ratione pacti &
acceptationis
divinae, sed et
iam ratione ope-
ris, ita ut in
opere bono ex
gratia prece-
dente sit quae-
dam proportio
& aequalitas ad
praeium vitae
aeternae. Bellar-
de iustif. lib. 5.
cap. 17 §. 2. jam
vid.

His first Reason, *Because life eternall is grace for grace, Ioh. 1. 16. that is, the grace of reward for the grace of merits, or charity of our country for the charity of the way. But betweene grace and grace sine dubio, without doubt there is great likenesse and proportion.* No doubt but there is some likenesse betweene grace and glory, for grace is *gloria inchoata*, glory is *gratia consummata*. But where is the equality on which condignity or merit should be grounded, and which hee propounded to prove, in the next words going before? And if both the worke bee grace, and the reward bee grace, how can there bee merit of condignity in the one to the other, that which is given *ex merito* is not given *ex opere*. *Rom. 4. 4. for debitum non est gratuitum.* If eternall life bee *gratia*, *gratia data, si gratis datur*, then is not due by desert. And if the good worke also be grace, how can it deserve a reward, and so great a reward from him that gave it? For Bellarmine hath taught us in the beginning of this seventeenth Chapter, that if the worke bee much lesse

lesse than the promised reward, it should not be a merit of condignity in respect of the worke. If, saith hee, the Master of the vineyard should promise to a labourer for his dayes worke, not the day-peny, but an hundred crownes, and yet the heavenly reward given to a good worke doth incomparably surpass the unequall proportion, that is, betwene an hundred crownes and a daies worke.

6. VI. In his second argument he trifleth egregiously. He saith, there is a proportion betwene the fountaine and the river running from it. Grace is the fountaine, *Iob. 4. 14.* and eternall life is the river which maketh glad the City of God, *Psal. 46. 5.* where according to the Latine it is thus read, *Fluminis impetus laetificat Civitatem Dei.* which *m Bellarmine* himselfe expoundeth thus. *Fluminis impetus laetificat Civitatem Dei, i. Non timebit populus Dei quando turbabitur terra, ergo, &c.* Literally the place is understood of the Brooke Kidron and of the city of Ierusalem. But if it must be allegorized, then as by the fountaine grace is to be understood, according to that of *Iob. 4. 14.* so by the river should be understood perseverance and increase of grace running to eternall life, as the sea, wherein the course of all rivers endeth. And therefore such as is the proportion of the fountaine to the sea, such is of grace or of a gracious worke to eternall life.

This was his first analogy; the second is no lesse ridiculous. Moreover, saith he, there is a proportion betwene the ascent and descent of water, for it doth ascend as high as it doth descend; and therefore the grace of the Spirit which descended from heaven will ascend as high. No doubt, if it be conveyed in a close conduit pipe.

6. VII. His third Reason, *Eternall life is the day-peny of those that labour in the vineyard, Matth. 20.* But the day-peny is the just hire of the dayes labour. So is eternall life. The day-peny which was given to those that wrought but one houre doth signifie eternall life, which is thereby proved not to be an hire rendred as due to equall labour, but as a free reward bestowed by the bounty of the Lord, who may doe with his owne what he pleaseth. For if it were the just wages for the whole dayes labour, then he that wrought but one houre should have had but one twelfe part of the wages.

His fourth Reason, *Seed in vertue physcally is equall to that thing whereof it is the seed, and containeth it; Grace is the seed, and eternall life that whereof it is the seed, therefore in vertue morall Grace is equall to glory.*

Ans. This argument is grounded upon a similitude of grace, and seed, which are not like in those things for which this comparison is brought. For neither is seede the meritorious cause of that whereof it is the seed, as hee supposeth grace to be, nor grace the seminall cause of eternall life: for seed is the *materiale principium*. But grace, meaning grace inherent, is neither the *materiale principium*, nor the meritorious cause, nor any other cause of salvation, unless it be *causa sine qua non*, which is no cause. Yea, but grace, saith he, is called the seed of GOD, *I Iob. 3. 9.* *Ans.* The seede of God properly is Gods word sowne

His second reason.

m Explan. in Psal. 45.

His third reason.

01 Pet. 1. 23.

L I B. 8.

Luk. 8. 11.

p I Job. 19.

q Luk. 8. 15.

r I Cor. 9. 10.

r I Cor. 15. 36. 42.

r Gal. 6. 8.

u I Cor. 15. 42.

* Eccl. 11. 1.

x Mat. 19. 29.

y I Cor. 15. 38.

z I Cor. 15. 22.

a Hos. 10. 12.

His fifth reason.

sowne in our hearts as the seede of our new and spirituall life in this world. This seede conceived by the power of the Spirit is the grace of regeneration, as the *materiale principium* of our spirituall life, meant in that place of *P. S. Iohn*, which alwaies abideth in the childe of God, who being once borne of God, is never unborne againe. The fruits, in respect whereof it is called seed, are the fruits of a godly life. For the seed of Gods Word being sowne in our hearts, and there conceived and taking roote, fructifieth and bringeth forth increase, in some thirty, in some sixty, in some an hundred fold. The grace of regeneration therefore is called seed in respect of the fruit of good works, which it bringeth forth in this life. And further, the doing of good workes is compared to sowing of seede, which hath relation to the great harvest, as also the committing of the dead bodies of the faithfull to the earth. For even as he that casteth his seed into the ground, doth it in hope of increase at the next harvest, or as hee that committeth the dead body to the earth as seede, doth it in hope of increase at the great harvest: so hee which soweth in righteousness to the Spirit, shall of the Spirit reape everlasting life. And as the seed cast into the ground is not cast away, but is recompenced with increase at the harvest: And as the body, though sowne in corruption doth not perish, but riseth in incorruption at the great harvest: so he that soweth the seed of good workes, though hee may seeme to cast them upon the waters, as ** Salomon* speaketh, hee shall not lose thereby, but hee shall be rewarded an hundred-fold, and at the great harvest hee shall inherit everlasting life. But as the increase in harvest is not to be ascribed to the merit of the sower, but to the blessing of God; and as the raising of the dead body to incorruption at the last day is not to be attributed to the merit of committing it, as seed to the earth, but to the merit and power of CHRIST in whom we are made alive againe: so the reaping of everlasting life at the great harvest, is not to be ascribed to our merit, but to the merit of Christ, who hath purchased it for us, and to the undeserved mercie of God, who crowneth his owne graces in us. So if wee sowe to our selves in righteousness, wee shall reape in mercie, as the ** Prophet* speaketh.

§ IX. His fifth argument concludeth nothing to the purpose. *Eternall life*, saith hee, is a certaine supernaturall action in respect of the Object, and of the principles both efficient and formall: But merit, which consisteth in love, is also a supernaturall action in respect of the Object, and of the principles both efficient and formall: therefore they have a proportion betwene themselves, and the one leadeth to the other, as the right way to the end. *Ans.* I grant that the grace of sanctification is the right way to glorification, but no meritorious cause thereof. That there is a proportion of likeness in the respects mentioned, but no proportion of equality. And that which hee speaketh of love, in which hee taketh for granted (which wee deny) that merit doth consist, may be verified not onely of the love of God, but of faith, and hope, and the feare of God,

God, and assistance in him, and other sanctifying graces which have relation unto God.

§ X. His sixth argument. *It is God (in whom there is no want of power or wisdom to effect what hee willesh) who decreed to bring the Elect to life eternall, as the prize, and as the crowne of justice, by their merits. Therefore without doubts hee giveth them such merits, by which truly and properly and even ex condigno, they may merit the crowne.* *Answ.* If God had decreed to bring us to eternall life by our merits: no doubt but hee would have provided for us such merits of our owne, as should truly and properly, that is, condignely merit the same. But God hath not provided such merits for us, as hath been before abundantly proved, neither hath hee purposed by our merits (which indeed are none) to bring us to heaven, but onely by the merits of Christ, which alone doe properly and condignely, yea, all-sufficiently and super-abundantly merit eternall life for us.

His sixth reason.

§ XI. His seventh argument: *Our merits depend upon the merits of Christ, both because hee hath merited for us the virtue or power of meriting, and also because wee merit as the lively members of Christ, and by influence from him as our head, therefore they detract from the glory of Christ, who say that our merits are so imperfect, that they doe not merit ex condigno, but in respect of Gods acceptation.* *Answ.* The power of meriting eternall life is proper and peculiar to Christ our head, and not communicable to his members, as I have heretofore shewed. Neither doth it detract from his glory to say, that our workes are not meritorious: but on the contrary to give that to the members which is proper to the head. Neither did hee merit for good workes that they should be meritorious (which is an impudent fiction of these latter times.) Neither was it his purpose to save us by making us our owne saviours, but in his owne person^b to merit our salvation by his owne^c obedience, both active and passive, which being in themselves most sufficient, our merits are needlesse.

His seventh reason.

And these were *Bellarmines* proofes against his owne good Carolikes. In the next place hee answereth their allegations, which with many more I have urged before^d and maintained.

§ XII. After hee hath disputed how farre forth good workes are meritorious, and hath after his manner, proved them to merit *ex condigno*, and that also *ratione operis*: now he questioneth^e how farre forth good workes are rewarded. And hee telleth us, that it is the common and received opinion of divines, that good workes are rewarded by God *supra condignum*, and evill workes *citra condignum*. To the former I subscribe: and from thence disprove the merit of condignity. For if the heavenly reward even in respect of the first degree doth incomparably and unspeakably exceed the worth of our best workes, as hath beene proved; then that it selfe, because it is given *supra condignum*, cannot bee merited *ex condigno*. To the latter also I subscribe, if it bee understood of the sinnes of the faithfull, in respect of the faithfull themselves. For the Lord doth not deale with us af-

^b Heb. 1.3 *filium*
^c Rom. 5. 9. 19.

^d Lib. 5. c. 18.

Of the reward
of good workes.
^e Lib. 5. c. 19.

ter our finnes, nor reward us according to our iniquities, *Psal. 103. 10.* But in all his judgements he remembreth mercie, *Lam. 3. 33. Hab. 3. 2.* and ever correcteth us under our deserts, *Ezra. 9. 13.* I say, in respect of themselves, for in respect of Christ our surety, hee exacted such a punishment, as did fully satisfie his justice for our finnes. And therefore he never punisheth properly, that is, *in ordine justitie*, by way of vengeance to satisfie his justice, the finnes of the faithfull, which he hath punished in Christ: neither doth hee exact or expect any satisfaction from them for their finnes, for which our Saviour Christ hath fully satisfied his justice. Notwithstanding, it cannot bee denied, but they are many times ^f afflicted, and the judgements of God inflicted upon them: but yet when wee are judged, & wee are not punished by way of vengeance, but wee are chastized of the Lord, that wee should not bee condemned with the world. Now if God from our Saviour hath exacted such a penalty, is satisfied for the finnes of all the Elect; it may bee thought, that hee will exact from the wicked a lesse punishment, than will satisfie his justice. Some say, that God will not render to the wicked *secundum rigorem justitie, quos justè posset annihilare*: but that also may bee questioned, seeing of those, who shall bee condemned, our Saviour saith, that it had beene better for them that they had not bene borne.

§ XIII. In the last place *Bellarmino* disputeth of the things which may bee merited, or as hee speaketh, *qua cadunt sub meritum de condigno*: and first hee saith, that the eternall life it selfe, the essentiall reward (which he calleth the first degree of heavenly glory, and which before hee said was due not to the merit of workes, but to the persons of the faithfull by right of adoption,) it selfe, I say, and not onely the degrees thereof (which are incomparably and unspeakably *supra condignum*) may bee condignely merited. Secondly, the increase of justice is condignely merited by good workes: wee deny not, but that by the practice of pietie and exercise of good workes mens inherent righteousnesse is increased, according to that, *Luk. 19. 26. habenti dabitur*, to him that hath (that is, doth exercise his talents) it shall bee given, but that hee shall *ex condigno*, by his workes merit his second justification, as they call it, and increase of justice, which is Gods Blessing upon them, wee have not learned out of the Scriptures; neither doe wee acknowledge that wee can by our best endeavours merit any good thing at the hands of God.

§ XIV. And thus you see how in the last part of this controversy which is concerning workes, the Papists have magnified, and as it were deified their owne workes, alleaging, not onely that they are good, but purely and perfectly good, such as not onely doe fully satisfie the law of God, but also supererrogate, and therefore such as doe not onely justifie us before God, but also merit and deserve eternall life at his hands, and that truely and properly, that is, condignely; and that not onely *ratione pacti*, but also *ratione operis*, that is, not onely by Covenant; because God hath promised such a reward,

bur

f *Psal. 34. 19.*g *1 Cor. 11. 32.*Things
merited.
*Lib. 5. c. 20.*The Papists
high opinion
of their workes.

but also for the dignity of the worke; which is in proportion equall to the reward: insomuch that it were unjustice in God, if he should not render heaven to their workes, which doe as properly deserve heaven, as the workes of the wicked deserve hell; and that by their workes they deserve not onely eternall life it selfe, which they call the first degree of heavenly happinesse, but also the higher degrees of glory: and finally, which is a consequent of the premisses, that they may trust in their workes, as being true causes of salvation. All which assertions are insolent and Antichristian.

§ XV. But we, being in our selves most miserable sinners, say with *Daniel*,^h To thee, Lord, belongeth mercie and Iustice, but to us, shame and confusion of face: and therefore wee pray with *David*,ⁱ Enter not into judgement with thy servants, O Lord, for no man living can bee justified in thy sight, namely, if thou enter into judgement with him. For if thou Lord^k marke iniquities, who shall stand? If we should argue with God, we should not bee able to answer one^l of a thousand: with *Esa* we confesse,^m that all our righteousnesses are as polluted clothes, as being stayned with the flesh, and therefore have cause to cry out with the Apostle,ⁿ wretched men that wee are who shall deliver us from this body of death. But yet with the same Apostle,^o we thanke God through Iesus Christ our Lord, with *David* we professe that with the Lord^p there is mercie and forgivenessse, that he may be feared, and with him there is plentiful redemption, and hee shall redeeme the Israel of God from all their iniquities. Wee beleeve that Christ by his death hath satisfied for our sinnes, and by his obedience hath merited heaven for us; that hee died for our sinnes,^q and rose againe for our justification: that wee are justified by his blood, and by his obedience we are constituted just: that hee is the end and complement of the Law for righteousnessse^r to all that beleeve in him; that of God hee is made unto us^s wisdom for our vocation, righteousnessse for our justification, holinesse for our sanctification, and redemption for our glorification: that according as it is writen, He that glorieth, let him glory in the Lord.

And howsoever we doe teach, that those who are justified, are also sanctified; and that no man can bee assured of his justification without sanctification: though wee seriously urge, as our duty is, the necessitie of good workes, and of a godly life, protesting with the Apostle,^t that without holinesse no man shall see God; though we teach that by our good workes wee are to make our Election, our vocation, our justification sure unto us: though wee acknowledge, that they are the evidence by which wee shall bee judged at the last day: though finally in the doctrine of sanctification we urge the necessity and profit of good workes as much as ever any other Christians, whether old or new: yet in the question of justification, if our workes or our inherent righteousnessse bee obtruded as the matter of our justification, and merit of salvation, then doe we loathe and abhorre them as polluted

Our estimation
of workes.
^h *Dan.* 9. 7, 8, 9.
ⁱ *Psal.* 143. 2.

^k *Psal.* 130. 3.
^l *Iob* 9. 3.
^m *Esa.* 64. 6.

ⁿ *Rom.* 7. 24.

^o *Ver.* 25.

^p *Psa.* 130. 4, 7, 8.

^q *Rom.* 4. 3.
^r *Rom.* 5. 9, 19.

^s *Rom.* 10. 4.
^t *1 Cor.* 1. 30, 31.

^u *Heb.* 12. 14.

luted clouts, wee renounce them as things of no value, wee esteeme them (or at least, as *Luther* said the opinions of them) as losse : And contrariwise our whole affiance for our justification, and all our hope of salvation we doe entirely repose in the onely mercies of God and merits of Christ our most perfect and all-sufficient Saviour, to whom with the Father and the Holy Spirit be all praise and glory for evermore. *Amen.*

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ged; expounded, or vindicated
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